

A COMME N- TARIE OF M. DOCTOR MARTIN LVTHER UPON THE EPISTLE of S. Paul to the Galathians , first collected and gathered word by word out of his preaching , and now out of Latine faithfully translated into Englysh for the Lafford Jun^r vnlearned.

at Aula Vt^r Camarnde Decr 2:

Wherein is set forth most excellently the glorious riches of Gods grace,
and the power of the Gospele, with the difference betweene the Law and
the Gospele, and strength of Faith declared : to the ioyfull comfort and
confirmation of all true Christian beleevers ; especially such as inward-
ly being afflicted and grieved in conscience , do hunger and thirst
for iustification in Christ Iesu . For whose cause most
chiefly this booke is translated and printed,
and dedicated to the same.

My power is made perfect through weakness. 2. Cor. 12. 9.



L O N D O N ,
Imprinted by Richard Field dwelling in the Blacke-
Friers by Ludgate,

1603.

To the Reader.

His Booke being brought unto me to peruse and to consider of, I thought it my part not onely to allow of it to the print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted consciences exercised in the Schoole of Christ. The Author felt what he spake, and had experience of what he wrote, and therefore able more lively to expresse both the assaults and the saluing, the order of the battell, and the meane of the victorie. Satan is the enemie, the victorie is by onely faith in Christ, as John recordeth. If Christ justifie, who can condemnme, saith S.Paul. This most necessary doctrine the author hath most substantially cleared in this his commentarie. Which being written in the Latine tongue, certaine godly learned men haue most sincerely translated into our language, to the great benefit of al such as with kumbled hearts wil diligently reade the same. Some began it according to such skill as they had. Others godly affected, not suffring so good a matter in handling to be marred, put to their helping hands for the better framing and furthering of so worthie a worke. They refuse to be named, seeking neither their owne gaine nor glorie, but thinking it their happinesse, if by any meanes they may releene afflicted minds, and do good to the Church of Christ, yeelding al glorie unto God, to whom al glorie is due. Aprilis. 28. 1575.

Edwinus London.

TO ALL AFFLICTED
CONSCIENCES WHICH GRONE FOR
Saluation, and wrastle vnder the Crosse for the king-
dome of Christ, grace, peace and victorie in the
Lord Iesu our Saviour.

N few words to declare what is to be said for the commendation of this worke, although in few wordes all cannot be expressed that may be said , yet briefly to signifie that may suffice , this much we thought good to certifie thee, godly Reader : that amongst many other godly English booke in these our dayes printed and translated, thou shalt find but few, wherein either thy time shall seeme better bestowed, or thy labor better recompenced to the profit of thy soule, or wherein thou maist see the spirit and veine of S. Paul more liuely reprented to thee, then in the diligent reading of this present commentarie vpon the Epistle of S. Paul to the Galathians. In which as in a mirrour or glasse, or rather as S. Stephen in the heauens being opened thou maist see and behold the admirable glorie of the Lord, and all the riches of heauen, thy saluation freely, and onely by faith in Christ; his loue and grace toward thee so opened, thy victorie and conquest in him so proued , the wrath of God so pacified, his law satisfied, the full kingdome of life set open; death, hel and hel gates, be they never so strong, with al the power of sin, flesh & the world vanquished: thy conscience discharged, al feares and terrors remoued, thy spiritual man so refreshed and set at libertie , that either thy heart must be heauier then lead , or the reading herof wil lift thee vp aboue thy self, & give thee to know that of Christ Iesu, that thy selfe shalt say thou never knewst before, though before thou knewst him right wel.

Such spirituall comfort, such heauenly doctrine, such experience and practise of conscience herein is contayned, such triumphing ouer Satan, and all his power infernall, such contempt of the Law compared with the Gopel, such an holy pride and exaltation of the beleueing man (whom here he maketh a person diuine, the son of God, the heire of the whole earth, conquerour of the world, of sinne, of death, & the diuell) with such phrases and speeches of high comtemplation, of Christ, of grace, of iustification & of faith(which faith, saith he, transfigureth a man into Christ, and coupleth him more neare vnto Christ then the husband is coupled to his wife, and maketh a man more then a man,) with such other mightie voyces, full of spirituall glorie and maiestie, as the like hath not bene vsed lightly of any writer since the Apostles time, neither durst he euer haue vsed the same himselfe, had not great experience and exercise of conscience by inward confictes and profound agonies framed him thereunto , and ministred to him both this knowledge of spirit and boldnesse of speech.

And this commonly is the working and proceeding of Gods vocation, euer to work things by the contrary: of infideliy to make faith, of pouerty to make riches, in misery to shew mercie, to turne sorrow to solace, mourning to mirth, from afflictions to aduance to glorie, from hell to bring to heauen, from death to life, from darknesse to light , from thraldome to libertie, in wildernesse to giue waters, the barren to make fruitful, of things that be not to make things to be, briefly to make all things of nought. Thus began God first to worke, thus he proceeded , thus he continueth, and so will vnto the worlds end. The first seede of promise next to Eue, was giuen to Sara: yet in what case was Eue before she had the promise? and in what

1. Sam. 1.

Esa. 41.

1. Cor. 1.

barrennesse and despaire was Sara before she enioyed her welbeloued Isaac? The like is to be said of the two mothers of two most excellent children Samuel and John Baptist, and yet what grieses and sorowes past ouer their hearts, being both past all hope in nature, before the goodness of God did worke? How long did Jacob the Patriarke serue in miserable thralldome for his Rachel? In what excellent glorie was Joseph exalted? yet what suffered he before of his brethren, & how long imprisonment? In what & how long seruitude were the sons of Israel before Moses was sent vnto them? and afterward in what distresse were they compasled on every side when the sea was forced to giue them place? After that againe, what an excellent land was promised and giuen vnto them, flowing with milk & honie? But how were they scourged before in the desert, and yet had not they the land, but their children? To ouerpasse many things here by the way, what an excellent worke was it of God to set vp Duuid in his kingdome? Also what excellent promises were giuen to his throne? Yet how hardly escaped he with life? how did the Lord mortifie and frame him to his hand before he placed him in quiet? Infinite it were to recite all. Briefly, in all the workes of God this is vsuall to be seene, that he worketh euer more most excellent things by instruments most humble, and which seeme most furthest of. Which of all the Apostles did euer thinke, when Christ was so humbled and crucified vpon the tree, that they shold euer see him again? although he foretold them of his rising before: insomuch that Thomas did scarcely beleue when he with dis eyes saw him. What man would euer haue thought that Paul in the raging heate of his persecuting spirit, would haue turned from a persecutor to such a professor from such infidelitie to such a faith? Insomuch that Ananias would scarcely beleue the Lord when he told him. Such is the omnipotency of the Lord our God, euer working lightly by the contrarie, especially when he hath any excellent thing to worke to his owne glorie.

After like sort may we esteeme also of Martin Luther, who being first a Frier, in what blindnes, superstition & darknes, in what dreames and dreges of Monkish idolatrie was he drowned, his historie declareth, witnesse recordeth, and this book also partly doth specific. Whose religion was all in popish ceremonies, his zeale without knowledge, understanding no other iustification but in workes of the law and merites of his owne making, onely beleeving the historie (as many do) of Christs death and resurrection, but not knowing the power and strength thereof. After he had thus continued a long space, more pharisaiall and zealous in these monkish wayes then the common sort of that order: at lengh it so pleased almighty God to begin with this man: first to touch his conscience with some remorse and feeling of sinne, his mind with feares and misdoubts, whereby he was driven to seeke further: so that by searching, seeking, conferring, and by reading of S. Paul, some sparkles of better knowledge began by little and little to appeare, which after in time grew vp to greater increase. But here it happened to him as commonly it doth to all good christians: the more that the true knowledge of Christ in him increased, the more Sathan the enemy stirred with his firie dargets, with doubts and obiections, with false terrors and subtile assaults, seeking by all means possible how to oppresse the inward soule, which would faine take his rest in Christ. In these spirituall conflicts and inward wrastlings, how grieuously he was incumbred, fighting against incredulitie, error and desperation, maruellous it is to consider: insomuch, that three dayes & three nights together he lay vpon his bed without meate, drink or any sleep, like a dead man (as some of him do write) laboring in soule and spirit vpon a certayne place of S. Paul in the third Chapter to the Romanes, which was

Ad glendam iustitiam suā; that is, to shew his iustice: thinking Christ to be sent to no other end but to shew forth Gods iustice as an executor of the law, til at length being answered and satisfied by the Lord touching the right meaning of these words, signifying the iustice of God to be executed vpon his Sonne, to save vs from the stroke thereof, he immediatly vpon the same started vp from his bed, so confirmed in faith, as nothing afterward could appall him: besides other manifold and grieuous temptations (which I speake not of) of all sorts and kindes', except only of auarice, with the which vice onely he was never once tempted nor touched, as of him is written by them that were conuersant with him.

In this meane while, during these conflicts and exercises of M. Luthor, which notwithstanding did him no hurt, but rather turned to his more furtherance in spirituall knowledge, Pope Leo the x. sent a Lubiley with his pardons abrode through all Christian realmes and dominions, whereby he gathered together innumerable riches & treasure. The collectors wherof promised to every one that would put ten shillings in the box, licence to eate white meat and flesh in Lent, and power to deliuere what soule he would out of purgatorie; and moreouer ful pardon from all his sinnes, were they never so hainous. But if it were but one iote lesse then ten shillings, they preached that it would profite him nothing. The abomination whereof was so horrible, that when no other man durst speake, yet Luther could not of conscience hold his peace, but drawing out certayne articles, desired gently to dispute the matter, writing withall a most humble admonitiō to the Pope, submitting him self in most lowly wise to his censure and iudgement. But the Pope thinking great scorne to be controlled of such a Frier, tooke the matter so hote, that he with all his Cardinals, with al the rabble of Monkes and Friers, Bishops and Archbishops, Colledges and Vniuersities, Kings and Princes, with the Emperour also himself, were al vpon him. If the omnipotent prouidence of the Lord from aboue had not sustained him, what was it for one poore Frier to haue endured all these sharpe assaults of Satan, al the violence of the whole world, hauing no lesse then the Sunne, the Moon and the seuen starres (as they say) against him? Being hated of men, in pugned of diuels, reiectēd of nations, by solemne authoritie condemned, distressed with infirmitiēs, and with all maner of temptations tried and proued. And yet for all these temptations such was his life, that (as Erasmus writing to Cardinal Wolsey affirmeth) none of all his enemies could euer charge him with any note of iust reprehension. Againe, such were his allegations out of the Scripture, that Roffensis writing to Erasmus, confesseth himselfe to be astonied at them.

And thus much by the way of preface touching the conflicts and exercises of this man. Which we thought good to insinuate to the Christian reader for sundry purposes: first to note the merciful clemency of Christ our Sauior, in calling so superstitious & idolatrous a Frier so graciously to such a light of his Gospel, his grace in iustifying him, his might in preserueng him, his help in conforting him, his glory in prospering him, one against so many, & so prospering him, that the whole kingdome of the Pope had no power either to withstand him, or to maintaine it selfe: secondly for this respect also and purpose, that the Reader considering the maruellous working of the Lord in this man, may the better credit the doctrine that he teacheth. And though his doctrine as touching a little circumstance of the Sacrament cannot be thoroughly defended, yet neither is that any great maruell in him, who being occupied in weightier points of religion, had no leisure to travell in the searching out of this matter, neither ought it to be any prejudice to al the rest which he taught so soundly of the weightier principles and grounds of Christ's Gospel, and

our iustification onely by faith in Christ. And yet in the same matter of the Sacra-
ment, notwithstanding that he altereth somewhat from Zuinglius, sticking too neare
to the letter : yet he ioyneth not so with the Papist, that he leaueth there any tran-

Herof reade substantiation or idolatrie. Wherfore the matter being no greater then so, nor di-
more in the rectly against any article of our Creede, let not vs be so nice, for one little waite to
Apologie of cast away the whole bodie. It were doubtlesse to be wished, that in good teachers
the Church
of England,
& preachers of Christ, there were no defect or imperfection. But he that can abide
and in the nothing with his blemish, let him, if he can, name any Doctor or writer (the Scrip-
bookes of
monuments.
fol. 992.
Col. 2.
ture onely except) Greeke or Latine, old or new, either beyond the Alpes, or on this
this side the Alpes, or himselfe also whatsoeuer he be, which hath not erred in some
sentence or in some exposition of holy Scripture. But if he cannot so do, then let
him learne by hi. selfe to beare with other, to take the best and leaue the worst (al-
though there is no such matter in this book to be feared, forasmuch as we hauing
a respect to the simple haue purposely (ponged out, and omitted such stumbling
places being but few, which might offend) and to give God thankes for any thing
that is good, and namely for this which he hath giuen to vs by Luther, in opening
to vs his grace, mercie and good will in his Sonne so excellently through the pre-
aching of this man : who if he had not taught the difference betweene the Law
and the Gospell, and set out to vs our iustification, victorie and libertie by
faith onely in Christ so plainly, so plentifully and so assuredly as he hath done, who
euer durst haue bene so bold to open his mouth in such words, or so confidently
to stand in this doctrine of faith and grace? For if there haue bene since the time of
Luther, and be yet some, which openly defend that workes be necessary to salua-
tion, where he before so mightyly hath taught the contrarie; what then would these
haue done if Luther had not bene? who also did forewarne vs of the same, prophe-
cying that after his time this doctrine of iustification would be almost extinguished
in the Church, as in certaine places experience beginneth partly to proue.

Wherfore, so much as the Lord shall giue vs grace, let vs hold constantly the
comfortable doctrine of faith and iustification, and not lose that the Lord so freely
hath giuen, calling vpon the Lord with all obedience & diligence, to giue vs grace
with S. Paul, not to refuse the grace which he bestoweth vpon vs, nor to be offended
with this ioyfull doctrine, as many be. And therfore as our dutie was for our part to
set it abrode, so our counseli is no lesse to euery studious Reader therof, to pray for
grace rightly to vnderstand that he readeth. For else, vnselle the speciall grace of
Christ do helpe, hard it is to flesh and bloud to comprehend this mistall doctrine
of faith onely. So strange it is to carnall reson, so darke to the world, so many ene-
mies it hath, that except the Spirit of God from aboue do reueale it, learning can
not reach it, wisedome is offended, nature is astonied, diuels do not know it, men
do persecute it. Briefly, as there is no way to life so easie, so is there none so hard:
easie to whom it is giuen from aboue: hard to the carnall sense not yet inspired. The
ignorance whereof is the roote of all errors, sects and diuisions, not onely in all
Christendome, but also in the whole world. The Iew thinketh to be saued by his
Moses law, the Turk by his Alcoran, the Philosopher by his morall vertues. Besides
these, commeth another sort of people, not so ill as the Iew, nor so heathen as the
Philosopher, but hauing some part of both, which refuse not vtterly the name of
Christ, but with Christ do ioyne, partly the law of Moses, partly the morall and na-
turall discipline of Philosophie, and partly their owne ceremonies and traditions,
to make a perfect way to heaven. And these here in this commentarie are called
Papists, of the Pope their author, being diuided within themselues more then into

an hundreth diuers sects, orders and professions of Cardinals, Friers, Monks, Nuns, Priests, Hermites, and other votaries. All which seem to spring vp of no other cause but onely vpon ignorance of this doctrine. And no manuell: for take away this doctrine of iustification by faith onely in Christ, and leaue a man to his oyne inventions, what end will there be of new deuises? Such a perillous thing it is to erre in the first foundation: whereupon the higher ye build the greater is the fal. And yet such builders are not without their props to hold vp their workmanship of works against this doctrine of iustifying faith, pretending for their defence the testimonie of S. Iames, where he seemeth to attribute iustification to works and not to faith onely.

Touching which matter of iustification, for as much as in the sequele of this treatise the author hath discoursed vpon the same at large, it shall not be much needful to vse many wordes at this present. This briefly may suffice by the way of preface, in a word or two to aduertise the Christian Reader, whoso taketh in hand with profit and iudgement to reade this booke, that in him two things are specially to be required: first to reade it wholy together, and not by peeces and parts here & there, but to take it in order as it lieth, conferring one place with another, whereby to understand the better the right meaning of the writer, how and in what sence he excludeth good worke, and how not: how he neglegeth the law, and how he magnifieth the law. For as in case of iustifying before God, the free promise of the Gospel admitteth no condition, but faith onely in Christ Iesu: so in case of dutiful obedience, Luther her excludeth no good worke, but rather exhorteth thereto, and that in many places. Thus times and cases discreetly must be distingcuted.

The second thing to be required is, that in reading herof, he that seeketh to take fruite hereby, do bring such a mind with him to the reading, as the author himself did to the preachig therof: that is, he had need to haue his senses exercised somewhat in such spirituall conflicts, and to be well humbled before with the feare of God & inward repentance, or els he shall hardly conceiue the excellent sweetnes either of this writer or any other. For albeit most true it is, that no greater comfort to the soule of man can be found in any booke next to the holy Scripture, then in this commentarie of M. Luther, so this comfort hath little place, but onely where the conscience being in heauiness hath need of the Phisitions hand. The other, who feele themselves whole, and are not touched in soule with any sorrow, as they little care for these bookes, so haue they little understanding of this doctrine when they reade it. And this is the cause in my mind, why the Pope and his Papists haue so litle feeling and liking of Luthers doctrine, and all because they commonly are never greatly vexed in spirit with any deep affliction, but rather deride them that be beaten downe with such conflicts & tentations of Satan, as they did by Luther, whom because God suffered to be tried and exercised with the buffets of the enemy, they say therefore that he learned his Diuinitie of the diuell. But how he learned his diuinitie, let vs heare what he himselfe in this booke, fol. 108 pag. 1. lin. 26. confesseth saying: *If we were not outwardly exercised with force and subtiltie by tyrants and Seditaries, and inwardly with terrors and the frite darts of the diuell, Paul shold be obscure & unknowne unto vs, as he was in times past to the world, and yet is to the Papists, the Anabaptists, and other our aduersaries. Therefore the gift of the interpretation of the Scriptures and our studies, together with our inward and outward tentations, open unto vs the meaning Paul, and the sense of all the holy Scriptures.*

But let these ignorant Papists whosoeuer they be, taste a little the same, or like as Luther did, and then see what they will say. Experience giveth demonstration. For how many of them do we see, for all their auricular confession, which puffeth

them vp in al security, but at length when they lie at the point of death, where death on the one side, and Gods justice on the other side is before their eies, for the most part either they despaire, or else leauing all other helpes, they onely stick to faith & the bloud of Christ Iesus, and in very deed many of them are glad to die Lutherans howsoeuer they hated Luther before. And what shal we say then of this doctrine of Luther? If the Papists themselves be glad to die in it, why are they vnwilling to liue in it? And if it be true at one time, how can alteration of time make that false which is once true?

And therfore where these men so stoulty withstand this doctrine of iustification by faith onely, they are much deceiuied. And when they alleage S. James for them, that is loone answered if we rightly discerne the meaning of S. James & of S. Paul: of whom the one speakest of mans righteousness or iustification only before men, which is a true demonstration of a true faith or a true beleueer before man, rather then the working of true iustification before God. And so is it true which S. James saith, how that faith without workes doth not iustifie: whose purpose is, not to shew vs what maketh a man iust before God, but onely to declare the necessary coniunction of good workes in him that by faith is iustified. The other speaketh of righteousness or iustification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they should not be done: but to teach vs wherin the true stay & hope of our salvation ought to be fixed, that is, in faith only. And so it is true likewise that S. Paul saith, that faith only without workes doth iustify.

The which proposition of S. Paul the better to vnderstand and to ioyn it with S. James, here is to be noted for the satisfying of the cauellinge aduersarie, that the proposition is to be taken full and whole, as S. Paul doth meane it, so that with the right subject we ioyne the right predicatum, as the Schoolmen terme it: that is, so that faith of Christ in iustifying, euer haue relation to the true penitent and lamenting sinner. And so is the article most true, that faith onely without workes doth iustifie. But whom doth it iustifie? the worldling? the licencious ruffian? the voluptuous Epicure? the carnall Gospeller? Paul meaneth no such thing, but only the mourning and laboring soule, the grieved conscience, the repenting heart, the mending sinner. And in him the proposition is true, according to the doctrine of S. Paul: *Credens in eum qui iustificat impium, fides eius imputatur ad iustitiam*: that is, to him that beleueeth in him which iustifieth the ungodly, his faith is counted for righteousness. Contrariwise, let faith haue relatio to the obistinate & wilful rebel, who contrary to conscience continueth and delighteth in sinne, and in him is true likewise that S. James saith: *& non ex fide tantum*, that is, *and not by faith onely*: meaning thereby that faith aualeth not to iustification, but only in such persons as haue a good wil and purpose to amend their liues: not that repentance and turning from iniquitie doth sauе them; but that faith in Christ worketh iustification in none but only in such as heartily repent and are willing to amend. So that: *Credite Euangelio, beleuee the Gospel*, hath euer, *agite penitentiam, repent and amend*, going withal. Not that repentance saueth any malefactor from the law, but only sheweth the person whom faith in Christ only doth sauē and iustifie. But of this enough, & more then greatly needed, especially seeing the Book it selfe here following wil satisfie the Reader at large in al such doubts to this matter appertaining. And thus ceasing to trouble thee, gentle Reader, with any longer preface, as we commend this good worke to thy godly studies: so we commend both thee and thy studies to the grace of Christ Iesu the Sonne of God, heartily wishing and craving of his Maiestie, that thou maist take no lesse profit and consolation by reading herof, then our purpose was to do thee good in setting the same forth to thy comfort and edification, which the Lord grant. Amen. Amen.

Rem. 4.

Fam. 2.

Mar. 2.
Mat. 3.



The Preface of Martine Luther vpon the
Epistle to the Galathians.

My selfe can scarcely beleue that I was so plenti-
full in words when I did publikely expound this
Epistle of S. Paul to the *Galathians*, as this booke
sheweth me to haue bene. Notwithstanding, I per-
ceiue al the cogitations which I find in this Tre-
atise by so great diligence of the brethren gathered
together, to be mine: so that I must needs confesse either all or per-
haps more, to haue bene vttered by me in this publike Treatise.
For in my heart this one article reigneth, euен the faith of Christ:
from whom, by whom, and vnto whom all my diuine studies day
and night haue recourse to and fro continually. And yet I perceiue
that I could not reach any thing neare vnto the height, bredth and
depth of such high and inestimable wisedome: onely certaine poyne
and bare beginnings, & as it were fragments do appeare. Where-
fore I am ashamed that my so barren and simple Commentaries
should be set forth vpon so worthy an Apostle, and elect vessell of
God. But when I consider againe the infinite and horrible profa-
nation and abomination which alwaies hath raged in the Church
of God, and yet at this day ceaseth not to rage against this onely
and grounded rocke, which we hold to be the article of our iustifi-
cation (that is to say, how, not by our selues, neither by our works,
which are lesse then our selues, but by another helpe, euен the
Sonne of God Jesus Christ, we are redemeed from sinne, death,
the diuell, and made partakers of eternall life:) I am compelled to
cast off all shame, and to be bold aboue measure.

This rocke did Sathan shake in Paradise, when he perswaded Gen. 3. 2.
our first parents that by their owne wisedome and power they
should be like vnto God: forsaking true faith in God, who had gi-
uen them life, promised the continuance thereof. By and by after,
this lier and murtherer, which will be alwaies like vnto himselfe,
stirred vp the brother to the murthering of his brother, & for none Gen. 4.
other cause, but for that his godly brother by Faith had offered vp
a moxe excellent sacrifice; and he offering vp his owne wozkes,

The Preface of

Without faith, had not pleased God. After this, against the same Faith followed a most intollerable persecution of Sathan by the sonnes of Caine, vntill God was euuen constrained at ones by the floud to purge the whole world, and to defend Noe the preacher of righteousness. This notwithstanding Sathan continued his seide in Cham, the third sonne of Noe. But who is able to recken vp all examples? After these things the whole world warded mad against this faith, finding out an infinite number of idols and strange religions, whereby every one (as S. Paul saith) walked his owne way, trusted by their workes, some to pacifie and please a god, some a goddesse, some gods, some goddesses: that is to say, without the helpe of Christ, and by their owne workes, to redeeme themselues from all calamities and from their sinnes, as all the examples and monuments of all nations do sufficiently witness.

But these are nothing in comparison of that people and congregation of God, *Israel*: which not onely had the sure promise of the fathers, and afterward the law of God giuen vnto them from God himselfe by his Angels, aboue all other: but alwaies and in all things were also certified by the words, by the miracles, and by the examples of the Prophets. Notwithstanding euuen among them also Sathan (that is to say, the mad and outragions opinion of their owne righteousness) did so preuaile, that afterwards they killed all the Prophets, yea euuen Christ himselfe the Sonne of God their promised Messias, soz that they had taught that men are accepted and received into the fauour of God, by grace onely and not by their owne righteousness. And this is the summe of the doctrine of the diuell and of the world from the beginning: We will not seeme to do euill, but yet whatsoeuer we do, that must God allow, and all his Prophets must consent to it, which if they refuse to do, they shall die the death. Abel shall die, but Caine shall flourish. Let this be our law (say they,) and euens so it cometh to passe.

The Church
of the Gen-
tiles.

But in the Church of the Gentiles, the matter is and hath bene so vehemently handled, that the fury of the Iewish synagogue may well seeme to haue bene but a spozt. For they (as S. Paul saith) did not know Christ their annointed, & therfore they crucified the Lord of glorie. But the Church of the Gentiles hath receiued and confessed Christ to be the Sonne of God, being made our righteousness, and this doth she publikely record, reade and teach. And yet notwithstanding this confession, they that would be accounted the Church,

Gen. 6.
2 Pet. 2. 5.
Gene. 10. 6.
&c.

do kill and persecute, and continually rage against those which belieue & teach, and in their deeds declare nothing else, but that Christ is the selfe same thing that they themselues (though with fained words and hypocriticall deedes) are constrained maunger their heads, to allow and confesse. For vnder the name of Christ at this day they reigne. And if they could without the name of Christ hold that seate and kingdome, no doubt but they would expresse him to be such a one openly as in their hearts they esteeme him secretly. But they esteeme him a great deale lesse then the Iewes do, whiche at the least thinke him to be Thola, that is to say, a thæfe worthily hanged on the crosse. But these men account him as a fable, & take him as a fained god among the Gentiles, as it may plainly appere at Rome in the Popes court, and almost throughout all Italy.

Because therefore Christ is made as it were a mocke amongst his Christians (for Christians they will be called,) and because Cain doth kill Abel continually, and the abomination of Sathan now chiefly reigneth, it is very necessary that we should diligently handle this article, and set it against Sathan, whether we be rude or eloquent, learned or unlearned. For this rocke must be published abroad, yea though euery man should hold his peace, yet euен of the very rockes and stones themselues. Wherefore I do most willingly herein accomplish my duty, and am contented to suffer this long commentary and full of words, to be set forth for the stirring vp of all the brethren in Christ, against the sleights and malice of Sathan, whiche in these dayes is turned into such extreme madnes against this healthfull knowledge of Christ now revealed & raised vp againe, that as hitherto men haue seemed to be possessed with diuels and starke mad, euen so now the diuels themselves do seeme to be possessed of far worse diuels, and so rage euen aboue the fury of diuels: whiche is indeede a great argument that that enemy of truth & life doth perceiue the day of iudgement to be at hand, whiche is the horrible day of his destruction, but the most comfortable day of our redemption, and shall be the end of all his tyranny and cruelty. For not without cause is he disquieted, when his members and powers are so assailed: euen as a thæfe or an adulterer, when the morning appeareth and discloseth his wickednesse, is taken tardy and apprehended for the same. For who euer heard (to passe over the abominations of the Pope) so many monstres to burst out at once into the world, as we see at this day in the Anabaptistes.

The article
of iustification
must be
diligently
taught.

The rage of
Sathan, a
fure argu-
ment that
the day of
judgement
is at hand.

The Preface of

The outrages of the Anabaptists

alone? In whom Sathan breatheth out as it were the last blast of his kingdome, through horriblie vprores setting them euery where in such a rage, as though he would by them suddenly, not onely destroy the whole wozld with seditions, but also by innumerable seits swallow vp and deuoure Christ wholy with his Church.

The diuell troubleth not those that are buried & dead in sinne, but those that are godly & hate sinne.

Against the wicked liues and opinions of others he doth not so rage: to wit, against whoremongers, theues, murtherers, perjured persons, rebels against God, vnbelieuers. No, to these rather he giueth peace and quietnesse: these he maintaineth in his court with all manner of pleasures and delights, and giueth to them all things at will: Even like as sometime in the beginning of the Church, he did not onely suffer all the idolatries and false religions of the whole wozld to be quiet and vtouched, but also mightily maintained, defended and nourished the same. But the Church & religion of Christ alone he vered on every side. After this, permitting peace and quietnesse to many hereticks, he troubled onely the Catholicke doctrine. Even so likewise at this day he hath no other businesse in hand but this onely (as his owne and alwaies proper vnto himselfe) to persecute and vere our Sauour Christ: which is our perfect righteousness without any of our works, as it is written of him: Thou shalt tread vpon his heele.

Gen. 3. 15.

For whose cause specially Luther setteth forth this worke, & who they be that only understand this doctrine

But I do not set forth these my Meditations so much against these men, as for my brethren, which will either shew themselues thankfull in the Lord for this my trauell, or else will pardon my weakenesse and temerity. But of the wicked I would not in any wise they should be liked or allowed: but rather that thereby both they and their god might be the more vered, seeing with my great trauell they are set forth onely for such as Saint Paul writeth this Epistle vnto: that is to say, the troubled, afflicted, vered, tempted (for they onely vnderstand these things) and miserable Galathians in the faith. Who so are not such, let them heare the Papists, Monkes, Anabaptistes, and such other masters of profound wisedome and of their owne religion, and let them stoutly contemne our doctrine and our doings. For at this day the Papists and Anabaptists conspire together against the Church in this one point (though they dissemeble in words) that the worke of God dependeth vpon the worthiness of the person. For thus do the Anabaptists teach, that baptisme is nothing except the person do belue. Out of this principle must needes follow, that

that all the workes of God be nothing if the man be nothing. But The dignitie
of Gods
word & the
Sacraments
depend not
upon the
worthmelle
or vnwor-
thinesse of
the minister. baptisme is the worke of God, and yet an euill man maketh it not to be the worke of God. Moreouer, hereof it must follow, that matrimonie, authoritie, libertie and bondage are the works of God: but because men are euill, therefore they are not the works of God. Wicked men haue the Sunne, the Moone, the earth, the water, the aire and al other creatures which are subiect vnto man; but because they be wicked and not godly, therefore the Sunne is not y Sunne, the Moone, the earth, the water are not that which they are. The Anabaptists themselves had bodies and soules before they were rebaptized: but because they were not godly, therfore they had not true bodies and true soules. Also their parents were not lawfully maried (as they grant themselves) because they were not rebaptized: therefore the Anabaptists themselves are all bastards, and their parents were all adulterers and whoremongers, and yet they do inherite their parents lands and goods, although they grant themselves to be bastards and unlawfull heires. Who seeth not here in the Anabaptists, men not possessed with diuels, but euen diuels themselves possessed with worse diuels?

The Papists in like manner vntil this day do stand vpon works and the worthiness of man, contrary to grace, and so (in words at the least) do strongly assist their brethren the Anabaptists. For these Fores are tied together by the tailes, although by their heads they seeme to be contrarie. For outwardly they pretend to be their great enemies, when as inwardly notwithstanding they thinke, teach and defend indeede all one thing against our Sauour Christ, who is our onely righteousness. Let him therefore that can, hold fast this one article, and let vs suffer the rest which haue made shipwacke thereof, to be carried whither the sea and winds shall drue them, vntill either they returne to the shipp or swim to the shore.

The conclusion and end of his complaint is, to hope for no quietnesse or end of complaint, so long as Christ and Belial do not agree. One generation passeth, and another cometh. If one heretic die, by and by another springeth vp: for the Diuell doth neither slumber nor sleepe. I my selfe, which (although I be nothing) haue bene now in the ministry of Christ about twenty yeares, can truly witnessse that I haue bene assailed with moe then twenty sets, of the which some are already destroyed, other some (as the parts and

Ecc. 1. 4.
The Church
shall never
be quiet in
this world.

The Preface of, &c.

members of wormes or bies that are cut asunder,) do yet pant for life. But Satan the god of all dissention, stirreth vp daily new sects, and last of all (which of all other, I should never haue foreseen or once suspected) he hath raised vp a sect of such as teach that the ten Commandements ought to be taken out of the Church, and that men should not be terrified with the law, but gently exhorted by the preaching of the grace of Christ, that the saying of the Prophet Micheas might be fulfilled: Let none rebuke or reprove another: They shall not prophesie vnto them. As though we were ignorant, or had never taught that afflicted and broken spirits must be comforted by Christ: but the hard hearted Pharises, vnto whom the grace of God is preached in vaine, must be terrified by the law. And they themselues also are forced to devise and imagine certaine Revelations of Gods wrath againe the wicked and unbelouers. As though the law were or could be any thing else but a revealing of Gods wrath against impiety. Such is the blindness and presumption of these frantick heads, which euen by their owne iudgement do condemne themselues. Wherefore it behoueth the Ministers of Gods word to be surely perswaded (if they will be accounted faithfull and wise in the day of Christ) that the word of S. Paul is not spoken in vaine, or prophecied of a matter of no importance: to wit, that there must be heresies, that they which are proued may be knowne. Yea I say, let the Minister of Christ know, that so long as he teacheth Christ purely, there shall not be wanting peruerse spirits, yea euen of our owne and among our selues, which shall stike by all meanes possible, to trouble the Church of Christ. And herewithall let him comfort himselfe, that there is no peace betweene Christ and Beliall, or betweene the seede of the Serpent, and the seede of the woman. Yea let him reioyce in the troubles which he suffereth by these sects and seditious spirits, continually springing vp one after another. For this is our rejoicing, euen the testimonie of our conscience, that we be found standing and fighting in the behalfe of the seede of the woman, against the seede of the Serpent. Let him bite vs by the hale and spare not. We againe will not cease to crush his head, by the grace and helpe of Christ the principall buser thereof, who is blessed for euer.

*S. Cor. 4. 4.
Mich. 2. 6.*

An exhortation to Ministers.

1 Cor. 11. 19.

*2 Cor. 6. 11.
Gene. 3. 5.*

2 Cor. 1. 12.

Fiftie discommodities that rise of mans owne righteousnesse,
proceeding of workes , gathered out of this Epistle to
the Galathians , by M. Luther.

C A P. I.

- 1 To bring men from the calling of grace.
- 2 To receive another Gospell.
- 3 To trouble the minds of the faithful.
- 4 To peruerter the Gospell of Christ.
- 5 To be accursed.
- 6 To obey humaine traditions.
- 7 To please men.
- 8 Not to be the seruant of Christ.
- 9 To build vpon men , and not vpon God.
- 10 That the most excellent righteousness of the law is nothing.
- 11 To destroy the Church of God.

C A P. II.

- 12 To teach a man to be iustified by by works, is to teach to be iustified by impossibility.
- 13 To make the righteous in Christ, sinners.
- 14 To make Christ a minister of sinne.
- 15 To build vp sinne a gaine when it is destroyed.
- 16 To be made a transgreffour.
- 17 To reiect the grace of God.
- 18 To iudge that Christ died in vaine.

C A P. III.

- 19 To become foolish Galathians.
- 20 To be bewitched.
- 21 Not to heare the truth.
- 22 To crucifie Christ againe.
- 23 To hold that the spirit is received by workes.
- 24 To forsake the spirit, and to end in the flesh.
- 25 To be under the curse.
- 26 To set the testament of men aboue the testament of God.
- 27 To make sinne to abound.

28 To be shut vnder stane.

29 To letue beggerly ceremonies.

C A P. IIII.

- 30 That the Gospell is preached in vaine.
- 31 That all is vaine what soever the faithfull do worke or suffer.
- 32 To be made a seruant, and the sonne of the bond woman.
- 33 To be cast out with the sonne of the bond woman , from the inheritance.
- 34 That Christ profiteth nothing.
- 35 That we are debtors to fulfill the whole law.

C A P. V.

- 36 To be separate from Christ.
- 37 To fall from grace.
- 38 To be hindered from the good course of well doing.
- 39 That this perswasion of the doctrine of workes cometh not of God.
- 40 To haue the leauen of corruption.
- 41 That iudgement remaineth for him which teacheth this doctrine.
- 42 To bite and consume one another.
- 43 That this doctrine is accounted among the workes of the flesh.

C A P. VI.

- 44 To thinke thy selfe to be something , when thou art nothing.
- 45 To glorie in others then in God.
- 46 Carnally to please the carnally minded.
- 47 To hate the persecution of the Crosse.
- 48 Not to keepe the law it selfe.
- 49 To glorie in the maister and teacher of carnall things.
- 50 That nothing profiteth, and what soever a man doth is in vaine.



After that M. Luther had once publickly expounded this Epistle, he tooke in hand to interprete the same againe, in such sort as in this Treatise hereafter doth ensue, the cause whereof he doth declare in few words following.

I Haue taken in hand, in the Name of the Lord, yet once againe to expound this Epistle of S. Paul to the Galathians: not because I do desire to teach new things, or such as ye haue not heard before, especially since that by the grace of Christ, Paul is now throughly knowne vnto you: but for that (as I haue often forewarned you) this we haue to feare as the greatest and nearest danger, lest Sathan take from vs this doctrine of faith, and bring into the Church againe the doctrine of workes and mens traditions. Wherfore it is very necessarie that this doctrine be kept in continuall practise and publike exercise both of reading and hearing. And although it be never so well knowne, never so exactly learned, yet the diuell, which continually rangeth about seeking to deuoure vs, is not dead. Likewise our flesh and old man is yet aliue. Besides this, all kinds of temptations vexe and oppresse vs on euery side: wherfore this doctrine can never be taught, vrged and repeated enough. If this doctrine be lost, then is also the doctrine of truth, life and saluation, lost and gone. If this doctrine flourish, then all good things flourish, Religion, the true seruice of God, the glorie of God, the right knowledge of all things which are necessarie for a Christian man to know. Because therefore we would be occupied and not be idle,
we will there now begin where we made an
end, according to the saying of the
sonne of Syrach: When a man hath
done what he can be must
begin againe.

Act. 18.7.

THE



THE ARGUMENT OF THE EPISTLE OF S. PAVL TO THE GALATHIANS.



First of all it behoueth that we speake of the Argument of this Epistle: that is to say, what matter S. Paul here chiefly treateth of. The Argument therefore is this.

S. Paul goeth about to establish the Doctrine of faith, grace, forgiuenesse of sinnes, or Christian righteousness, to the end that we may haue a perfect knowledge and difference betwene Christian righteousness, and all other kinds of righteousness. For there be divers sorte of righteousness. There is a politall or ciuill righteousness, which Emperours, Princes of the world, Philosophers and Lawyers deale withall. There is also a Ceremoniall righteousness, which the traditions of men do teach. This righteousness Parents and Scholemaisters may teach without danger, because they do not attribute vnto it any power to satisfie for sinne, to please God, or to deserue grace: but they teach such Ceremonies as are onely necessarie for the correction of manners, and certaine obseruations concerning this life. Besides these, there is another righteousness, which is called the righteousness of the Law, or of the ten Commandements, which Moyse teacheth. This do we also teach after the doctrine of Faith.

There is yet another righteousness, which is aboue all these: to wit, the righteousness of Faith or Christian righteousness, the which we must diligently discerne from the other afore rehearsed: for they are quite contrary to this righteousness, both because they flow out of the lawes of Emperours, the traditions of the Pope, and the Commandements of God, and also because they consist in our workes, and may be wrought of vs either by our pure naturall strength (as the Papists terme it,) or else by the gift of God. For these kinds of righteousness are also the gift of God, like as other good things are which we do enjoy.

How many
kindes of
righteous-
nesse there
are.

Christian
righteous-
nesse.

THE ARGUMENT.

Bpt this most excellent righteousnesse, of faith I meane, (which God through Christ, without workes imputeth vnto vs) is neither Politicall, nor Ceremoniall, nor the righteousnesse of Gods law, nor consisteth in workes, but is cleane contrary: that is to say, a mere passiuē righteousnesse, as the other aboue are actiuē. For in this we worke nothing, we render nothing vnto God, but onely we receiue and suffer another to worke in vs, that is to say, God. Therefore it seemeth god vnto me to call this righteousnesse of faith or Christian righteousnesse, the passiuē righteousnesse.

The righteousnesse of faith aptly called the passiuē righteousnesse, because it consisteth in suffering and receiving: like as the righteousnesse of the law is called the actiuē righteousnesse, because it consisteth in doing and working.

The infirmitie of man in temptations

This is a righteousnesse hidden in a mysterie, which the world doth not know, yea Christians themselves do not thoroughly understand it, and can hardly take hold of it in their tentations. Therefore it must be diligently taught and continually practised. And who so doth not understand or apprehend this righteousnesse in afflictions & terroris of conscience, must needs be ouerthowne. For there is no comfort of conscience so firme and so sure as this passiuē righteousnesse is.

But mans weakenesse and miserie is so great, that in the terroris of conscience and danger of death, we behold nothing else but our workes, our worthinesse and the law: which when it sheweth vnto vs our sinne, by and by our euill life past cometh to remembrance. Then the pore sinner with great anguish of spirit groaneth, and thus thinketh with himselfe: Alas, how desperately haue I liued! would to God I might liue longer: then would I amend my life. Thus mans reason cannot restraine it selfe from the sight and beholding of this actiuē or working righteousnesse, that is to say, her owne righteousnesse: nor lift vp her eyes to the beholding of the passiuē or Christian righteousnesse, but resteth altogether in the actiuē righteousnesse: so deepliy is this euill rooted in vs.

On the other side, Sathan abusing the infirmitie of our nature, doth increase and aggrauate these cogitations in vs. Then can it not be but that the pore conscience must be more grieuously troubled, terrified and confounded. For it is vnpossible that the mind of man of it selfe should conceiue any comfort, or looke vp vnto grace onely in the feeling and horrour of sinne, or constantly reiect all disputing and reasoning about workes. For this is farre aboue mans strenght, and capacity, yea, and aboue the law

of God also. True it is, that of all things in the world, the law is most excellent: yet is it not able to quiet a troubled conscience, but increaseth terrors, and diueth it to desperation. For by the law, sianc is made aboue measure sinfull.

The law can
not comfort
vs in afflictions.
Rom. 7.

Wherfore the afflicted and troubled conscience hath no remedie against desperation and eternall death, vntesse it take hold of the forgiuernesse of sinnes by grace, freely offered in Christ Jesus, that is to say, this passine righteousness of Faith or Christian righteousness. Which if it can apprechend, then may it be at quiet, and boldly say: I seeke not this actiue or working righteousness: althoough I know that I ought to haue it, and also to fulfill it. But be it so that I had it, and did fulfill it indeede: yet notwithstanding I cannot trust vnto it, neither dare I set it against the iudgement of God. Thus I abandon my selfe from all actiue righteousness, both of mine owne and of Gods law, and embrase onely that passine righteousness, which is the righteousness of grace, mercie and forgiuenesse of sinnes. Wchly I rest onely vpon that righteousness which is the righteousness of Christ and of the holy Ghost.

Like as the earth engendreth not raine, nor is able by her owne strength, labour and trauell to procure the same, but receiueth it of the mere gift of God from aboue: so this heauenly righteousness is giuen vs of God without our works or deservings. Looke then how much the earth of it selfe is able to do in getting and procuring to it selfe seasonable showers of raine to make it fruitfull: euen so much and no more are we able to do by our strength and workes in winning this heauenly and eternall righteousness, and therefore shall never be able to attaine vnto it, vntesse God himselfe by mere imputation and by his unspeakable gift do bestow it vpon vs. The greatest knowledge then, and the greatest wisedome of Christians is, not to know the law, to be ignorant of works and of the whole actiue righteousness, especially when the conscience wrastleth with the iudgement of God. Like as on the contrarie, amongst those which are not of the number of Gods people, the greatest point of wisedome is, to know and earnestly to vrghe the law and the actiue righteousness.

But it is a thing very strange and vnkowne to the world, to teach Christians to learne to be ignorant of the Law, and so to

THE ARGUMENT.

The law is
not given to
a righteous
man: but to
the lawlesse
and disobed-
ient.
Rom. 3. 10.

live before God, as if there were no law: notwithstanding except thou be ignorant of the law, and be assuredly perswaded in thine heart that there is now no law nor wrath of God, but altogether grace and mercie for Christs sake, thou canst not be saued: for by the law cometh the knowledge of sinne. Contrariwise, workes and the keeping of the Law must be so streightly required in the world, as if there were no promise or grace: and that because of the stubborne, proud, and hard hearted, before whose eyes nothing must be set but the law, that they may be terrified and humbled. For the law is given to terrifie and kill such, and to exercise the old man: and both the word of grace and of wrath, must be rightly deuided according to the Apostle. 2. Tim. 2.

Here is then required a wise and faithfull disposer of the word of God, which can so moderate the law, that it may be kept within his bounds. He that teacheth that men are iustified before God by the obseruation of the law, passeth the bounds of the law, and confoundeth these two kinds of righteousness, active and passive, and is but an ill Logitian, for he doth not rightly deuide. Contrariwise, he that setteth forth the law and workes to the old man, and the promise of forgiuenesse of sinnes and Gods mercie to the new man, deuideth the word well. For the flesh or the old man must be coupled with the law and workes: the spirit or new man must be ioyned with the promise of God and his mercy. Wherefore when I see a man that is brused enough already, oppressed with the law, terrified with sinne, and thirsting for comfort, it is time that I should remoue out of his sight the law and active righteousness, and that I should set before him by the Gospell the Christian and passive righteousness, which excluding Moyses with the law, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised vp againe, and conceiueth god hope, neither is he any longer vnder the law, but vnder grace. How not vnder the law? According to the new man, to whom law doth not pertaine. For the law hath his bounds vnto Christ, as Paul saith afterwards: The Law continueth vnto Christ: who being come, Moyses ceaseth with his law, Circumcision, the Sacrifices, the Sabbaths, yea and all the Prophets.

This is our Diuinitie, whereby we teach how to put a difference betwene these two kinds of righteousness, active and passive: to the end that manners and faith, workes and grace, policie and

and religion should not be confounded or taken the one for the other. Both are necessary, but both must be kept within their bounds: Christian righteousness pertaineth to the new man, and the righteousness of the law pertaineth to the old man, which is borne of flesh and bloud. Upon this old man, as upon an asse, there must be layed a burden that may preesse him downe, and he must not enjoy the freidome of the Spirit of grace, except he first put vpon him the new man by faith in Christ (which notwithstanding is not fully done in this life:) then may he enjoy the kingdome and inestimable gift of grace.

This I say to the end that no man should thinke we reiect or forbidd good worfes, as the Papists do most falsely slander vs, neither vnderstanding what they themselues say, nor what we teach. They know nothing but the righteousness of the law, and yet they will iudge of that doctrine which is farre aboue the law, of which it is vnpossible that the carnall man should be able to iudge. Therefore they must needs be offended, for they can see no higher then the law. Whatsoeuer then is aboue the law, is to them a great offence. But we imagine, as it were two worlds, the one heauenly and the other earthly. In these we place these two kinds of righteousness, being separate the one far from the other. The righteousness of the law is earthly and hath to do with earthly things, and by it we do good worke. But as the earth bringeth not forth fruite except first it be watered and made fruitfull from aboue: even so by the righteousness of the law, in doing many things we do nothing, and in fulfilling of the law we fulfill it not, except first, without any merite or worke of ours, we be made righteous by the Christian righteousness, which nothing pertaineth to the righteousness of the law, or to the earthly and actiuē righteousness. But this righteousness is heauenly: which (as is said) we haue not of our selues, but receive it from heauen: which we worke not, but which by grace is wrought in vs, and apprehended by faith: whereby we mount vp aboue all lawes and worke. Wherefore like as we haue borne (as S. Paul saith) the image of the earthly Adam: so let vs beare the image of the heauenly, which is the new man in a new worlde, where is no law, no sinne, no remorse or sting of conscience, no death, but perfect ioy, righteousness, grace, peace, life, saluation and glory.

Why, do we then nothing? do we worke nothing for the ob-

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Christian
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1 Cor. 15. 45.

THE ARGUMENT.

We can do nothing for the obtaining of christian righteousness.

Rom. 4. 15.

taining of this righteousness: I answer, nothing at all. For this is perfect righteousness, to do nothing, to heare nothing, to know nothing of the law, or of workes: but to know and to beleue this only, that Christ is gone to the Father: and is not now seene: that he sitteth in heauen at the right hand of his Father, not as a Judge but made vnto vs of God, wisedome, righteousness, holines and redemption: Briefly, that he is our high Priest, intreating for vs, reigning ouer vs and in vs by grace. In this heauenly righteousness, sinne can haue no place: for there is no law, and where no law is, there can be no transgression.

^{2 John 5. 18.} Seeing then that sin hath here no place, there can be no anguish of conscience, no feare, no heauiness. Therefore S. John saith: he that is borne of God, cannot sinne. But if there be any feare or griefe of conscience, it is a token that this righteousness is withdrawne, that grace is hidden, and that Christ is darkned and out of sight. But where Christ is truly seene indeede, there must needes be full and perfect ioy in the Lord, with peace of conscience, which most certainly thus thinketh: Although I am a sinner by the law, and vnder the condemnation of the law, yet I despaire not, yet I die not, because Christ liveth, who is both my righteousness and my everlasting life. In that righteousness and life I haue no sinne, no feare, no sting of conscience, no care of death. I am indeede a sinner as touching this present life, and the righteousness thereof, as the childe of Adam: where the law accuseth me, death reigneth ouer me, and at length would deuoure me. But I haue another righteousness and life aboue this life, which is Christ the Sonne of God, who knoweth no sinne nor death, but is righteousness and life eternall: by whom this my body being dead and brought into dust, shall be raised vp againe, and deliuered from the bondage of the law and sinne, and shall be sanctified together with the spirit.

<sup>Rom. 8. 9. 10.
11. &c.</sup> So both these continue whilist we here liue. The flesh is accused, exercised with temptations, oppressed with heauines and sorrow: bruised by his active righteousness of the law: but the spirit reigeth, rejoiceth, and is saued by this passive and Christian righteousness, because it knoweth that it hath a Lord in heauen at the right hand of his Father, who hath abolished the law, sinne, death, and hath troden vnder his feete all euils, led them captiuie, and triumphed ouer them in himselfe. Coloss. 2. 15.

S. Paul

S. Paul therefore in this Epistle goeth about diligently to instruct vs, to comfort vs, to hold vs in the perfect knowledge of this most excellent and christian righteousnesse. For if the article of Justification be once lost, then is all true Christian doctrine lost. And as many as are in the world that hold not this doctrine, are either Jewes, Turkes, Papists, or Heretickes. For betwene the righteousnesse of the law and Christian righteousnesse, there is no meane. He then that strayeth from this Christian righteousnesse, must needes fall into the righteousnesse of the law, that is to say, when he hath lost Christ, he must fall into the confidence of his owne workes.

Therefore do we so earnestly set forth and so often repeate this doctrine of Faith or Christian righteousnesse, that by this means it may be kept in continuall exercise, and may be plainly discerned from the active righteousnesse of the law. Otherwise we shall never be able to hold the true diuinitie (for by this onely doctrine the Church is built, and in this it consisteth:) but by and by we shall either become Canonists, obseruers of ceremonies, obseruers of the law, or Papists, and Christ so darkned, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be teachers and leaders of other, it behoueth vs to haue a great care of these matters, and to marke well this distinction betwene the righteousnesse of the law, and the righteousnesse of Christ. And this distinction is easie to be vttered in words: but in vse & experience it is very hard, although it be never so diligently exercised and practised, for that in the houre of death, or in other agonies of the conscience, these two sorts of righteousnesse do encounter more neare together then thou wouldest wish or desire. Wherefore I do admonish you, especially such as shall become instructors and guiders of consciences, and also every one apart, that ye exercise your selues continually by studie, by reading, by meditation of the word and by prayer, that in the time of temptation ye may be able to instruct and comfort both your owne consciences and others, and to bring them from the law to grace, from the active and working righteousnesse, to the passive and received righteousnesse: and to conclude, from Moses to Christ. For the diuell is wont in affliction and in the conflict of conscience, by the law to make vs afraid, and to lay against vs the gilt of sinne, our wicked life past, the wrath and iudgement of God, hell and eternall death, that by

The drift of
the Apostle
in the Epi-
tle to the
Galathians.

See what we
fall into when
we neglect
this doctrine
or want true
zeal to ad-
vance the
same.

THE ARGUMENT.

Feb. 7.25.

this meanes he may drine vs to desperation, make vs bondslauis to himselfe, and plucke vs from Christ. Furthermore, he is wont to set against vs those places of the Gospell, wherein Christ himselfe requireth works of vs, and with plaine words threatneth damnation to those that do them not. Now, if here we be not able to iudge betwene these two kinds of righteousnesse, if we take not hold of Christ by faith sitting at the right hand of God, who maketh intercession unto y^e Father for vs wretched sinners, then are we vnder the law and not vnder grace, and Christ is no more a Saviour, but a lawgiver: so that now there remaineth no more saluation, but certaine desperation and everlasting death, except repentance fol low.

Mar. 6.19.

Let vs then diligently learne to iudge betwene these two kinds of righteousnesse, that we may know how farre we ought to obey the law. Now, we haue said before, that the law in a Christian ought not to passe his bounds, but ought to haue dominion onely ouer the flesh, which is in subiection vnto it & remaineth vnder the same. When it is thus, the law is kept within his bounds. But if it shall presume to crepe into thy conscience, and there sike to reigne, see thou play the cunning Logitian, and make the true diuision. Give no moze to the law then is conuenient, but say thou: O law, thou wouldest climbe vp into the kingdome of my conscience, and there reigne and reproue it of sinnes, and wouldest take from me the toy of my heart which I haue by faith in Christ, and drine me to desperation, that I might be without all hope and vtterly perish. This thou doest besides thine office: keape thy selfe within thy bounds, and exercise thy power vpon the flesh, but touch not my conscience, for I am baptizied, and by the Gospell am called to the partaking of righteousnes and of everlasting life, to the kingdome of Christ, wherein my conscience is at rest, where no law is, but altogether forgiuenes of sins, peace, quietnesse, toy, health and ever lasting life. Trouble me not in these matters, for I will not suffer thee so intollerable a tyrant and cruell tormentor to reigne in my conscience, for it is the seate and temple of Christ the Sonne of God, who is the King of righteousnesse and peace, and my most swete Saviour and Mediator: he shall keape my conscience toyful and quiet in the sound and pure doctrine of the Gospell, and in the knowledge of this Christian and heauenly righteousnesse.

When I haue this righteousnes reining in my heart, I descend from

THE ARGUMENT.

from heauen as the raine making fruitful the earth: that is to say, I come forth into another kingdome, and I do god workes, how and whensoeuer occasion is offered. If I be a minister of the word, I preach, I comfort the broken hearted, I administer the Sacra- ments. If I be an houholder, I gouerne my house and my family, I bring vp my children in the knowledge and feare of God. If I be a Magistrate, the charge that is giuen me from aboue, I diligently execute. If I be a seruant, I do my maisters busynesse faithfully. To conclude, whosoeuer he be that is assuredly perswaded that Christ is his righteousness, doth not onely chearfully and gladly worke well in his vocation, but also submitteh himselfe through loue to the Magistrates and to their lawes, yea though they be se- uere, sharpe and cruel, and (if necessitie do so require) to all maner of burdens, and to all dangers of this present life, because he knoweth that this is the will of God, and that this obedience plea-

seth him. Thus far as concerning the argument of this Epi-
stle, wherof Paul intreateth, taking occasion of false tea-
chers which had darkned this righteousness of
faith amongst the Galathians, against whom
he setteth himselfe in defending and
commending his authori-
tie and office.

C

The first Chapter.

Verse. 1. Paul an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father, which hath raised him from the dead.

The occasi-
on of writ-
ing this Epis-
tle to the Galathians.

The diuell
hatest the
Gospell, and
stirreth vp
wicked men
against it.

The doctrine
of the Gospell.

NO W that we haue declared the Argument and summe of this Epistle to the Galathians, we thinke it good before we come to the matter it selfe, to shew what was the occasion that S. Paul wrote this Epistle. He had planted among the Galathians the pure doctrine of the Gospell, and the righ- teousnesse of faith: but by and by after his departure, there crept in certain false teachers which ouerthrew al that he had planted and truly taught among them. For the diuell cannot but furiously im- pugne this doctrine with all force and subtilitie, neither can he rest so long as he seeth any sparke thereof remaining. We also for this onely cause that we preach the Gospell, do suffer of the world, the diuell and his ministers, all the mischiefe that they can worke a- gainst vs, both on the right hand and on the left.

For the Gospell is such a doctrine as teacheth a farre higher matter then is the wisedome, rightheousnesse, and religion of the world, that is to say, free remission of sinnes through Christ, &c. It leaueth those things in their degree to be as they are, and commen- deth them as the god creatures of God. But the world preferreth these creatures before the Creator, and moreouer by them would put away sinne, be deliuered from death, and deserue everlasting life. This doth the Gospel condemne. Contrariwise the world can not suffer those things to be condemned, which it most esteemeth and best liketh of, and therefore it chargeth the Gospeli that it is a seditious doctrine and full of errors, that it ouerthoweth common wealthes, countreyes, dominions, kingdomes & empires, and ther- fore offendeth both against God and the Emperour, abolishith lawes, corrupteth god manners, and setteth all men at libertie to do what they list. Wherefore with iust zeale and high seruice to God (as it woulde seem) it persecuteth this doctrine, and abhorreth the teachers and professors therof, as the greatest plague that can be in the whole earth.

Moreouer

Moreover, by the preaching of this doctrine, the diuell is ouerthrown, his kingdome is destroyed, the law, sinne & death (wherewith, as most mighty and invincible tyrants, he hath brought all mankind in subiection vnder his dominion) are wretched out of his hands: Briefly, his prisoners are translated out of the kingdom of darknesse, into the kingdom of light and liberty. Should the diuell suffer all this? Should not the father of lies employ all his force & subtil policies, to darken, to corrupt, and vtterly to roote out this doctrine of saluation and everlasting life? Indeede S. Paul complai-
neth in this and all other his Epistles, that euен in his time the diuell shewed himselfe a cunning workman in this busynesse. Col. 1. 13.

We thought good to shew here by the way, that the Gospel is such a doctrine as condemneth all manner of righteousness, and preacheth the only righteousness of Christ, and to them that embrace the same, it bringeth peace of conscience and all good things: and yet notwithstanding, the world hateth and persecuteth it most bitterly.

I sayd before that the occasion why S. Paul wrote this Epistle, was for that by and by after his departure, false teachers had de-
stroyed those things among the Galathians, which he with long
and great trauell had builded. And these false Apostles being of the
circumcision and set of the Phariseis, were men of great estimati-
on and authority, which bragged among the people that they
were of that holy and chosen stocke of the Jewes, that they were
Israelites, of the seed of Abraham, that they had the promises and
the fathers, and finally, that they were the ministers of Christ and
the Apostles schollers, with whom they had bene conuersant and
had scene their miracles, & perhaps had also wrought some signes
or miracles themselves: For Christ witnesseth that the wicked al-
so do worke miracles. Moreover these false Apostles by all the Mat. 7. 22.
crafty meanes they could devise, defaced the authority of S. Paul,
saying: Why do ye so highly esteeme of Paul? Why haue ye him
in so great reverence? Forsooth he was but the last of all that were
conuerted vnto Christ. But we are the disciples of the Apostles, &
were familiarly conuersant with the. We haue scene Christ wor-
king miracles, and heard him preach. Paul came after vs, and is in-
ferior vnto vs: & it is not possible that God should suffer vs to erre
which are of his holy people, the ministers of Christ, and haue re-
ceiued the holy Ghost. Againe, we are many and Paul is but one,

The effects
of the Gos-
pell.

The auth-
ority of the
false Apo-
stles.

*John. 8.
Rom. 4. 4-5. 6*

and alone, who neither was conuersant with h^t Apostles, nor hath
seen Christ: yea he persecuted the Church of Christ a great while.
Would God (thinke ye) for Paules sake only, suffer so many Chur-
ches to be deceipted?

When men hauing such authority come into any country or ci-
ty, by and by the people haue them in great admiration, and vnder
this colour of godlines and religion, they do not only deceiue the
simple, but also the learned, yea and those also which seeme to be
somewhat confirmed in the faith, especially when they bragge (as
these did) that they are the offspring of the Patriarkes, the mini-
sters of Christ, the Apostles schollers, &c. Even so the Pope at this
day, when he hath no authority of the Scripture to defend himselfe
withal, vseth this one argumēt cōtinually against vs The Church,
the Church. Thinkest thou that God is so offended, that for a few
heretickes of Luthers sect he will cast off his whole Church? Thin-
kest thou that he would leauie his Church in errore so many hun-
dred yeares? And this he mightily maintaineth, that the Church
cā never be ouerthrown. Now, like as many are moued with this
argumēt at this day: so in Paules time these false Apostles through
great bragging & setting forth of their owne praises, blinded the
eyes of the Galathians, so that Paul lost his authority among them,
and his doctrine was brought in suspition.

Against this vaine bragging and boasting of the false Apostles,
Paul with great constancy & boldnesse setteth his Apostolike au-
thority, highly commanding his vocation, and defending his mini-
stery. And (although elsewhere he never doth the like) he will not
give place to any, no not to the Apostles themselves, much lesse to
any of their schollers. And to abate their Pharisaicall pride and
shamelesse boldnes, he maketh mention of the history done in An-
tiochia, where he withstood Peter himselfe. Besides this, not regar-
ding the offence that might rise thereof, he saith plainly in the text,
that he was bold to accuse and reprove Peter himselfe the chiese
of the Apostles, who had seen Christ, and had bene most familiar-
ly conuersant with him. I am an Apostle (saith he) and such a one
as passe not what others are: yea, I was not afraid to chide the
very piller of all the rest of the Apostles. And to conclude, in the
first two chapters he doth in a manner, nothing else but set out his
vocation, his office & his Gospel, affirming that it was not of men,
and that he had not received it by man, but by the revelation of Je-
sus

The argu-
ment of the
Papists a-
gainst vs.

With how
great con-
stancy Saint
Paul defend-
eth his vo-
cation and
authority
against the
false Apo-
stles.

The summe
of the two
first Chap-
ters.

Iesus Christ: Also, that if he, yea or an Angell from heaven should bring any other Gospel then that which he had preached, he should be holden accursed.

The certainty of calling.

But what meaneth Paul by this his boasting? I answer: This common place serueth to this end, that every minister of Gods word should be sure of his calling, that before God & man he may with a bold conscience glory herein, that he preached the Gospele as one that is called and sent: even as the Embassadour of a King glorieth and vaunteth in this, that he cometh not as a priuate person, but as the Kings Embassadour, and because of this dignitie that he is the Kings Embassadour, he is honored and set in the highest place. Which honour should not be giuen vnto him, if he came as a priuate person. Wherefore let the preacher of the Gospele be certaine that his calling is from God. And it is expedient that according to the example of Paul, he shoulde magnifie this his calling, to the end that he may win credite and authoritie among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vaine, but a necessary kind of glozing, because he glorieth not in himselfe, but in the King which hath sent him, whose authoritie he desirereth to be honoured and magnified.

Likewise when Paul so highly commendeth his calling, he see-
keth not his owne praise, but with a necessary and a holy pride he magnifieth his ministry: as to the Rom. 11. he saith: For as much as I am the Apostle of the Gentiles, I will magnifie mine office: that is to say, I will that men receiue me, not as Paul of Tarsus, but as Paul the Apostle or Embassadour of Jesus Christ. And this he doth of necessitie to maintaine his authoritie, that the people in hearing this, might be more attent and willing to give eare vnto him. For they heare not onely Paul, but in Paul Christ himselfe, and God the Father sending him out in his message: whose authoritie and maiestie, like as men ought religiously to honour, so ought they with great reverence to receiue and to heare his messengers bring-
ing his word and message.

This is a notable place therefore, wherein Paul so glorieth and boasteth as touching his vocation, that he despiseth all others. If any man after the manner of the world should despise all others in

The Minister of God
must be sure
of his calling

The Preach-
ers are to
be received
as messen-
gers from
God, by
whose mini-
sterie God
himselfe
speaketh.

respect of himselfe, and attribute all unto himselfe alone, he should not onely shew himselfe a very sole, but also grievously offend. But this manner of boasting is necessary, and pertaineth not to the glory of Paul, but to the glory of God, whereby is offered unto him the sacrifice of praise & thanksgiving. For by this boasting, the name, the grace and the mercie of God is made knowne unto the world. Thus therefore he beginneth his Epistle.

Verse 1. Paul an Apostle not of men, &c.

Here in the very beginning he toucheth those false teachers, which boasted themselves to be the Disciples of the Apostles, and to be sent of them, but despised Paul as one that was neither the Apostles scholler, nor sent of any to preach the Gospell, but came in some other way, and of his owne head thrust himselfe into that office. Against those Paul defendeth his calling, saying: My calling seemeth base to your preachers; but whosoever they be which haue come unto you, are sent either of men or by man: that is to say, they haue entred either of themselves being not called, or else called by others. But my calling is neither of men nor by man, but it is above all manner of calling that can be made by the Apostles, for it is by Jesus Christ and by God the Father, &c.

Of men.

By man.

A double calling, by
meanes and
without
meanes.

Where he saith, of men, I meane such as call and thrust in themselves when neither God nor man calleth or sendeth them, but they runne and speake of themselves: as at this day certaine plantatical spirits do, which either lurke in corners and secke places where they may powre out their poison, & come not into publike congregations, or else they resort thither where the Gospell is planted already. These I call such as are sent of men. But where he saith, by man, understand such as haue a Divine calling, but yet by man as by meanes. God calleth then two manner of waies: by meanes and without meanes. He calleth vs to the ministry of his word at this day, not immediatly by himselfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ himselfe. Wherefore when Paul saith: Not of men, neither by man, he beateth downe the false Apostles. As though he would say: Albeit those vipers brag never so much, what can they brag more then that they are either come from men, that is to say, of themselves without any calling, or by man, that is to say, sent of others?

I passe not vpon any of these things, neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to wit, by Jesus Christ himselfe, and my calling is like in all points to the calling of the Apostles, and I am indeede an Apostle. Paul therefore handleth this place of the calling of the Apostles effectually. And elsewhere he separateth the degree of Apostleship from others, as in the first to the Cor.chap.12. and in the fourth to the Ephesians, where he saith: And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, &c. setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God himselfe without any other ordinary meanes.

The calling
of the Apo-
stles.

Who be A-
postles.

So Mathias was called onely of God. For when the other Apostles had appointed two, they durst not chuse the one nor the other, but they cast lots, and prayed that God would shew which of them he would haue. For seeing he should be an Apostle, it behoued that he should be called of God. So was Paul called to be an Apostle of the Gentiles. Whereof the Apostles are also called Saints. For they are sure of their calling and doctrine, and haue continued faithfull in their office, and none of them became a cast away sauing Iudas, because their calling is holy.

Act. 1. 14. 15
The calling
of Mathias.

Act. 9. 15.
The Apo-
stles saints.

Mat. 27. 5.

This is the first assault that Paul maketh against the false Apostles, which ran when no man sent them. Calling therefore is not to be despised. For it is not enough for a man to haue the word and pure doctrine, but also he must be assured of his calling, and he that entreth without this assurance, entreth to no other end but to kill and to destroy. For God never prospereth the labour of those that are not called. And although they teach some good and profitable matters, yet they edifie not. So our phantasticall spirits at this day haue the words of faith in their mouthes, but yet they yeld no fruite, but their chiese end and purpose is to draw men to their false and peruerse opinions. They that haue a certaine and holy calling, must sustaine many and great conficts: as they must do whose doctrine is pure and sound, that they may constantly abide in their lawfull calling, against the infinite and continuall assaults of the dinell and rage of the world. Here what should he do whose calling is uncertaine and doctrine corrupt?

The certain-
ty of calling.

They which
be not cal-
led, do kill
and destroy.

This is therefore our comfort which are in the ministry of the word, that we haue an office which is heauenly and holy, to the

What danger they be
in, which
have no law
full calling.

Why Paul
so exaltherth
his calling
in every
place.

The profit
that cometh
by the extol-
ling & mag-
nifying of
our calling.

A holy
pride.

The summe
of the Epi-
stle to the
Galatians.

which we being lawfully called, do triumph against all the gates of hell. On the other side, it is an horrible thing when the conscience saith: This thou hast done without any lawfull calling. Were such terroure shaketh a mans mind which is not called, that he would wish he had never heard the word which he teacheth. For by his disobedience he maketh all his workes evill, were they never so good, in so much that even his greatest workes and labours become his greatest sinnes.

We see then how god and necessary this boasting and glorying of our Ministry is. In times past when I was but a yong Divine, me thought Paul did unwisely in gloryng so oft of his calling in all his Epistles: but I did not understand his purpose. For I knew not that the Ministry of Gods word was so weightie a matter. I knew nothing of the doctrine of faith and a true conscience indeede, for that there was then no certainty taught either in the Schooles or Churches, but all was ful of Sophistical subtleties of the Schoolemen: And therefore no man was able to understand the dignity and power of this holy and spirituall boasting of the true and lawfull calling, which serueth first to the glory of God, and secondly to the aduancing of our office, and moreouer to the saluation of our selues and of the people. For by this our boasting we sieke not estimation in the world, or praise among men, or money, or pleasures, or fauor of the world: But for as much as we be in a divine calling and in the worke of God, and the people haue great neede to be assured of our calling, that they may know our word to be the word of God, therefore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the diuell and the world, and humility before God.

Verse 1. And by God the Father, which hath raised him from y dead.

Paul is so enflamed here with zeale, that he cannot tarrie till he come to the matter it selfe, but forthwith in the verp title he bursleth out and uttereth what he hath in his heart. His intent in this Epistle is, to treate of the righteousness that cometh by faith, and to defend the same: Againe, to beate downe the law & the righteousness that cometh by workes. Of such cogitations he is full, and out of this wonderfull and exceeding great abundance of the excellent wisedome & knowledge of Christ in his heart, his mouth speaketh.

Speaketh. This flame, this great burning fire of the heart cannot be hid, nor suffer him to hold his tongue: and therefore he thought it not enough to say that he was an Apostle sent by Jesus Christ, but also addeth: by God the Father which hath raised him vp from the dead.

But it seemeth here that the adding of these words: And by God the Father, &c. is not necessary. But because (as I said) Paul speaketh out of the abundance of his heart, his mind burneth with desire to set forth even in the very entry of this Epistle, y vnsearchable riches of Christ, and to preach the righteousness of God, which is called the resurrection of the dead. Christ who liueth and is risen againe, speaketh out of him, and moueth him thus to speake: therefore not without cause he addeth, that he is also an Apostle, By God the Father, which hath raised vp Jesus Christ from the dead. As if he should say: I haue to deale with Sathan and with those vipers the instruments of Sathan, which go about to spoile me of the righteousnesse of Christ, who was raised vp by God the Father from the dead: by the which alone we are made righteous, by the which also we shall be raised vp at the last day from death to euerlasting life. But they that in such sort go about to ouerthow the righteousnesse of Christ, do resist the Father and the Sonne, and the worke of them both.

Thus Paul, euен at the first entrance, bursteth out into the whole matter whereof he intreateth in this Epistle. For (as I said) he treateth of the resurrection of Christ, who rose againe to make vs righteous, and in so doing he hath overcome the law, sin, death, and all euils. Christs victory then is the overcoming of the law, of sinne, our flesh, the world, the diuell, death, hell and all euils: and this his victory he hath giuen unto vs. Although then that these tyrants and these enemies of ours do accuse vs and make vs afraid: yet can they not drive vs to despair, nor condemne vs. For Christ whom God the Father hath raised vp from the dead, is our righteousnesse and victory. Therefore thanks be to God, who hath giuen vs victory by our Lord Jesus Christ. Amen.

What Paul goeth about in this Epistle.
Rom 4:24.35
Christ's victory is ours.
Cor. 15:57.

But marke how fitly and to the purpose Paul here speaketh. He sayth not, by God which hath made heauen and earth, which is Lord of Angels, which commanded Abraham to go out of his owne countrey, which sent Moses to Pharao the King, which brought Israel out of Egypt (as the false Apostles did, who boasted of the

God of their fathers, the Creator, maintainer and preseruer of all things, working wonders among his people:) but Paul had another thing in his heart , namely the righteousnesse of Christ, and therefore he speaketh words that make much for this purpose , saying : I am an Apostle, neither of men nor by men , but by Iesu Christ , and God the Father who hath raised him vp from the dead. Ye see then with what seruency of spirit Paul is led in this matter , which he goeth about to establish and maintaine against the whole kingdome of hell, the power and wisdome of the world, and against the diuell and his Apostles.

Verse 2. And all the brethren with me.

This maketh much for the stopping of the mouthes of these false Apostles. For all his arguments tend to the aduancing and magnifying of his ministry, & contrariwise to the discrediting of theirs. As if he shold thus say : Although it be enough , that I through a diuine calling am sent as an Apostle by Iesu Christ, and God the Father which hath raised him vp from the dead , yet lest I shold be alone, I adde ouer and besides (which is more then needeth) all the brethren which are not Apostles, but fellow souldiers : they write this Epistle as well as I , and beare witnesse with me that my doctrine is true and godly. Wherefore we be sure that Christ is present with vs , and that he teacheth and speaketh in the midst of vs and in our Church. As for the false Apostles, if they be any thing , they be but sent either of men or by men : but I am sent of God the Father, and of Iesu Christ, who is our life and resurection. My other brethren are sent from God, howbeit by man, that is to wit, by me. Wherefore, lest they might say, that I onely set my selfe proudly against them, I haue my brethren with me all of one mind , as faithfull witnesses , which thinke, write, and teach the selfe same thing that I do.

Verse 2. Vnto the Churches of Galatia.

Paul had preached the Gospell throughout all *Galatia*, and albeit he had not wholly conuerted it unto Christ , yet he had many Churches in it , into the which the false Apostles , Sathan's ministers had crept. So likewise at this day the fantasticall Anabaptists come not to those places where the aduersaries of the Gospell beare rule: but where Christians and god men are, which loue the

Gospell.

Gospell. With such they wind in themselves even in the dominions of tyrants and persecutors of the Gospell: where they, creeping into houses under crafty pretence, poure out their poison to the subuersion of many. But why go they not rather into the cities, countries, and dominions of the Papists, and there professe and maintaine their doctrine in the presence of wicked Princes, Bishops and Doctors in the Universities, as we by Gods helpe & assistance haue done? These tender Partyrs will aduenture no perill, but they resort thither where the Gospell hath an harbor already, where they may liue without danger in great peace and quietnes. So the false Apostles would not endanger themselves to come to Jerusalem to Caiphas, or to Rome to the Emperor, or to other places where no man had preached afore, as Paul and the other Apostles did: but they came into Galatia, which was won unto Christ already by the labour and trauell of Paul; and into Asia, Corinth, and such other places, where godly men were and professed the name of Christ, persecuting no man, but suffering all things quietly. There might the enemies of Christs crosse liue in great securitie and without any persecution.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked and unthankfull world, and the great trauell which they sustaine in planting of churches, they are compelled to suffer that thing which they of long time before had purely taught, to be quickly overthrowne of fantasticall spirits, who afterwards reigne and rule ouer them. This grieueth godly ministers more then any persecution of tyrants. Therefore let him not be a minister of the Gospell which is not content to be thus despised, or is loath to beare this reproch: or if he be, let him give ouer his charge to another. We also at this day do find the same thing to be true by experience. We are miserably contyned and vered outwardly by Tyrants, inwardly by those whom we haue restored to libertie by the Gospel, and also by false brethren. But this is our comfort and glory, that being called of God, we haue a promise of euerlasting life, and looke for that reward, which eye hath not seen, nor ear hath heard, nor hath entred into the heart of man. For when the great Shepheard Christ shall appeare, we shall receive an incorrupible crowne of glory: who here also in this world wil not suffer vs to perish for hunger.

Sectaries
shun the
crosse, and
therefore
they resort
to those pla-
ces where
they may do
most harme
and be out
of danger.

The condi-
tion of all
godly pre-
achers.

The comfort
of faithfull
teachers la-
bouring un-
der the
crosse.

^{1 Cor. 2. 9.}
The constanc
t faith of Lu-
ther
^{1 Pet 5. 4.}

Ierome moueth here a great question, why Paul calleth those Churches, which were no Churches. Is it (saith he) because Paul writeth to the *Galathians*, that were peruerted and turned backe from Christ and from grace, unto Moses and the law? Hereunto I answer, that Paul calleth them the Churches of *Galatia*, by putting a part for the whole, which is a common thing in the Scriptures. For writing in like manner to the *Corinthians*, he reioyceith on their behalfe, that the grace of God was giuen them in Christ, namely, that they were made rich through him in all utterance and knowledge: and yet many of them were misseled by false Apostles, and beleued not the resurrection of the dead.

Albeit then that the *Galathians* were fallen away from the doctrine of Paul, yet did Baptisme, the word, and the Name of Christ remaine among them. There were also some god men that were not reuolted, which had a right opinion of the word & sacraments, and vsed them well. Moreover these things could not be defiled through them that were reuolted. For Baptisme, the Gospell and other things are not therefore made vnholy, because many are polluted and vnholy, and haue an euill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the vngodly: by whom they can neither be polluted, nor made holy. By our god or euill conuersation, by our god or euill life and manners they be polluted or made holy in the sight of the heathen, but not afore God. Wherefore wheresoever the substance of the word & sacraments remaineth, there is the holy Church, although

The seate of Antichrist.

1 Thess. 3.4.

The Church dispersed through the world.

Antichrist there reigne, who (as the Scripture witnesseth) sitteth not in a stable of fiends, or in a swine stie, or in a company of Infidels, but in the highest and holiest place of all, namely in the temple of God. Wherefore although spirituall tyrants reigne, yet there must be a temple of God, and the same must be preserved vnder them. Therefore I answer briefly to this question, that the Church is vniuersal throughout the whole world, wheresoever the Gospell of God and the sacraments be. The Jewes, the Turks and other vaine spirits are not the Church, because they fight against these things, & deny them. Hitherto as touching the title or inscription of this Epistle. Now followeth the salutation or greeting of Paul.

Verse 3 Grace be with you and Peace from God the Father, and from our Lord Jesus Christ.

I hope ye are not ignorant what Grace and Peace meaneth, see Grace, Peace. forasmuch as we take in hand to expound this Epistle (which we do, not because it is needfull, or for any hardnes that is in it, but that our consciences may be confirmed against heresies yet to come) let it not be tedious vnto you if we repeate these things againe, that elsewhere and at other times we teach, preach, sing, and set out by writing. For if we neglect the Article of iustification, we lose all together. Therefore most necessary it is chiefly and aboue al things, that we teach and repeate this Article continually: Like as Moses sayth of his law: for it cannot be beaten into our eares enough or too much. Pea though we learne it and understand it wel, yet is there none that taketh hold of it perfectly, or believeth it with his whole hart: so fraile a thing is our flesh and disobedient to the spirit.

The Article
of iustification
must be
continually
taught.

The greeting of the Apostle is strange vnto the world, and was never heard of before the preaching of the Gospell. And these two words Grace and Peace comprehend in them whatsoever belongeth to Christianity. Grace releaseth sinne, and peace maketh the conscience quiet. The two feends that torment vs, are sin and conscience. But Christ hath vanquished these two monsters and troden them vnder foote both in this world and in the world to come. This the world doth not know, and therefore it can teach no certainty of the ouercomming of sinne, conscience and death. Only Christians haue this kind of doctrine, and are exercised and armed with it, to get victory against sinne, despaire and everlasting death. And it is a kind of doctrine neither proceeding of fr^e will, nor invented by the reason or wisedome of man, but giuen from aboue. Moreover these two words Grace and Peace do containe in them the whole summe of Christianity. Grace containeth the remission of sinnes, Peace a quiet and toyfull conscience. But peace of conscience can neuer be had, vntesse sinne be first forgiven. But sinne is not forgiuen for the fulfilling of the law: for no man is able to satisfie the law: but the law doth rather shew sinne, accuse and terrifie the conscience, declare the wrath of God, & drive to desperation. Much lesse is sinne taken away by the works and inuentions of men, as wicked worshippings, strange religions, boyles &

The gree-
ting of the
Apostle
strange &
vnheld of
to the world.

Sinne and
conscience,
two feends
vexing and
tormenting
vs.
The do-
ctrine of
Christians.

Grace and
peace what
they bring.

pilgrimages. Finally there is no worke that can take away sinne: but sinne is rather increased by workes. For the Justiciaries and Meritmongers, the more they labour and sweate to bring themselves out of sinne, the deeper they are plunged therein. For there is no meanes to take away sinne but grace alone. Therefore Paul in all the greetings of his Epistles, setteth grace and peace against sinne and an euill conscience. This thing must be diligently marked. The words are easie: but in tentation it is the hardest thing y can be, to be certainly perswaded in our harts that by grace alone, all other meanes either in heauen or in earth set apart, we haue remission of sinnes and peace with God.

Sinne is not released, but
by grace alone.

The world knoweth not the doctrine of true godliness.

Only by grace is the conscience quieted.

What peace Paul wisheth to Christians.

Psal. 2.

Job. 14.17.

Peace of the world.

The world understandeth not this doctrine, and therfore it neither will nor can abide it, but condemneth it as hereticall & wicked. It braggeth of freewill, of the light of reason, of the soundnes, of the powers and qualities of nature, & of god works, as meanes wherby it could discerne & attaine grace and peace, that is to say, forgiuenesse of sins & a quiet conscience. But it is impossible that the conscience should be quiet and ioyfull, vnlesse it hane peace throught grace, that is to say, throught the forgiuenesse of sins promised in Christ. Many haue carefully laboured by finding out diverse & sundry religious orders & exercises for this purpose, to attaine peace & quietnesse of conscience: but by so doing they haue plunged themselues in more & greater miseries: for al such deuiles are but meanes to increase doubtfulnes & despaire. Therfore there shall be no rest to my bones or thine, vnlesse we haue the word of grace and cleave vnto it stedfastly and faithfully: Then shall our conscience undoubtedly find grace and peace.

The Apostle doth fitly distinguish this grace and peace from all other kinds of grace and peace, whatloever. He wisheth to the Galatians grace and peace, not from the Emperour, or Kings and Princes: for these do commonly persecute the godly, and rise vp against the Lord and Christ his annointed. Psal. 2. nor from the world (for in the world, sayth Christ, ye shall haue trouble:) but from God our father, &c. which is as much to say, as he wisheth vnto them a heauenly peace. So Christ sayth: My peace I leaue vnto you: my peace I give vnto you: not as the world giueth it, do I give it vnto yo. The Peace of the world granteth nothing but the Peace of our gods and bodies. So the grace or fauor of the world giueth vs leaue to enjoy our gods, and casteth vs not out of our possessions.

possessions. But in affliction & in the houre of death, the gracie and fauor of the world cannot help vs, they cannot deliuere vs from affliction, despaire & death. But when the Grace & Peace of God are in the heart, then is man strong, so that he can neither be cast downe with aduersitie, nor puffed vp with prosperitie, but walketh on plainly & keepeth the high way. For he taketh heart & courage in his victory of Christs death, & the confidencie therof beginneth to reigne in his conscience ouer sin & death, because through him he hath assured forgiuenes of his sins: which after he hath once obtained, his conscience is at rest, & by the word of Grace is comforted. So then a man being comforted & hartned by the Grace of God, that is, by forgiuenes of sinnes & by this peace of conscience, is able valiantly to beare & overcome all troubles, yea euen death it selfe. This Peace of God is not giuen to the world, because the world never longeth after it nor understandeth it, but to them that believe: & this commeth to passe by no other meane, then by the onely Grace of God.

A rule to be obserued, that men ought to abstaine from the curious searching of Gods Maiestie.

But why doth the Apostle add moreouer in this salutation: And from our Lord Iesus Christ? Was it not enough to say: And from God our Father? Why then doth he couple Iesus Christ with the Father? Ye haue oftentimes heard of vs, how it is a rule and principle in the Scriptures diligently to be marked, that we must abstaine from the curious searching of Gods maiestie, which is intolerable to mans body, & much more to his mind. No man (saith the Lord) shall see me and live. The Pope, the Turkes the Jewes, and al such as trust in their owne merites, regard not this rule, & therefore remouing the Mediatour Christ out of their sight, they speake only of God, and before him onely they pray, & do all that they do.

As for example, the Monke imagineth thus: These workes which I do, please God, God will regard these my vowes, and for them will saue me. The Turke saith: if I keepe the things that are commanded in the * Alcoran, God will accept me, and give me everlasting life. The Jew thinketh thus: if I keepe those things which the law commandeth, I shall find God mercifull vnto me, & so shall I be saued. So also a sort of sond heads at this day, bragging of the spirite of reuelations, of visions, and such other monstrous matters I wote not what, do walke in wonders aboue

Why this is
added, And
from our
Lord Iesus
Christ.

*Exo. 33. 20.
The me-
ritmongers
seeking to
intitifie them
selues by
their works,
shut out
Christ, and
will have to
dowith
God alone.

* The Alco-
ran is a book
containing
the Turkes
religion, re-
ceived from
Mahomet a
false Pro-
phet that
was among
them.

their reaches. These new Monks haue inuented a new crosse and new works, and they dreame that by doing them they please God. To be brief, as many as know not the article of Justification, take away Christ the mercy seate, and will needes comprehend God in his maiestie by the iudgement of reason, and pacifie him with their owne workes.

The will of
God is to be
sought in
Christ. But true Christian diuinitie (as I giue you often warning) setteth not God forth vnto vs in his maiestie, as Moles and other doctirines do. It commandeth vs not to search out the nature of God: but to know his will set out to vs in Christ, whom he would haue to take our flesh vpon him, to be borne and to die for our sins, & that this shold be preached among all nations. For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleue. 1. Cor. 1. Wherfore, when thy conscience standeth in the confit, wrastling against the law, sin and death in the presence of God, there is nothing more dangerous then to wander with curious speculations in heauen, & there to search out God in his incomprehensible power, wisedome and maiestie, how he created the world, & how he governeth it. If thou seek thus to comprehend God, and wouldest pacifie him without Christ the Mediator, making thy works a means betwene him and thy selfe, it cannot be but that thou must fall as Lucifer did and in horribile despaire lose God and all together. For as God is in his owne nature unmeasurable, incomprehensible and infinite, so is he to mans nature intollerable.

The fall of
Lucifer.
What God
is in his own
nature,

Wherfore if thou wouldest be in safetie and out of peril of conscience and saluation, bridle this climing and presumptuous spirit, and so seeke God as Paul teacheth the. 1. Cor. 1. We (saith he) preach Christ crucified, a stumbling blocke vnto the Iewes, and foolishnesse vnto the Grecians: but vnto them which are called both of the Iewes and Grecians, we preach Christ the power of God and the wisedome of God. Wherfore begin thou there where Christ began, namely in the wombe of the virgine, in the manger and at his mothers breasts, &c. For to this end he came down, was borne, was conuersant among men, suffered, was crucified and died, that by all meanes he might set forth himselfe plainly before our eyes, and fasten the eyes of our hearts vpon himselfe, that he thereby might keepe vs from climing vp into heauen, and from the curious searching of the diuine maiestie.

Where the
will of God
is to be
sought.

When

Whensoeuer thou hast to do therefore in the matter of iustification, and disputest with thy selfe how God is to be found that iustifieth and accepteth sinners: where & in what sort he is to be sought: then know thou that there is no other God besides this man Christ Jesus. Embrace him and cleave to him with thy whole heart, setting aside all curious speculations of the diuine maiestie: For he that is a seacher of Gods maiestie shall be ouerwhelmed of his glory. I know by erperience what I say. But these vaine spirits which so deale with God that they exclude the Mediatour, do not beleue me. Christ himselfe saith: I am the way, the truth and the life: No man commeth to the Father but by me. Therefore besides this way Christ, thou shalt finde no way to the Father, but wandering: no verity, but hypocrisie & lying: no life but eternall death. Wherefore mark this wel in the matter of iustification, that when any of vs all shall haue to wrastle with the law, sinne, death and all other euils, we must looke vpon no other God, but onely this God incarnate and clothed with mans nature.

*Prote. 17.15.
Prote. 25.27.*

*Ioh. 14.6.
Christ the
way, the
truth, and
the life.*

But out of the matter of iustification, when thou must dispute with Jewes, Turkes, Papists, Heretikes, &c. concerning the power, wisedome and maiestie of God, then imploy all thy wit and industry to that end, and be as profound and as subtil a disputer as thou canst: for then thou art in another veine. But in the case of conscience, of righteousnesse and life (which I wish here diligently to be marked) against the law, sinne, death and the diuell, or in the matter of satisfaction, of remission of sinnes, of reconciliation and of euerlasting life, thou must withdraw thy minde wholly from all cogitations and searching of the maiestie of God, and looke onely vpon this man Jesus Christ, who setteth himselfe forth vnto vs to be a Mediatour, and saith: Come vnto me all ye that labour, and are heauie laden, and I will refresh you. Thus doing thou shalt perceiue the loue, godnesse and sweetnesse of God: thou shalt see his wisedome, power and maiestie sweetned and tempered to thy capacity: yea and thou shalt finde in this mirrour and pleasant contemplation, all things according to that saying of Paul to the *Colossians*: In Christ are hid all the treasures of wisedome and knowledge. Also in the 2. chapter. For in him dwelleth the fulnesse of the Godhead bodily. The world is ignorant of this, and therefore it searcheth out the wil of God, setting aside the promise in Christ, to his great destruction. For no man knoweth the Father but the

*The afflicted
conscience
wrangling
with the
judgement
of God, is
rased vp by
onely faith
in Christ.*

Mat. 11.28.

Col. 2.3.

2.9.

Chap.I.

V P O N T H E E P I S T L E

St.11.17.
Ioh.10.15.

Sonne, and he to whom the Sonne wil reueale him.

Gen.28.12.

Christian
divinitie be-
ginneth at
Christ lying
in the lap of
the Virginie
Marie.

Ioh.8.18.

And this is the cause why Paul is wont so often to couple Jesus Christ with God the Father, even to teach vs what true Christian Religion is, which beginneth not at the highest as other religions do, but at the lowest. It will haue vs to climbe vp by Iacob's ladder, whereupon God himselfe leaneth, whose feete touch the very earth, hard by the head of Iacob. Wherefore whensoeuer thou art occupied in th. matter of thy saluation, setting aside al curious speculations of Gods unsearchable maiestie, all cogitations of wozes, of traditions, of Philosophie, yea and of Gods law too, run straight to the manger and embrase this infant, and the Virgines little babe in thine armes, & behold him as he was borne, sucking, growing vp, conuersant among men, teaching, dying, rising againe, ascending vp above all the heauens, & having power aboue al things. By this meanes shalt thou be able to shake off all terrozs and errors, like as the sunne diueth away the clouds. And this sight & contemplation will keepe thee in the right way, that thou mayst follow whither Christ is gone. Therfore Paul in wishing Grace and Peace, not only from God the father, but also from Jesus Christ, teacheth, first that we should abstaine from the curious serching of the diuine maiestie (for no man knoweth God,) & to heare Christ, who is in y boosome of y Father, & vttereth to vs his will, who also is appointed of the father to be our Teacher, to y end that we should all heare him.

Christ is God by name.

Christ God.

The diuell
an aduersary
to faith.

Ioh.5.4.

The other thing that Paul teacheth here, is a confirmation of our faith, that Christ is very God. And such like sentences as this is concerning the Godhead of Christ, are to be gathered together and marked diligently, not onely against the Arians and other heretikes which either haue bene or shall be hereafter, but also for y confirmation of our faith. For Sathan will not faile to impugne in vs all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victorie which ouercometh the world. Wherefore it standeth vs in hand to labour that our Faith may be certaine, and may increase & be strengthened by diligent & continuall exercise of the word and fervent prayere, that we may be able to withstand Sathan.

Now that Christ is very God, it is manifestly declared, in that
Paul

Paul attributeth the same things equally vnto him, which he doth vnto the father, namely Divine power, as the givning of grace, the sorgiuenesse of sinnes, peace of conscience, life, victory ouer sinne, death, the diuell and hell. This were by no meanes lawfull for him to do, nay it were sacriledge this to do, except he were very God, according to that saying : I will not give my glory vnto another. Againe no man giueth that to others, which he himselfe hath not. But seeing Christ giueth Grace, Peace and the holy Ghost, deliu-
reth from the power of the diuell, from sin and death, it is certaine that he hath an infinite and Divine power equall in all points to the power of the Father.

The power
of the Fa-
ther and of
Christ e-
quall.

Ezay 42:8.

Neither doth Christ give Grace and Peace, as the Apostles gaue and brought the same vnto men by preaching of the Gospell: but he giueth it as the Authour and Creator. The Father createth and giueth Life, Grace, Peace and all other good things. The selfe same things also the Sonne createth and giueth. Now, to giue Grace, Peace, everlasting life, to forgive sinnes, to make righteous, to quicken, to deliuere from death and the diuell, are not the workes of any creature, but of the Divine maiestie alone. The An-
gels can neither create nor give these things. Therefore these workes pertaine onely to the glorie of the soueraigne Maestie, the maker of all things. And seeing Paul doth attribute the selfe same power of creating, and giving all these things vnto Christ equally with the Father, it must needes follow that Christ is verily and naturally God.

How Christ
giueth grace
and peace.

The works
of Christ are
divine and
proper to
God alone.

Many such arguments are in Iohn, where it is proued and con-
cluded by the workes which are attributed to the Sonne, as wel as
to the Father, that the diuinitie of the Father and of the Son is al-
one. Therfore the gifts which we receive of the Father, and which
we receive of the Sonne, are all one. For els Paul would haue spo-
ken otherwise, after this manner: Grace from God the Father, and
Peace from our Lord Jesus Christ. But in knitting them both to-
gether, he attributeth them equally, as well to the Sonne as to the
Father. I do therefore so diligently admonish you of this thing, be-
cause it is dangerous lest among so many errors, and in so great
varietie and confusion of sectes, there might scep by some Arians,
Eunomians, Macedonians and such other heretikes, that might do
harme to the Churches with their subteltie.

One and the
selfe same
Godhead of
the Father
and of the
Sonne.

In dede the Arians were sharpe and subtile fellowes. They

Mahomet.

The works
of Christ.Which hath
given him-
selfe.

granted that Christ hath two natures, and that he is called very God of very God, howbeit in name onely: Christ (said they) is a most noble and perfect creature aboue the Angels, whereby God afterward created heaven and earth, and all other things. So Mahomet also speaketh honourably of Christ. But all this is nothing else but godly imaginations and words pleasant and plausible to mans reason, whereby the phantasticall spirits do deceiue men, except they take god haede. But Paul speaketh otherwise of Christ. He (saith he) are rooteed and established in this beleefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe same things that God the Father doth. He hath the Divine workes, not of a creature, but of the Creatour, because he giueth Grace and Peace: and to give them, is to condemne sinne, to vanquish death, and to tread the diuell vnder foot. These things no Angell can give: but seeing they are attributed vnto Christ, it must needs follow that he is very God by nature.

Verse 4. Which gaue himselfe for our sinnes.

Paul in a manner in every word handleth the argument of this Epistle. He hath nothing in his mouth but Christ, and therefore in euery word there is a seruency of spirite and life. And marke how well and to the purpose he speaketh. He saith not, which hath receiued our workes at our hands, nor, which hath receiued the sacrifices of Moses law, worshippings, religions, Masses, bowes, and pilgrimages: But hath giuen. What? not gold, nor siluer, nor beastes, nor paschall lambes, nor an Angell, but himselfe. For what? Not for a crowne, not for a kingdome, not for our holinesse or righteousness, but for our sinnes. These words are very thunderclaps from heauen against all kindes of righteousness: like as is also this sentence of Iohn: Behold the Lambe of God that taketh away the sinnes of the world Therfore we must with diligent attention marke every word of Paul, and not slenderly consider them or lightly passe them ouer: for they are full of consolation, and conserue scarefull consciences exceedingly.

But how may we obtaine remission of our sinnes? Paul answereth, that the man which is called Jesus Christ the Sonne of God hath giuen himselfe for them. These are excellent and most comfortable words, and are promises of the old law, that our sinnes are taken away by none other meane, then by the Sonne of God deliuered

liuered vnto death. With such gunshot and such artillerie must the Papacie be destroyed, and all the religions of the Heathen, all workes, all merits and superstitious ceremonies. For if our sins may be taken away by our owne worke, merits and satisfactions, what needed the Sonne of God to be giuen for them? But seeing he was giuen for them, it followeth, that we cannot put them away by our owne worke.

Againe, by this sentence it is declared, that our sinnes are so great, so infinite and invincible, that it is impossible for the whole world to satisfie for one of them: and surely the greatnessse of the ransom (namely Christ the Sonne of God, who gaue himselfe for our sinnes) declareth sufficiently, that we can neither satisfie for sinne, nor haue dominion ouer it. The force and power of sinne is set forth and amplified exceedingly by these words: Which gaue himselfe for our sinnes. Therefore here is to be marked the infinite greatnessse of the price bestowed for it, and then will it appeare evidently, that the power of it is so great, that by no meaneſ it could be put away, but that the Sonne of God must needs be giuen for it. He that considereth these things well, understandeth that this one word Sinne, comprehendeth Gods eueralasting wrath and the whole kingdome of Sathan, and that it is a thing more horrible then can be exprefſed: which ought to moue vs and make vs afraid indeede. But we are careleſſe, yea we make light of sinne, and a matter of nothing: which although it bring with it the sting and remouſe of conſcience, yet notwithstanding we thinke it not to be of ſuch weight and force, but that by ſome little worke or merite we may put it away.

This ſentence therefore witnesseth, that all men are ſervants and bondſlauſ to ſinne, and (as Paul ſaith in another place) are ſold vnder ſinne. And againe, that ſinne is a moſt cruell and migh-
Rom 7.14.
tie tyrant ouer all men: which cannot be vanquished by the po-
wer of any creatures, whether they be Angels or men, but by the ſoueraigne and infinite power of Iesuſ Christ, who hath giuen himſelfe for the ſame.

Furthermore this ſentence ſetteth out to the conſciences of all men which are terrified with the greatnessſe of their ſins, a ſingular comfort. For albeit ſinne be neuer ſo invincible a tyrant: yet notwithstanding, for almoſt as Christ hath overcome it through his death, it cannot hurt them that believe in him. Moreouer, if we

The great-
nesſe of ſinne
is to be eſte-
med by the
greatnesſe of
the price
whereby it
is abolished.

Sinne a
mighty ty-
rant, hol-
ding all men
in captiuity
and thral-
dome.

The judgement
of the godly.

arme our selues with this beleefe, and cleave with all our hearts vnto this man Jesus Christ, then is there a light opened & a sound iudgement giuen vnto vs, so as we may most certainly and frely judge of all kinds of life. For when we heare that sinne is such an invincible tyrant, thus incontinent by a necessary consequence we inferre: Then what do the Papists, Monkes, Nunnes, Priests, Mahometists, Anabaptists, and all such as trust in their works, which will abolish and ouercome sinne by their owne traditions, works preparatiue, satisfactions, &c: Here forthwith we iudge all those sects to be wicked and pernicious: whereby the glory of God and of Christ is not onely defaced, but also vtterly taken away, and our owne aduanced and established.

There is a
great vehe-
mencie al-
ways to be
marked in
pronounes.

But weigh diligently every word of Paul, and specially marke well this pronoune, Our. For the effect altogether consisteth in the well applying of the pronounes, which we finde very often in the Scriptures. Wherein also there is euer some behemencie and power. Thou wilt easily say and beleue that Christ the Sonne of GOD was giuen for the sinnes of Peter, of Paul and of other Saints, whom we account to haue beene worthie of this grace. But it is a very hard thing that thou which iudgeth thy selfe unworthy of this grace, shouldest from thy heart say and beleue, that Christ was giuen for thine invincible, infinite and horriblie sinnes. Therefore generally and without the pronoune, it is an easie matter to magnifie and amplifie the benefite of Christ, namely that Christ was giuen for sinnes, but for other mens sinnes which are worthy. But when it cometh to the putting to of this pronoune Our, there our weake nature and reason starteth backe, and dare not come neare vnto God, nor promise to her selfe that so great a treasure should be truly giuen vnto her, and therefore she will not haue to do with God, except first she be pure and without sinne. Wherefore, although she reade or heare this sentence: Which gaue himselfe for our sinnes, or such like, yet doth she not apply this pronoune (Our) vnto her selfe, but vnto others which are worthy and holy, and as for her selfe, she will tarrie till she be made worthy by her owne workes.

The weake-
nes of faith
in vs.

Reason doth
extenuate
and lessen
sinne.

This then is nothing else, but that mans reason faine would that sinne were of no greater force and power, then she her selfe dreameth it to be. Whereof it cometh that the hypocrites being ignorant of Christ, although they feele the remorse of sinne, do thinke

not

notwithstanding that they shall be able easily to put it away by their god works and merits, and secretly in their hearts they wish that these words: Which gave himselfe for our sinnes, were but as words spoken in humility, and would haue their sinnes not to be true and very sinnes indeede, but light and small matters. To be shoit, mans reason would faine bring and present unto God a fained and a counterfeit sinner, which is nothing afraid nor hath any feeling of sinne. It would bring him that is whole, and not him that hath neede of a phisition, and when it feeleth no sinne, then would it belieue that Christ was gien for our sinnes.

The whole world is thus affected, and especially they that would be counted more holy and religious then others, as Monkes, and all Justiciaries. These confesse with their mouth that they are sinners, and they confesse also that they commit sinnes daily, howbeit not so great and many, but that they are able to put them away by their owne works: yea and besides all this, they will bring their righteousness and deserts to Christs iudgement seate, and demand the recompence of eternall life for them at the Judges hand. In the meane while notwithstanding (as they pretend great humility) because they will not want themselues to be utterly void of sinne, they faine certaine sinnes, that for the forgiuenesse thereof, they may with great devotion pray with the Publican, God be mercifull vnto me a sinner. Unto them these words of S. Paul: for our sins, seeme to be but light and trifling: Therefore they neither understand them, nor in temptation when they feele sinne indeed, can they take any comfort of them, but are compelled flatly to despaire.

This is then the chiese knowledge and true wisdom of Christians, to count these words of Paul, that Christ was deliuered to death, not for our righteousness or holines, but for our sins (which are very sinnes indeed, great, many, yea infinite and invincible) to be most true, effectuall and of great importance. Thereforo thinks them not to be small, and such as may be done away by thine owne works: neither yet despaire thou for the greatness of them, if thou feele thy selfe oppressed therewith either in life or death: but learne here of Paul to belieue that Christ was gien, not for fained or counterfeit sins, nor yet for small sinnes, but for great and huge sinnes: not for one or two, but for all, not for vanquished sins (for no man, nor no Angel is able to ouercome y least sin that is) but for invincible sins. And except thou be found in the number of those that say;

The hypo-crites would that these words of Paul were rather spoken to shew his humility, then the greatnessse of our sins; for that they cannot heare.

Luke 18.13.

The chiese
wisdom of
Christians.

Our sinnes, that is, which haue this doctrine of faith, & teach, heare, learne, loue and beleue the same, there is no saluation for the.

Labour therefore diligently, that not onely out of the time of tentation, but also in the danger and conflict of death, when thy conscience is throughly afraid with the remembrance of thy sinnes past, and the diuell assaileth thee with great violence, going about to ouerwhelme thee with heapes, clouds and whole seas of sinnes, to terrifie thee, to draw thee from Christ, and to drise thee to despaire: that then I say, thou maist be able to say with sure confidence: Christ the sonne of God was giuen, not for the righteous and holy, but for the vnrighteous and sinners. If I were righteous and had no sinne, I shold haue no neede of Christ to be my reconciler. Whyn then, O thou peccish holy Sathan, wilt thou make me to be holy and to seeke righteousness in my selfe, when in very dede I haue nothing in me but sinnes, and most grievous sinnes? not fained or trifling sinnes, but such as are against the first Table: to wit, great infidelity, doubting, despaire, contempt of God, hatred, ignorance and blaspheming of God, vnthankfulnesse, abusing of Gods name, neglecting, lothing, and despising the word of God, and such like: And moreouer, these carnall sinnes against the second Table: as not to yeld honour to my parents, not to obey the Magistrates, to couet another mans goods, his wife, and such like: albeit that these be light faults in respect of those former sinnes. And admit that I haue not committed murther, whoredome, theft and such other sinnes against the second Table, in fact: yet I haue committed them in heart, and therefore I am a transgressor of all Gods commandements, and the multitude of my sinnes is so great that they cannot be numbred: For I haue sinned aboue the number of the sandes of the sea.

Sathan is
wont to
change right-
teounesse
into sinnes.

Besides this, Sathan is such a running iuggler, that he can make of my righteousness and good works, great sins. For so much then as my sinnes are so weighty, so infinite, so horrible and invincible, and that my righteousness doth nothing further me, but rather hinder me before God: therefore Christ the sonne of God was giuen to death for them, to put them away, & so sauie all men which beleue. Herein therefore consisteth the effect of eternall saluation, namely in taking these words to be effectuall, true and of great importance. I say not this for nought, for I haue oftentimes proued by experiance, and I daily find what an hard matter it is to beleue (especially

in the conflict of conscience) that Christ was given, not for the holy, righteous, worthy, and such as were his friends, but for wicked sinners, for the unworthy, and for his enemies, which haue deserved Gods wrath and everlasting death.

Let vs therefore arme our selues with these and such like sentences of the holy Scripture, that we may be able to answer the diuell (accusing vs and saying : thou art a sinner, and therefore thou art damned) in this sort: Because thou sayest I am a sinner, therefore will I be righteous and saued. Nay (saith the diuell) thou shalt be damned. No (say I) for I flee vnto Christ, who hath giuen himselfe for my sinnes. Therefore Sathan thou shalt not preuaile against me in that thou goest about to terrifie me in setting forth the greatness of my sinnes, and so to bring me into heauiness, distrust, despaire, hatred, contempt and blaspheming of God. Yea rather, in that thou sayest, I am a sinner, thou giuest me armour and weapon against thy selfe, that with thine owne sword I may cut thy throate, and tread thee vnder my feete : for Christ died for sinners. Moreover thou thy selfe preachest vnto me the glorie of God. For thou putteth me in mind of Gods fatherly loue towards me wretched and damned sinner : Who so loued the world, that he gaue his Ioh.3.16. onely begotten Sonne, that whosoever belieueth in him should not perish, but haue euerlasting life. Also as often as thou obiectest that I am a sinner, so often thou callest me to remembrance of the benefit of Christ my redemeer, vpon whose shoulders, and not vpon mine, lye all my sinnes : For the Lord hath layed all our iniquity vpon him. Againe: For the transgression of his people was he smitten. Wherefore when thou sayest I am a sinner, thou doest not terrifie me, but comfort me aboue measure.

How we
must answer
the diuell
disputing
with vs.

Who so knoweth this one point of cunning well, shall easily auide all the engines and snares of the diuell, who by putting man in mind of his sinnes, diueth him to despaire, and destroyeth him, unlesse he withstand him with his cunning and with this heauenly wisedome, whereby onely sinne, death and the diuell are overcome. But the man that putteth not away the remembrance of his sinne, but keepeþ it still, and tormenteth himselfe with his owne cogitations, thinking either to helpe himselfe by his owne strength and policie, or to tarrie the time till his conscience may be quieted, falleth into Sathans snares and miserably afflicteþ himselfe, and at length is overcome with the continuance of the temptation : for the

Ezay 53. 6.

Ezay 53. 8.

dinell will never cease to accuse his conscience.

The true de-
finition of
Christ.

Against this temptation we must vse these words of Paul, in the which he giueth a very god and a true definition of Christ in this manner: Christ is the Sonne of God and of the virgin, deliuered & put to death for our sinnes. Here if the diuell alledge any other definition of Christ, say thou: The definition and the thing defined are false: therefore I will not receive this definition. I speake not this without cause: For I know what moueth me to be so earnest that we shold learne to define Christ out of the words of Paul. For indeed Christ is no crueleractor, but a forgiuer of the sins of the whole world. Wherefore if thou be a sinner (as indeed we are all) set not Christ downe vpon the rain-bow as a iudge, (for so shalt thou be terrifiied and despaire of his mercy) but take hold of his true definition, namely that Christ the Sonne of God and of y virgine is a person, not that terrifieth, not that afflicte, not that condemneth vs of sinne, not that demandeth an account of vs for our liues euill passed: but hath giuen hunselue for our sinnes, and with one oblation hath put away the sinnes of the whole wozld, hath fastned them vpon the crosse, and put them cleane out by himselfe.

Col. 2.14.

Let every
man learne
to apply
this pro-
noune (our)
vnto him-
selfe.

Learne this definition diligently, and especially so exercise this pronoune our, that this one sillable being beleued, may swallow vp all thy sinnes: that is to say, that thou maist know assuredly that Christ hath taken away the sinnes, not of certaine men onely, but also of thee, yea and of the whole wozld. Then let not thy sinnes be sinnes onely, but euen thy owne sins indeed: That is to wit, beleue thou that Christ was not onely giuen for other mens sins, but also for thine. Hold this fast, & suffer not thy selfe by any meanes to be drawne away from this most sweete definition of Christ, which reioyceþ euen the very Angels in heauen: that is to say, that Christ according to the proper & true definition, is no Moses, no lawgiver, no tyrant, but a Mediator for sinnes, a free giuer of grace, righteousness and life: who gaue himselfe, not for our merits, holinesse, righteousness & godly life, but for our sinnes. Indeed Christ doth interprete the law, but that is not his proper and principall office.

These things, as touching the wozds, we know well enough and can talke of them: but in practise and in the conflict, when the diuel goeth about to deface Christ, and to plucke the word of grace out of our hearts, we find that we do not yet know them well and as we should do. He that at that time could define Christ truly, and could magnifie

The true pi-
ture of
Christ.

magnisſe him and behold him as his moſt ſweete ſaviour and high
priest, and not as a ſtreit Judge, this man had ouercome all euils,
and were already in the kingdomie of heauen. But this to do in the
conflict, is of all things y^e moſt hardeſt. I ſpeake this by expeſience:
for I know the diuels subtelties, who at that time not onely goeth
about to feare vs with the terro^r of the law, yea and also of a little
mote maketh many beames, that is to ſay, of that which is no ſin he
maketh a very hell (for he is maruellous craftie both in aggraue-
ting ſin, and in puffing vp the conſcience even in god works:) but
also is wont to feare vs with the very person of the Mediator^r: into
the which he tranſformeth himſelfe, & laying before vs ſome place
of the Scripture or ſome ſaying of Chrift, ſuddenly he striketh our
hearts, & ſheweth himſelfe vnto vs in ſuch ſort, as if he were Chrift
indeed, leauing vs ſtucke ſo fast in that cogitation, that our con-
ſcience would ſwear it were the ſame Chrift whose ſaying he al-
ledged. Moreouer, ſuch is the subtilitie of the enemy, that he will not
ſet before vs Chrift entirely and wholly, but a pece of Chrift onely,
namely that he is y^e Sonne of God, & man borne of the virgine: and
by and by patcheth thereto ſome other thing, that is to ſay, ſome
ſaying of Chrift wherewith he terrifieth the impenitent ſinners,
ſuch as that is in y^e 13 of Luke: Except ye repente, ye ſhall all likewiſe
periſh: & ſo corrupting the true definition of Chrift with his poſon,
he bringeth to paſſe that albeit we beleeue him to be Chrift the true
Mediator, yet in very daede our troubled conſcience ſealeth & indig-
eth him to be a tyrant and a iudge. Thus we being deceiued by Sa-
tan, do eaſily loſe y^e ſwēt ſight of our high priſt & ſaviour Chrift:
which being once loſt, we ſhun him no leſſe then the diuel himſelfe.

And this is the cauſe why I do ſo earnestly call vpon you, to
learne the true and proper definition of Chrift out of theſe wordes of
Paul: Which gaue himſelfe for our ſinnes. If he gaue himſelfe to death
for our ſins, then vndoubtedly he is no tyrant or Judge which will
condemne vs for our ſinnes: he is no rafter downe of the afflieted,
but a raiſer vp of thoſe that are fallen, a merciſull releuer & com-
forter of the heauy and broken hearted. Else ſhould Paul lie in ſay-
ing, Which gaue himſelfe for our ſinnes. If I define Chrift thus, I
define him rightly, and take hold of the true Chrift, and poſſeſſe
him indeed. And here I let paſſe all curiouſ ſpeculations touching
the diuine maiestie, and I ſtay my ſelue in the humānitie of Chrift,
& ſo I learne truly to know the wiſe of God. Here is then no feare,

What ſnares
Satan layeth
for vs.

This ſen-
tence is di-
ligen-
tly to be
vrged:
Which gaue
himſelfe for

but altogether sweetnesse, ioy, peace of conscience, and such like. And herewithall there is a light opened, which sheweth me the true knowledge of God, of my selfe, of all creatures, and all the iniquity of the diuels kingdome. We teach no new thing, but we repeate and establish old things, which the Apostles and all godly teachers haue taught before vs. And would to God we could so teach and establish them, that we might not onely haue them in our mouth, but also well grounded in the bottome of our heart, and especially that we might be able to use them in the agonie and conflict of death.

Verse 4. That he might deliuere vs from this present euill world.

Why Paul
callith the
world pre-
sent & euill

The world
the kingdom
of the diuell.

Sinnes are
not taken
away by
worke.

That the vn-
godly with
all their gifys
do serue the
diuell.

In these words also Paul handleth yet more effectually the argument of this Epistle. He calleth this whole world, which hath bene, is, and shall be, the present world, to put a difference betwene this and the everlasting world to come. Moreover he calleth it euill, because that whatsoeuer is in this world, is subiect to the malice of the diuell reigning ouer the whole world. For this cause the world is the kingdome of the diuell. For there is in it nothing but ignorance, contempt, blasphemie, hatred of God, and disobedience against all the words and workes of God. In and vnder this kingdome of the world are we.

Here againe you see that no man is able by his owne workes or his owne power to put away sinne, because this present world is euill, and as S. John saith, is set vpon mischiefe. As many therefore, as are in the world, are the bondslaues of the diuell, constrained to serue him, and do all things at his pleasure. What availeth it then to set vp so many orders of Religion for the abolishing of sinne? to denise so many great and most painfull works, as to weare shirts of haire, to beate the body with whips till the bloud followed, to go on pilgrimages to S. Iames in harnesse, and such other like? Be it so that thou doest all these things, yet notwithstanding this is true, that thou art in this present euil world, and not in the kingdome of Christ. And if thou be not in the kingdome of Christ, it is certaine that thou belongeth to the kingdome of Sathan, which is this euill world. Therefore all y^e gifts either of the body or of the mind which thou eniovest, as wisdome, righteousness, holinesse, eloquence, power, beautie and riches, are but the slauish instruments of the diuell, and with all these thou art compelled to serue him and to aduance

advanceth his kingdome.

First, with thy wisedome thou darknest the wisedome and knowledge of Christ, and by thy wicked doctrine leadest men out of the way, that they cannot come to the grace and knowledge of Christ. Thou settest out and praisest thine own righteousness and holines: but the righteousness of Christ, by which onely we are iustified and quickned, thou doest hate and condemne as wicked and diuellish. To be briefe, by thy power thou destroyest the kingdome of Christ, and abusest the same to rote out the Gospell, to persecute and kill the ministers of Christ, and so many as heare them. Wherefore if thou be without Christ, this thy wisedome is double foolishnes, thy righteousness double sin and impiety, because it knoweth not the wisedome and righteousness of Christ: moreouer it darkneth, hindreth, blasphemeth and persecuteth the same. Therefore Paul doth rightly call it the euill or wicked world: for when it is at the best, then is it worst. In the religious, wise, and learned men, the world is at the best, and yet in very daede in them it is double euill. I ouerpasse those grosse vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredomes, couetousnes, thefts, murthers, & maliciousnes, wherein the world is altogether drowned, which notwithstanding are light faults if ye compare them with the wisedome and righteousness of the wicked, whereby they fight against the first table. This white diuell which foretaketh men to commit spirituall sinnes, that they may sell them for righteousness, is far more dangerous then the blacke diuell, which onely enforceth them to commit fleshly sinnes, which the world acknowledgeth to be sinnes.

By these wordes then: That he might deliuere vs, &c. Paul sheweth what is the argument of this Epistle: to wit, that we haue neede of grace and of Christ, and that no other creature, neither man nor Angell, can deliuere man out of this present euill world. For these workes are onely belonging to the diuine maiestie, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath deliuered vs from the tyranny and kingdom of the diuell, that is to say, from this wicked world, which is an obedient servant and a willing follower of the Diuell his god. Whatsoever that murtherer and father of lies either doth or speaketh, that the world, as his most loyall and obedient sonne, diligently followeth and performeth. And therefore it is full of the

They that
know not
Christ, the
more wize &
righteous
they are, the
more do
they hate &
persecute
the Gospell.

The white
diuell.
Spirituall
whoredome
the most ab-
ominable.

Christ onely
can deliu-
er vs out of
this present
world.

The world
obeyeth his
Prince the
diuell.

Chap.I.

UPON THE EPISTLE

What sins
are in the
world.

ignorance of God, of hatred, lying, errors, blasphemie, and of the contempt of God: Moreover of grosse sinnes, as murthers, adulteries, fornications, thefts, robberies & such like because he followeth his father the diuell, who is a lier and a murtherer. And the more wise, righteous and holy that men are without Christ, so much the more hurt they do to the Gospell. So we also that were religious men, were double wicked in the Papacie, before God did lighten vs with the knowledge of his Gospell, and yet notwithstanding vnder the colour of true pietie and holinesse.

What the
world is,
with all his
virtues and
righteous-
nesse.

Let these words then of Paul remaine as they are in dede, true and effectuall, not coloured or counterfeit, namely, That this present world is euill. Let it nothing at all moue thee, that in a great number of men there be many excellent vertues, and that ther is so great a shew of holinesse in hypocrites. But marke thou rather what Paul saith: out of whose words thou maiest boldly and freely pronounce this sentence against the world, that the world with all his wisedome, power and righteousness, is the kingdome of the diuell, out of the which God alone is able to deliuer vs by his onely begotten Sonne.

Eph. 1.8.

Eph. 6.6.

The king-
dome of the
world.

The king-
dome of
Christ.

Therefore let vs praise God the Father, and give him heartie thankes for this his unmeasurable mercy, that hath deliuered vs out of the kingdom of the diuell, (in the which we were holden captives) by his owne Sonne, when it was impossible to be done by our owne strength: And let vs acknowledge together with Paul, that all our workes and righteousness (with al which we could not make the diuell to stoupe one haire bredth) are but losse and dung. Also let vs cast vnder our feete, and utterly abhorre all the power of free will, all Pharisaicall wisedome and righteousness, all religious orders, all masses, ceremonies, bowes, fasting, and such like, as a most filthie defiled cloth, and as the most dangerous poysone of the diuell. Contrariwise let vs extoll and magnifie the glorie of Christ, who hath deliuered vs by his death, not from this world onely, but from this euill world.

Paul then by this word Euill, sheweth that the kingdome of the world, or the diuels kingdome is the kingdome of iniquitie, ignorance, error, sinne, death, blasphemie, desperation and everlasting damnation. On the other side, the kingdome of Christ is the kingdome of equitie, light, grace, remission of sinnes, peace, consolation, sauing health, and everlasting life, into the which we are trans-

lated

Slated by our Lord Jesus Christ, to whom be glorie world without end. So be it.

Verse 4. According to the will of God, euen our Father.

Here Paul so placeth and ordereth every word, that there is not one of them but it figheth against those false Apostles for the article of iustification. Christ (saith he) hath deliuered vs from this wicked kingdom of the diuell & the world. And this hath he done according to the will, god pleasure and commandement of the father. Wherefore we be not deliuered by our owne will or cunning, nor by our own wisdome or policy, but for that God hath taken mercy vpon vs, and hath loued vs: like as it is written also in another place: Hierin hath appeared the great loue of God toward vs, not that we haue loued God, but that he hath loued vs, and hath sent his onely begotten Sonne to be a reconciliation for our sinnes. That we then are deliuered from this present evil world, it is of meer grace, and no desert of ours. Paul is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharpneth and directeth every word against the false Apostles.

There is also another cause why Paul here maketh mention of the Fathers will, which also in many places of S. Iohns Gospell is declared, where Christ commanding his office, calleth vs backe to his fathers will, that in his words & works we should not so much looke vpon him, as vpon the Father. For Christ came into this world and took mans nature vpon him, that he might be made a sacrifice for the sins of the whole world, & so reconcile vs to God the Father, that he alone might declare vnto vs how þ this was done through þ god pleasure of his father, that we by fastning our eyes vpon Christ, might be drawne and carried straight vnto the father.

For we must not thinke (as before we haue warned you) that by the curious searching of the maiestie of God, any thing concerning God can be knowne to our saluation, but by taking hold of Christ, who according to the will of the father, hath giuen himself to death for our sinnes. When thou shalt acknowledge this to be the will of God through Christ, then wrath ceaseth, feare & trembling vanishest away, neither doth God appere any other then merciful, who by his determinate counsell would that his Son shoulde die for vs, that we might liue through him. This knowledge maketh þ heart

1. Joh. 3. 16.

It is a great
consolation
to know
that Christ
is giuen for
vs by the
will of his
Father.

Chap I.

UPON THE EPISTLE

chearefull, so that it stedfastly belieueth that God is not angrie, but that he so loueth vs poore and wretched sinners, that he gaue his onely begotten Sonne for vs. It is not for nought therefore, that Paul doth so often repeate and beate into our mündes, that Christ was giuen for our sinnes, and that by the god will of the Father. On the contrary part, the curious searching of the maiestie of God and his dreadfull iudgements, namely how he destroyed the whole world with the flood, how he destroyed Sodome, & such other things, are very dangerous: for they bring men to desperation, and cast them downe headlong into vtter destruction, as I haue shewed before.

Verse 1. Of God and our Father.

God is a
mon Father
both to
Christ and
to vs.

This word O V R, must be referred to both, that the meaning may be this, of our God and of our Father. Then is Christ's father and our father all one. So in the 20. of Iohn Christ saith to Marie Magdalene: Go to my brethren, and say vnto them: I ascend vnto my Father and your Father, to my God and to your God. Therefore God is our Father and our God, but through Christ. And this is an Apostolike manner of speach and euен Pauls owne phrase, who in dede speaketh not with such picked and gay words, but yet very fit and to the purpose, and full of burning zeale.

Verse 4. To whom be glory for euer and euer.

The Hebrewes are wont in their writings to intermingle praise and giuing of thankes. This custome the Hebrewes and Apostles themselves do obserue. Which thing may very often be seene in Paul. For the name of the Lord ought to be had in great reverence, and never to be named without praise and thanksgiving. And thus to do is a certaine kinde of worship and service of God. So in worldly matters, when we mention the names of Kings or Princes, we are wont to do it with some comely gesture, reverence and bowing of the knee: much more ought we, when we speake of God to bow the knee of our heart, and to name the name of God with thankfulnesse and great reverence.

Verse 6. I maruell.

Ye see here how Paul handleth his Galathians, which were fallen away and seduced by the false Apostles. He doth not at the first set

set vpon them with vehement and rigorous words, but after a verie fatherly sort, not onely patiently bearing their fall, but also in a manner excusing the same. Furthermore he sheweth towards them a motherly affection, and speaketh them very faire, and yet in such sort, that he reproueth them notwithstanding: howbeit with very fit words and wisely framed to the purpose. Contrariwise he is very hote and full of indignation against those false Apostles their seducers, vpon whom he layeth the whole fault: and therefore forthwith, euен in the entrance of his Epistle, he bursketh out into plaine thunderings and lightnings against them. If any man (saith he) preach any other Gospell then that ye have receiued, let him be accursed. And afterwards in the 5. Chapter he threatneth damnation vnto them: Who so troubleth you shall beare his condemnation, whatsoeuer he be. Moreouer he curseth them with horrible words, saying: Would to God they were cut off, which trouble you. These are dreadfull thunderclaps against the righteousnesse of the flesh or the law.

He might haue handled the Galathians more vncurteously, and haue inueryed against them more roughly after this manner: Dut vpon this backsliding, I am ashamed of you, your vntankfulness grieueth me, I am angry with you: O else thus tragically haue cried out against them: O ungracious world, O wicked dealings! &c. But sozasmuch as his purpose is to raise vp them that were falne, and with a fatherly care to call them backe againe from their errour to the puritie of the Gospell, he leaueth those rough and sharpe words, especially in the first entrance, and most gently and mildly he speaketh vnto them. For seeing he went about to heale them that were wounded, it was not meete that he should now further bere their grane wound by laying to it a sharpe and a fretting plaister, and so rather hurt the wounded then heale them. Therfore of all the sweetest and mildest words, he could not haue chosen any one more fit then this, I maruell: whereby he signifieth both that it grieued him, and also displeased him that they had falne away from him.

And here Paul is mindfull of his owne rule, which he giueth hereafter in the first Chapter, where he saith: Brethren, if a man be falne by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekenesse, considering thy selfe, lest thou also be tempted. This example must we also follow, that we

Gal. 5. 10

The Apostle
vseth gentle
speech to-
wards those
that are fal-
len, that
through his
mildnes, he
may reuoke
them and
winne them
againe.

Chap. I.

UPON THE EPISTLE

How the
weakes and
such as are
fallen, ought
to be hand-
led.

may shew our selues to beare like affection towards such as are misse-led, as parents beare towards their children, that they may perceiue our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the diuell and his ministers, the authours of false doctrine and sects, against them we ought by the example of the Apostle, to be impatient, proud, sharpe and bitter, detesting and condemning their false iugglings and deceits with as much rigour and severi-ty as may be. So Parents when their child is hurt with the biting of a dog, are wont to pursue the dog onely, but the weeping child they bemonie, and speake faire vnto it, comforting it with most sweete words.

The Spirit therefore that is in Paul, is wonderfull cunning in handling the afflicted consciences of such as are falne. Contrari-wise the Pope (because he is led with a wicked spirit) breaketh out violently like a tyrant, and rappeth out his thunderclaps and cursings against the miserable and terrified in conscience: which thing may be seene in his Bulls, and especially in that Bull touching the Lords supper. The Bishops also do their duty never a whit better. They teach not the Gospell, they are not carefull for the saving of mens soules, but onely they soke Lordship and soueraigntie ouer them, and therefore their speakings and doings are altogether to maintaine and support the same. In like manner are all the vaine-glorious Doctors and teachers affected.

Verse 6. That so soone.

1 Cor. 10.12. Ye see how Paul complaineth, that to fall in faith, is an easie mat-ter. In respect whereof he warneth the faithfull in another place, That he which standeth, should take heede that he fall not. We also do daily proue by exerience, how hardly the mind conceiueth and retaineth a sound and stedfast faith: Also with what great difficultie a perfect people is gotten to the Lord. A man may labour halfe a score yeares ere he shall get some little Church to be rightly and religiously ordered, & when it is so ordered, there creepeth in some mad braine, yea and a very unlearned idiot, which can do nothing else but speake slanderously and spitefully against sincere preachers of the word, and he in one moment ouerthroweth all. Whom would not this wicked and outragious dealing moue?

We

We by the grace of God haue gotten here at Wittenberge the forme
of a Christian Church. The word among vs is purely taught, the
Sacraments are rightly vsed, exhortations and prayers are made
also for all estates, and to be briefe, all things go forward prosp-
erously. This most happy course of the Gospel some mad head would
sone stope, and in one moment would ouerturne all that we in ma-
ny yeares with great labour haue builded. Even so it befell to Paul
the elect vessell of Christ. He had won the Churches of Galatia
with great care and trauell, which the false Apostles in a shorту time
after his departure ouerthrew, as this and diverse other of his C-
pillies do witnesse. So great is the weakenesse and wretchednesse
of this present lise, and we so walke in the middest of Sathan's
snares, that one phantasticall head may destroy and vtterly ouer-
thow in a shorū space, all that which many true Ministers, labou-
ring night and day, haue builded vp many yeares before. This we
learne at this day by exerience to our great grieve, and yet we
cannot remedy this enormity.

Seeing then that the Church is so soft and so tender a thing, and
is so sone ouerthowne, men must watch chearfully against these
phantasticall spirits: who when they haue heard two Sermons,
or haue read a few leaues in the holy Scriptures, by and by they
make themselues masters and controllers of all learners and tea-
chers, contrary to the authority of all men. Many such also thou
mayest find at this day among handy crafts men, bold and mala-
pert fellowes, who because they haue bene tried by no tentations,
did never learne to feare God, nor had any taste or feeling of grace.
These for that they are void of the holy Ghost, teach what liketh
themselues best, and such things as are plausible and pleasant to
the common people. Then the vnskilfull multitude, longing to
heare newes, do by and by ioyne themselues vnto them: yea and
many also which thinke themselves well seene in the doctrine of
faith, and after a soȝt haue bene tried with temptations, are sedu-
ced by them.

Since that Paul therefore by his owne exerience may teach vs,
that congregations which are won by great labour, are easily
and sone ouerthowne, we ought with singular care to watch a-
gainst the diuell ranging every where, lest he come while we
sleepe, and sow tares among the wheate: for though the shepheards
be never so watchfull and diligent, yet is the Christian flocke

That which
in long time
of Godly
preachers is
builded vp,
of one wic-
ked teacher
is quickly
destroyed.

A true pic-
ture of phan-
taстical
bragging,
and glorious
spirits.

The Chur-
ches are o-
uerthowne
while the
teachers
sleepe.

Chap. I.

UPON THE EPISTLE

in danger of Sathan. For Paul (as I said) with singular study and diligence had planted Churches in Galatia, & yet he had scarcely set his foote (as they say) out of the doore, but by and by the false Apostles ouerthrew some, whose fall after ward was the cause of great ruines in the Churches of Galatia. This so sudden and so great a losse, no doubt was more bitter vnto the Apostle then death it selfe. Wherefore let vs watch diligently, first every one for himselfe, secondly all teachers, not onely for themselves, but also for the whole Church, that we enter not into temptation.

Verse 6. Ye are remoued away.

Here once againe he vseth not a sharpe, but a most gentle word. He saith not: I maruell that ye so suddenly fall away, that ye are so disobedient, light, inconstant, unthankfull: but that ye are soone remoued. As if he shold say: Ye are altogether patients or sufferrers: for ye haue done no harme, but ye haue suffered and received harme. To the intent therfore that he might call backe againe those backsliders, he rather accuseth those that did remoue, then those that were remoued, and yet very modestly he blameth them also, when he complaineth that they were remoued. As if he would say: Albeit I embrase you with a fatherly affection, and know that ye are deceived, not by your owne default, but by the default of the false Apostles: yet notwithstanding I would haue wished, that ye had bene growne vp a little more in the strength of sound doctrine. Ye tooke not hold enough vpon the word, ye rooted not your selues deepe enough in it, and that is the cause that with so light a blast of wind, ye are caried and remoued. Jerome thinketh that Paul meant to interpret this word [Galathians] by alluding to the Hebrew word Galath, which is as much to say, as fallen or carried awaie. As though he would say: ye are right Galachians both in name and indeede, that is to say, fallen or remoued away. Some thinkie that the Germanes are descended of the Galathians: Neither is this diuination perhaps vntrue. For the Germanes are not much unlike to them in nature. And I my selfe also am constrained to wish to my countrimen more stedfastnes and constancy: For in all things that we do, at the first brunt we be very hot: but when the heate of our affections is alayed, anon we become more slacke, and looke with what rashnesse we begin things, with the same we giue them ouer and utterly reiect them.

The nature
and disposi-
tion of the
Germanes.

At the first when the light of the Gospel, after so great darknesse of mens traditions began to appeare, many were zealously bent to godlinesse: they heard sermons greedily, and had the Ministers of Gods word in reverence. But now when religion is happily reformed with so great increase of Gods word, many which before seemed to be earnest disciples, are become contemners and very enemies thereof. Who not onely cast off the study and zeale of Gods word, and despise the Ministers therof, but also hate all god learning, and become plaine hogs and belly gods, worthy (doubtlesse) to be compared vnto the foolish and inconstant Galathians.

This may well be said of vs English men, for our heat is soone cooled, and that may appear by our cold proceedings at this day.

Verse 6. From him that hath called you in the grace of Christ.

This place is somewhat doubtfull, and therefore it hath a double understanding. The first is: From that Christ that hath called you in grace. The other is: From him, that is to say, from God which hath called you in the grace of Christ. I embrase the former. For it liketh me, that even as Paul a little before made Christ the redeemer, who by his death deliuereþ vs from this present euill wrold: also the givener of grace and peace equally with God the Father: so he should make him here also the caller in grace: For Paules speciall purpose is, to beate into our mindes the benefit of Christ by whom we come vnto the Father.

A double exposition upon this place.

The drift & purpose of Paul in this whole Epistle.

There is also in these words: From him that hath called vs in grace, a great vehemency. Wherin is contained withall a contrary relation. As if he would say: Alas, how lightly do you suffer your selues to be withdrawne and remoued from Christ, which hath called you: not as Moses did to the law, works, sinnes, wrath and damnation, but altogether to grace. So we also complaine at this day with Paul, that the blindnesse and peruerserenesse of men is horrible, in that none will receive the doctrine of grace and salvation. Or if there be any that receive it, yet they quickly slide backe againe and fall from it, whereas notwithstanding it bringeth with it all good things, as well ghostly as bodily, namely forgiuenesse of sinnes, true righteousness, peace of conscience, and everlasting life. Moreover it bringeth light and sound iudgement of all kinds of doctrine and trades of life. It approueth and establisheth ciuill government, household gouernment, and all kinds of life that are ordained and appointed of God. It rooteth vp all doctrines of error, sedition, confusion and such like: and it putteth away the

An Antithesis or comparison betweene the calling of Christ to grace, and the calling of Moses to the law and workes.

What good things the doctrine of grace bringeth with it.

feare of sinne and death , and to be short , it discouereth all the subtill sleights and works of the diuell, and openeth the benefites and loue of God towards vs in Christ. What (with a mischiefe) meanes the world to hate this world, this glad tidings of euerlasting comfort, grace, saluation and eternall life, so bitterly, and to persecute it with such hellish outrage?

The world
hateh the
light, and
loueth dark-
nesse.
Job. 3. 19.

What rec-
pece the
world ren-
dereth vnto
Christ for
his benefits.

Paul before called this present world euill and wicked , that is to say , the diuels kingdome : For else it would acknowledge the benefite and mercy of God: forasmuch as it is vnder the power of the diuell , therefore doth it most spitefully hate and persecute the same , louing darknesse , errors and the kingdome of the diuell , more then the light, the truth and the kingdome of Christ. And this it doth not through ignorance or errore , but through the malice of the diuell. Whiche thing hereby may sufficiently appeare , in that Christ the Sonne of God by giuing himselfe to death for the sinnes of all men , hath thereby gained nothing else of this perverse and damnable world, but that for this his inestimable benefit, it blasphemeth him and persecuteth his most healthfull word , and faine would yet still naile him to the crosse, if they could. Therefore not onely the world dwelleth in darkenesse, but it is darknesse it selfe, as it is written in the first of Iohn.

Paul therefore standeth much vpon these words : From Christ which hath called you. As though he would say : My preaching was not of the hard lawes of Moses , neither taught I that ye should be bondslaves vnder the yoke : but I preached the onely doctrine of grace and freedome from the law, sinne, wrath, and damnation : that is to say , that Christ hath mercifully called you in grace that ye should be freemen vnder Christ , and not bondmen vnder Moses , whose disciples ye are now become againe by the meanes of your false Apostles , who by the law of Moses called you not vnto grace, but vnto wrath, to the hating of God, to sinne and death. But Christs calling bringeth grace and saving health. For they that he called by him , in stead of the law that worketh sorrow , do gaine the glad tidings of the Gospell , and are translated out of Gods wrath into his fauour, out of sinne into righteousness, and out of death into life. And will you suffer your selues to be carried, yea and that so soone and so easilly another way , from such a liuing fountaine , full of grace and life? Now, if Moses call men to Gods wrath and to sinne by the law of God, whither shall

Moses cal-
leth vnto
wrath, but
Christ cal-
leth to
grace.

the

the Pope call men by his owne traditions? The other sence, that the Father calleth in the grace of Christ, is also god: but the former sence concerning Christ, serueth more fitly for the comforting of afflicted consciences.

Verse 6. Unto another Gospell.

Here we may learne to espie the craftie sleights and subtilities of the diuell. No heretike cometh vnder the title of errors and of the diuell, neither doth the diuell himselfe come as a diuell in his owne likenesse, especially that white diuell which we speake of before. ^{The white} Pea even the blacke diuell, which forzeth men to manifest wickednesse, maketh a cloke for them to couer that sinne which they commit or purpose to commit. The murtherer in his rage seeth not that murther is so great and horriblie a sinne as it is indeede, for that he hath a cloke to couer the same. Whoremongers, thieues, couetous persons, drunckards and such other, haue wherewith to flatter themselves and couer their sinnes. So the blacke diuel also ^{The blacke} cometh out disguised and counterfeit in all his works and devices. ^{diuell.} But in spirituall matter, where Sathan cometh sooth not blacke, but white in the likenesse of an Angell or of God himselfe, there he passeth himselfe with most craftie dissimulation and wonderfull sleights, and is wont to set forth to sale his most deadly poysone for the doctrine of grace, for the word of God, for the Gospell of Christ. For this cause Paul calleth the doctrine of the false Apostles Sathans ministers, a Gospell also, saying: Unto another Gospell: but in derision. As though he would say: ye Galatians haue now other Euangelists and another Gospell: My Gospell is now despised of you: it is now no more in estimation among you.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paul among the Galathians, saying: Paul indeede hath begun well, but to haue begun well it is not enough: for there remaine yet many higher matters. Like as they say in the 15 of the Acts: It is not enough for you to beleue in Christ or to be baptizied, but it behoueth also that ye be circumcised: For except ye be circumcised after the law of Moses, ye cannot be saued. This is as much to say, as Christ is a god workeman, which hath indeede begun a building, but he hath not finished it: for this must Moses do.

Pauls doctrine condemned by the false Apostles.

The nature
of heretikes
huely pain-
ted out.

The diuell
will not be
blacke in his
ministers.

The diuell
doth more
hurt on the
right hand
then on the
left.

By what
meanespore
and sound
doctrine is
preserued.

So at this day, when the fantasticall Anabaptists and other's cannot manifestly condemne vs, they say: These Lutherans haue the spirit of fearefulness, they dare not frankly and freely professe the truth, and go through with it. In dede they haue layed a foun- dation, that is to say, they haue well taught faith in Christ, but the beginning, the midst and the end must be ioyned together. To bring this to passe, God hath not giuen it vnto them, but hath left it vnto vs. So these peruerse and diuellish spirits extol and magnifie their cursed doctrine, calling it the word of God, and so vnder the colour of Gods name they deceiue many. For the diuell will not be vgly and blacke in his ministers, but faire and white. And to the end he may appeare to be such a one, he setteth forth and decketh all his words and works with the colour of truth, and with the name of God. Hereof is sprong that common Proverbe among the *Germanes*: In Gods name beginneth all mischiefe.

Wherfore let vs learne that this is a speciall point of the diuels cunning, that if he cannot hurt by persecuting and destroying, he doth it vnder a colour of correcting & building vp. So now adayes he persecuteth vs with power and sword, that when we are once ta- ken away and dispached, he may not onely deface the Gospel, but vtterly ouerthrow it. But hitherto he hath preuailed nothing, for he hath slaine many, who haue constantly confessed this our do- trine to be holy and heavenly, through whose bloud the Church is not destroyed, but watered. Forasmuch therefore as he could pre- uale nothing that way, he stirreth vp wicked spirits and vngodly teachers, which at the first allow our doctrine, and teach the same with a common consent together with vs. But afterwards they say, that it is our vocation to teach the first principles of Christian doctrine, & that the mysteries of the Scriptures are revealed vnto them from aboue by God himselfe, and that they are called for this purpose, that they should open them to the world. After this maner doth the diuell hinder the course of the Gospell, both on the right hand and on the left, but more on the right hand (as I said before) by building and correcting, then on the left by persecuting and de- stroying. Wherfore it behoueth vs to pray without ceasing, to reade the holy Scriptures, to cleave fast vnto Christ and his holy word, that we may ouercome the diuels subtleties, with the which he assayleth vs both on the right hand & on the left. For we wrastle not against flesh and bloud, but against rule, against power, against the

the worldly gouernors, the princes of the darknesse of this world, against the spirituall wickednesse in heauenly things.

Verse 7. Which is not another Gospell, but that there be some which trouble you.

Here againe he excuseth the Galathians, and most bitterly reproacheth the false Apostles. As though he would say: ye Galathians are borne in hand, that the Gospell which ye haue received of me, is not the true and sincere Gospell, and thereforee ye thinke ye do well to receive that new Gospell which the false Apostles teach, and see maeth to be better then mine. I do not so much charge you with this fault, as those disturbers which trouble your consciences, and pull you out of my hand. Here you see againe, how vehement and hote he is against those deceiuers, & with what rough and sharpe words he painteth them out, calling them troublers of the Churches, which do nothing else but seduce and deceiue innumerable pore consciences, giuing occasions of horriblie mischieses and calamities in the congregations. This great enomie we also at this day are constrained to see, to the great griefe of our hearts, and yet are we no more able to remedie it, then Paul was at that time.

This place witnesseth, that those false Apostles had reported Paul to be an unperfect Apostle, and also a weake and erronious preacher. Therefore he againe here calleth them troublers of the Churches, and ouerthowers of the Gospell of Christ. Thus they condemned each other. The false Apostles condemned Paul, and Paul againe the false Apostles. The like contending and condemning is alwaies in the Church: especially when the doctrine of the Gospell flourisheth, to wit, that wicked teachers do persecute, condemne and oppresse the godly: and on the other side, that the godly do reprove and condemne the vngodly.

The Papists and the fantasticall spirits, do at this day hate vs deadly, and condemne our doctrine as wicked and erronious. Yea moreover they lie in waite for our gods and lives. And we againe do with a perfect hatred detest and condemne their cursed and blasphemous doctrine. In the meane time the miserable people are at no stay: wauering hither & thither, as uncertainte and doubtfull to which part they may leane, or whom they may safely follow. For it is not giuen to euerie one to iudge Christianly of such weigh-

The trou-
blers of the
Church.

How the
false Apo-
stles had
slandered
Paul.

Contentions
alwaies in
the Church.

tic matters. But the end will shew which part teacheth truly, and justly condemne the other. Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine trouble mens consciences, but delivereth them out of innumerable errors and snares of the diuell. For the truth hereof we haue the testimonie of many god men, who give thanks vnto God, for that by our doctrine, they haue received certaine and sure consolation to their consciences. Wherefore like as Paul at that time was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptists and such frantike spirits, that many and great troubles are in the Church.

Every one
which teac-
cheth that
woikes do
justifie, is a
troubler of
mens con-
sciences.

The Papists
worse then
the false A-
postles a-
mong the
Galathians.

Why Paul
callith the
false Apo-
stles trou-
blers of the
Churches.

Act. 15. 1.

Marke here diligently, that every teacher of woikes and of the righteousness of the law, is a troubler of the Church, and of the consciences of men. And who would euer haue beleued that the Pope, Cardinals, Bishops, Monkes, and that whole Synagogue of Satan, specially the founders of those holy religious orders (of which number neuertheles God might saue some by miracle) were troublers of mens consciences? Verily they be yet farre worse then were those false Apostles. For y false Apostles taught, that besides faith in Christ, the works of the law of God were also necessary to salvation. But the Papists omitting faith, haue taught mens traditions and works not commanded of God, but devised by themselves without and against the word of God: and these haue they not onely made equall with the word of God, but also exalted them farre aboue it. But the more holy the hereticks seeme to be in outward shew, so much the more mischiefe they do. For if the false Apostles had not bene indued with notable gifts, with great authoritie, and a shew of holinesse, and had not vaunted themselves to be Christs Ministers, the Apostles Disciples, and sincere Preachers of the Gospell: they could not so easily haue defaced Pauls authoritie, and led the Galathians out of the way.

Now, the cause why he setteth himselfe so sharply against them, calling them the troublers of the Churches, is, for that besides faith in Christ, they taught that circumcision and the keeping of the law was necessary to salvation. The which thing Paul himselfe witnesseth in the 5 Chapter following. And Luke in the 15 of the Actes declareth the same thing in these words: That certaine men coming downe from *Iudea*, taught the brethren, saying: Except ye

ye be circumcised after the custome of Moses , ye cannot be saued. Wherefore the false Apostles most earnestly and obstinately contended that the law ought to be obserued. Unto whom the wretched Jewes forsooth ioyned theniselves , and so afterwards easilly perswaded such as were not stablished in the faith, that Paul was not a sincere teacher, because he regarded not the law , but preached such a doctrine as did abolish and ouerthow the law. For it seemed vnto them a very strange thing , that the law of God shold be vtterly taken away , and the Jewes which had alwaies vntill that time bene counted the people of God, to whom also the promises were made, shold now be reiected. Yea it seemed yet a more strange thing vnto them, that the Gentiles being wicked Idolaters, shold attaine to this glorie and dignitie, to be the people of God without circumcision , and without the works of the law, by grace onely and faith in Christ.

These things had the false Apostles amplified and set forth to the vttermost, that they might bring Paul into more hatred among the Galathians. And to the end they might set them the moxe sharply against him, they said that he preached vnto the Gentiles freedom from the law , to bring into contempt , yea and vtterly to abolish the law of God and the kingdome of the Jewes, contrary to the law of God, contrary to the custome of the Jewish nation, contrary to the example of the Apostles , and to be short , contrary to his owne example : Wherefore he was to be shunned as an open blasphemer against God, and a rebell against the whole commonweale of the Jewes , saying that they themselues ought rather to be heard, who besides that they preached the Gospell rightly, were also the very Disciples of the Apostles , with whom Paul was never conversant. By this policy they defamed and defaced Paul among the Galathians, so that by this their perverse dealing, of very necessity Paul was compelled with all his might to set himselfe against these false Apostles : whom he boldly reproueth and condemmeth , saying that they are troublers of the Churches and ouerthrowers of Christs Gospell, as followeth.

Verse 7. And intend to pervert the Gospell of Christ.

That is to say , they do not onely go about to trouble you, but also vtterly to abolish and ouerthow Christs Gospell. For

The false Apostles brag
of their
owne doings , and
disspraise other mens.

The false Apostles trou-
ble & ouer-
throw the
Gospell of
Christ.

Chap. I.

UPON THE EPISTLE

these two things the diuell practiseth most busily. First, he is not contented to trouble and deceiue many by his false Apostles, but moreouer he laboureth by them utterly to ouerthow the Gospell, and never resteth till he hath brought it to passe. Yet such peruerters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the diuell: nay rather they glory aboue others in the name of Christ, and boast themselues to be the most sincere preachers of the Gospell. But because they mingle the law with the Gospell, they must needs be peruerters of the Gospell. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ and the law can by no meanes agree and reigne together in the conscience. Where the righteousnesse of the law ruleth, there cannot the righteousnesse of grace rule. And againe, where the righteousnesse of grace reigneth, there cannot the righteousnesse of the law reigne: for one of them must needs giue place vnto the other. And if thou canst not beleue that God will forgiue thy sins for Christs sake, whom he sent into the world to be our high Priest: how then I pray thee, wilt thou beleue that he will forgiue the same for the workes of the law, which thou couldest never performe: or for thine owne workes, which(as thou must be constrained to confesse) be such, as it is impossible for them to counteruaile the iudgement of God?

Wherefore the doctrine of grace can by no meanes stand with the doctrine of the law. The one must needs be refused and abolished, and the other confirmed and stablished. For as Paul saith here, to mingle the one with the other, is to ouerthow the Gospell of Christ. And yet if it come to debating, the greater part ouercommeth the better. For Christ with his side is weake, and the Gospel but a foolish preaching. Contrariwise, the kingdome of the world, and the diuell the prince thereof, are strong. Besides that, the wisedome and righteousnesse of the flesh cary a godly shew. And by this meanes the righteousnesse of grace and faith is lost, and the other righteousnesse of the law and workes aduanced and maintained. But this is our comfort, that the diuell with all his limmes, cannot do what he would. He may trouble many, but he cannot ouerthow Christs Gospell. The truth may be assailed, but vanquished it cannot be: For the word of the Lord endureth for euer.

It semeth to be a light matter, to mingle the law and the Gospell, faith & worke together: but it doth more mischiefe then mans reason

The most
wicked tea-
chers, would
be counted
the most
holy.

The righte-
ousnesse of
the law, and
the righte-
ousnesse of
grace are
contrary.

They that
mingle the
righteousnesse
of the
law & grace
together,
are subver-
ters of the
Gospell of
Christ.

reason can conceiue. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his beauties, and it utterly ouerthroweth the Gospel, as Paul saith in this place. The cause of this great euill is our flesh: which being plunged in sinnes, seeth no way how to get out but by workes, & therefore it would liue in the righteousnesse of the law, and rest in the trust & confidence of her owne works. Wherefore it is utterly ignorant of the doctrine of faith & grace: without y^e which notwithstanding it is impossible for the conscience to find rest and quietnesse.

It appeareth also by these words of Paul: And intend to pervert the Gospell of Christ: that the false Apostles were exceeding bold and shamelesse, which with all their might set themselues against Paul. Wherefore he againe, vsing the spirit of zeale and feruency, and being fully perswaded of the certainty of his calling, setteth himselfe strongly against them, and wonderfully magnifieth his ministry, saying:

Verse 8. But though that we or an Angell from heauen preach vnto you otherwise then that we haue preached vnto you, let him be accursed.

Here Paul casteth out very flames of fire, and his zeale is so fervent that he beginneth also almost to curse the Angels. Although saith he, that we our selues, even I and my brother Timothy and Titus, and as many as teach Christ purely with me (I speake not now of those seducers of consciences:) yea or if an Angell from heauen preach vnto you, &c. notwithstanding I would rather that I my selfe, my brethren, yea and the very Angels from heauen also, should be holden accursed, then that my Gospell should be ouerthrown. This is indeede a vehement zeale, that he dare so boldly curse, not onely himselfe and his brethren, but also euен an Angell from heauen.

The Greeke word Anathema, in Hebrew Herem, signifieth a thing accursed, execrable, and detestable: which hath nothing to do, no participation or communion with God. So saith Iosua: *Josua 6. 26.* Cursed be the man before the Lord, that raiseth vp and buildeth this citie Ieric. And in the last of Leuiticus it is written: Nothing separate from the common vsē, which shall be separate from man, shall be redeemed, but die the death, whether it be man or beast. So God had appointed Amalech, and certaine other cities accursed by Gods

The discommodities
that follow
the mingling
of faith and
worke together.

owne sentence, should be utterly rased and destroyed. This is then the mind of Paul: I had rather that my selfe & other my brethren, yea and an Angell from heauen should be accursed, then that we or others should preach any other Gospell then that which we haue preached already. So Paul first curseth himselfe: for cunning artificers are wont first to find fault with themselues, that they may the more freely and sharply afterwards reprove others.

The Gospell
of Paul.

Paul therefore concludeth, that there is no other Gospell besides that, which he himselfe had preached. But he preached not a Gospell which he had himselfe devised, but the same which God promised before by his Prophets in the holy Scriptures. Rom. 1. Therefore he pronounceth himselfe and others, yea euen an Angell from heauen, to be vndoubtedly accursed, if they teach any thing contrary to the former Gospell. For the boyle of the Gospell once sent forth, shall not be called backe againe till the day of iudgement.

Verse 9. As we said before, so say we now againe, If any man preach vnto you otherwise then that you haue receiued, let him be accursed.

He repeateth the selfe same thing, onely changing the persons. Before he cursed himselfe, his brethren, & an Angell from heauen. Here if there be any (saith he) besides vs, which preach vnto you any other Gospell then that ye haue receiued of vs, let them also be accursed. Therefore he plainly excommunicateth and curseth all teachers in generall, himselfe, his brethren, an Angell, and moze over all others whatsoeuer, namely all those false teachers his aduersaries. Here appeareth an exceeding great feruency of spirit in the Apostle, that he dare curse all teachers throughout the whole world and in heauen, which peruerit his Gospell and teach any other. For all men must either beleue that Gospell that Paul preached, or else they must be accursed and condemned. Would to God this terrible sentence of the Apostle might strike a feare into their hearts that seeke to peruerit the Gospell of Paul: of which sort at this day (the more it is to be lamented) the world is full.

The vehe-
mency of
Paul against
the false A-
postles.

An horrible
sentence a-
gainst the
Papists.
The chan-
ging of per-
sons is here
to be mar-
ked.

The changing of persons is here to be marked. For Paul speaketh otherwise in his first cursing then he doth in the second. In the first he saith: If we or an Angell from heauen, preach vnto you

any

any other Gospell then that we haue preached vnto you: In the second: then that ye haue received. And this he doth of purpose , lest the Galathians should say: We, O Paul do not peruerter the Gospell that thou hast preached vnto vs : we vnderstod thee not rightly, but the teachers that came after thee, haue declared vnto vs the true meaning thereof. This (saith he) will I in no case admit. They ought to adde nothing , neither to correct it : but that which you heard of me, is the sincere word of God: let this only remaine. Neither do I desire my selfe to be any other manner of teacher then I was , nor you other disciples. Wherefore if ye heare any man bringing any other Gospell then that ye haue heard of me, or bragging that he will deliuere better things then ye haue received of me, let him and his disciples be both accursed.

The first two Chapters in a manner, containe nothing else but defences of his doctrine, and confutations of errors: so that vntill he cometh to the end of the second Chapter , he toucheth not the chiefeſt matter whiche he handleth in this Epistle, namely the article of iuſtification. Notwithstanding , this ſentence of Paul ought to admoniſh vs , that ſo many as thinke the Pope to be Judge of the Scripture are accuſed. Which thing the Popiſh Scholemen haue wickedly taught , ſtanding vpon this ground: The Church hath allowed foure Gospels onely: therefore there are but foure: for if it had allowed more, there had bene more. Now ſeeing the Church might receive and allow ſuch and ſo many Gospels as it would, therefore the Church is aboue the Gospell. A godly argument forſoþ. I approue the Scripture, Ergo I am aboue the Scripture. John Baptiſt acknowledgeth and confeſſeth Christ, and pointeth to him with his finger, therefore he is aboue Christ. The Church approueth the Christian faith and doctrine , therefore the Church is aboue them. For the ouerthrowing of this their wicked and blaſphemous doctrine, thou haſt here a plaine text like a thun- derbolt, wherein Paul ſubiecteth both himſelfe and an Angell from heauen , and Doctorz vpon earth , and all other teachers and maſters whatſoever, vnder the authority of the Scripture. For they ought not to be maſters, iudges, or arbiters, but onely witneſſes, diſcipliſes and confeſſorſ of the Church, whether it be the Pope, Lu-ther, Auguſtine, Paul, or an Angell from heauen. Neither ought any doctrine to be taught or heard in the Church beſides the pure word of God, that is to ſay, the holy Scripture. Otherwiſe accuſed be

The co[n]te[n]ts
of the two
firſt chap-
ters.

The argu-
ment of the
Papists to
proue, that
the Church
is aboue the
Scripture.

The word of
God muſt
onely be
taught in
the Churc[h].

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both the teachers and hearers together with their doctrine.

Verse 10. For now preach I mans doctrine, or Gods?

These words are spoken with the same vehemency of spirit that the former were. As if he should say: Am I Paul so unknowne amongst you, which haue preached so openly in your Churches? Are my bitter conflicts, and so many sharp battels against the Jewes, yet unknowne vnto you? It appeareth (I thinke) sufficiently vnto you by my preaching, and by so many & so great afflictions which I haue suffered, whether I serue men or God. For all men see that by this my preaching I haue not only stirred vp persecution against me in every place, but haue also procured the cruell hatred both of mine owne nation and of all other men. I shew therefore plainly enough, that I seeke not by my preaching, the fauour or praise of men, but to set forth the benefite and glorie of God.

What reward Paul received for his labour.

What the ministers of God ought to seeke.

Ephes. 2.3.

The summe of the doctrine of the Gospell.

Psal. 19.1.

To teach the things that are of God.

Neither do we seeke the fauour of men by our doctrine. For we teach that all men are wicked by nature, and the children of wrath. We condemne mans freewill, his strength, wisedome and righteousness, and all religions of mans owne devising. And to be short, we say that there is nothing in vs that is able to deserue grace and the forgiuenesse of sinnes: but we preach, that we obtaine this grace by the free mercie of God onely for Christs sake. For so the heauens shew forth the glory of God and his workes, condemning all men generally with their works. This is not to preach for the fauour of men and of the world. For the world can abide nothing lesse then to heare his wisedome, righteousness, religion, and power condemned. And to speake against those mighty and glorioys gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speake against men, or any thing else that pertaineth to their glory, it cannot be, but that cruell hatred, persecutions, excommunications, murthers and condemnations must needs follow.

If then (saith Paul) they see other matters, why see they not this also, that I teach the things that are of God and not of men? that is to say: that I seeke no mans fauour by my doctrine, but I set out Gods mercy offered vnto vs in Christ. For if I sought the fauour of men, I would not condemne their works. Now for as much as I condemne mens works, that is to say, because I shew Gods

Gods iudgement out of his word (whereof I am a Minister) against all men, how that they are sinners, vngigneous, wicked, children of wrath, bondslaves of the diuell and damned, & that they are not made righteous by works or by circumcision, but by grace onely, and faith in Christ: therefore I procure unto my selfe the deadly hatred of men. For they can abide nothing lesse, then to heare that they are such: nay rather they would be praised for wise, righteous and holy. Wherefore this witnesseth sufficiently, that I teach not mans doctrine. After the same manner Christ speaketh also in the 7 of John: The world cannot hate you, but me it hateith, ^{Job. 9. 7.} because I testifie of it that the works thereof are euill. And in the 3 of John: This is condemnation, that light is come into the world, and ^{Job. 3. 19.} men loued darknesse more then light, because their works were euill.

Now, that I teach the things which are of God (saith the Apostle) hereby it may sufficiently appeare, that I preach the onely grace, the mercie, the godnes and the glory of God. Moreouer, he that speaketh (as Christ saith) those things which his Lord and Master hath commanded him, and glorifieth not himselfe, but him whose Messenger he is, bringeth and teacheth the true word of God. But I teach those things onely which are commanded me from aboue: neither glorifie I my selfe, but him that sent me. Besides that, I stir vp against my selfe the wrath and indignation of both the Jewes and Gentiles, therefore my doctrine is true, sincere, certaine, and of God, neither can there be any other, (much lesse any better) then this my doctrine is. Wherefore, whatsoever doctrine else teacheth not as mine doth, that all men are sinners, and are iustified by faith onely in Christ, must needs be false, wicked, blasphemous, accursed and diuellish: and euen such also are they which teach or receive it.

Signes that
testifie Pauls
doctrine to
be true.

So we with Paul do boldly pronounce all such doctrine to be accursed as agreeith not with ours. For neither do we seeke by our preaching the praise of men, or the fauor of Princes or Bishops, but the fauor of God alone, whose onely grace and mercy we preach, despising and treading vnder foote whatsoever is of our selues. Whosoever he be then which shall teach any other Gospell, or that which is contrarie to ours, let vs be bold to say that he is sent of the diuell, and hold him accursed.

Verse 10. Or go I about to please men?

The false
Apostles
seeke to
please men.

Teachers of
mens tradi-
tion, seek to
please men.

The reward
of godly
teachers.

The reward
of false and
vngodly tea-
chers.

That is, do I serue men or God? He hath alwaies a glance at the false Apostles. These (saith he) must needs seeke to please and to flatter men: for by this meanes they seeke, that they againe may glory in their flesh. Moreouer, because they will not beare the hatred and persecution of men, they teach circumcision, onely to auoide the persecution of the Crosse, as followeth in the 5 Chapter.

So at this day ye may find many which seeke to please men, and to the end they may liue in peace & security of the flesh, they teach the things which are of men, that is to say, wicked things, or else they allow the blasphemies and wicked iudgements of the aduersaries, contrary to the word of God against their owne conscience, that they may keepe still the fauour of Princes and Bishops, and enjoy their goods. But we, because we endeuo^r to please God and not men, do stirre vp against vs the malice of the diuell and hell it selfe: we suffer the reproches and slanders of the world, death and all the mischiefs that can be devised against vs.

So saith Paul here: I seeke not to please men, that they may praise my doctrine, and report me to be an excellent teacher, but I desire onely that my doctrine may please God: and by this meanes I make men my mortall enemies. Which thing I find by experience to be most true: for they requite me with infamie, slander, imprisonment & swerd. Contrariwise the false Apostles teach the things that are of men, that is to say, such things as be pleasant and plauisble to mans reason, and that to the end they may liue in ease and purchase the fauor, god will and praise of the people. And such men find that they seeke so: for they are praised and magnified of men.

So saith Christ also, Mat. 6. That hypocrites do all things to be praysed of men. And in the 5 of John he sharply reprooueth such: How can ye beleue (saith he) which receive honour one of another, and seeke not the honour that cometh of God alone? The things which Paul hath hitherto taught, are in a manner examples onely. In the meane time notwithstanding he is very earnest every where in prouing his doctrine to be sincere and sound. Therefore he erhorteth the Galatians that they forsake it not for any other doctrine.

Verse 10. For if I should yet please men, I were not the seruant of God.

These things are to be referred to the whole office and ministracie of Paul, to shew what a contrariety there was betwene his conuer-

conuersation before in the Iewish law , and his conuersation now vnder the Gospell. As if he would say : Do ye thinke that I go about still to please men, as I did in times past ? So he speaketh afterwards in the 5 Chapter. If I yet preach circumcision , why do I suffer persecution ? As though he would say : Do ye not see and heare of my daily conflicts , great persecutions and afflictions ? After I was conuerted & called to the office of Apostleship, I neuer taught mans doctrine , neither sought I to please men, but God alone. That is to say : I seeke not by my ministerie and doctrine the praise and fauour of men, but of God.

Here againe is to be marked, how maliciously and craftily the false Apostles went about to bring Paul into hatred among the Galathians. They picked out of his preachings and writings certaine contradictions (as our aduersaries at this day do out of our books) and by this meanes they would haue conuinced him that he had taught contrary things. Wherefore they said that there was no credit to be giuen vnto him: but that circumcision & the law ought to be kept : Which thing he himselfe also by his example had allowed, because he had circumcised Timothie according to the law, *Act. 16. 1.* had purified himselfe with other foure men in the temple at Ierusalem, and had shauen his head at Cenchrea. These things they craftily surmised, that Paul by the commandement and authority of the Apostles was constrained to do : Which notwithstanding he had kept as indifferent , bearing with the infirmitie of the weake brethren (which yet vnderstood not the Christian libertie,) lest they should be offended. To whose cauilllations thus he answereth : How true it is which the false Apostles forge against me for the overthrowing of my Gospell, and setting vp of the law and circumcision againe , the matter it selfe sufficiently declareth. For if I would preach the law and circumcision, and commend the strength, the power , and the will of man , I should not be so odious vnto them, but should please them.

Lies and
flanders de-
vised by the
false Apo-
stles against
Paul.

Verse 11. 12. Now I certifie you brethren , that the Gospell which was preached of me, was not after man. For neither received I it of man , neither was I taught it but by the reuelation of Jesus Christ.

Here is the principall point of all this matter : which containeth a confutation of his aduersaries, and a defence of his doctrine, to

Chap. I.

V R O N T H E E P I S T L E

The chiefe
purpose of
Paul in this
disputation.

the end of the second Chapter. Upon this he standeth, this he vrgeth and with an oath confirmeth, that he learned not his Gospell of a ny man, but received it by the reuelation of Jesus Christ. And in that he sweareth, he is constrained so to do, that the Galabians may beleue him, and also, that they shold give no eare to the false A postles: whom he reprooueth as liers, because they had said that he learned and received his Gospell of the Apostles.

Pauls do-
ctrine was
not after
man.

Christ both
God & man.

Where he saith that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earth ly but heauenly:) but he meaneth that he learned not his Gospell by the ministerie of men, or received it by any earthly meanes (as we all learne it either by the ministerie of men, or else receive it by some earthly meanes, some by hearing, some by reading, and some by writing:) but he received the same onely by the reuelation of Je sus Christ. If any man list to make any other distinction, I am not against it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both God and very man, when he saith that he received not his Gospell by man.

Where Paul
received the
Gospell.

Now, Paul received his Gospell in the way as he was going to Damascus, where Christ appeared unto him and talked with him. Afterwards also he talked with him in the Temple at Jerusalem: but he received his Gospell in the way, as Luke reciteth the storie in the 9 of the Actes. Arise (saith Christ) and go into the Citie, and it shall be told thee what thou must do. He doth not bid him go into the Citie, that he might learne the Gospell of Ananias: but Ananias was bid to go and baptise him, to lay his hands upon him, to commit the ministerie of the word unto him, and to commend him unto the Church, and not to teach him the Gospell, which he had received afore (as he glorieth in the same place) by the onely re uelation of Jesus Christ. And this Ananias himselfe confesseth, saying: Brother Saul, the Lord which appeared to thee in the way, hath sent me, that thou mightest receive thy sight. Therefore he received not his doctrine of Ananias, but being already called, lightned and taught of Christ in the way, he was sent to Ananias that he might also haue the testimonie of men, that he was called of God to preach the Gospell of Christ.

This Paul was constrained to recite, to put away the slan der of the false Apostles, who laboured to bring him into hatred among

among the *Galathians*, saying that Paul was inferiour to the rest of the Apostles scholers: who had received of the Apostles, that which they taught and kept: whose conuersation also they had seene a long time, and that Paul himselfe had also received the same things of them, although he did now deny it. Why then would they rather obey an inferiour, and despise the authority of the Apostles themselves, who were not onely the sozeelders and teachers of the *Galathians*, but also of all the Churches throughout the whole world?

This Argument, which the false Apostles grounded vpo the au-
thoritie of the Apostles, was strong and mightie, whereby the *Galathians* were sodainely ouerthowne, especially in this matter. I
would never haue beleued, had I not bene taught by these exam-
ples of the Churches of *Galatia*, of the *Corinthians* and others, that
they which had received the word of God in the beginning with
such ioy (among whom were many notable men) could so quickly
be ouerthowne. Oh god Lord, what horrible and infinit mischiefe
may one onely Argument easly bring: which so pierceth a mans
conscience when God withdraweth his grace, that in one moment
he loseth all together. By this subtelty then the false Apostles did
easily deceiue the *Galathians*, being not fully stablished and groun-
ded, but as yet weake in the faith.

The Argu-
ment of the
false Apo-
stles taken
from the au-
thoritie of
the Apo-
stles.

Moreover, the matter of iustification is brickle: not of it selfe (for
of it selfe it is most sure and certaine,) but in respect of vs. Where-
of I my selfe haue god experience. For I know in what houres of
darknesse I sometimes wrestle. I know how often I sodainly lose
the beanies of the Gospell and Grace, as being shadowed from me
with thicke and darke cloudes. Briefly I know in what a slippery
place euен such also do stand, as are well exercised, and seeme to
haue sure footing in matters of faith. We haue god experience of
this matter: for we are able to teach it vnto others, & this is a sure
token that we understand it. But when in þ very conflict we should
use the Gospell, which is the word of grace, consolation & life, there
doth the law, the word of wrath, heauinesse and death preuent the
Gospell & beginneth to rage, and the terrors which it raiseth vp in
the conscience, are no leſſe then was that horrible shew in þ mount
Sinay. So that euен one place of the Scripture containing some
threatning of the law, ouerwhelmeth and drowneth all consolati-
ons besides, and so shaketh all our inward powers, that it maketh
vs to forget Iustification, grace, Christ, the Gospel and all together.

So great is
the weeke-
nes eu'en of
the godly
that they
are hardly
drawne to
Gods promi-
ses, though
they be
most cer-
taine.

The office
of the law.

Exo. 19.18.

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UPON THE EPISTLE

The con-
flict of the
godly.

Gal. 5. 17.

Rom. 7. 23.

Faith is the
gift of God.

* Wher it in-
conuenient-
es follow
the lothing
of Gods
word.

* Speculatiō
is a naked
knowledge
without
practise.

Ia. 1. 23. 24.
The doctrine
of true godli-
ness is kept
by prayer
and earnest
study of the
word.

The ene-
mies of the
godly.

The reason
which at
this day is
used against
us, and pre-
vaileth with
many.

Therefore in respect of vs, it is a very brickle matter because we are brickle. Againe, we haue against vs euен the one halfe of our selues: that is to say, reason, and all the powers thereof. Besides all this, the flesh resisteth the spirit, which cannot beleue assuredly that the promises of God are true. It fighteth therefore against the spirit, and (as Paul saith) it holdeth the spirit captive: so that it cannot beleue so stedfastly as it would. Wherefore we teach continually that the knowleoge of Christ and of faith is no wozke of man, but simply the gift of God, who as he createth faith, so doth he keepe it in vs. And euен as he first giueth faith unto vs through the word, so afterwards he exerciseth, increaseth, strengtheneth and maketh perfect the same in vs by the word. Therefore the greatest seruice that a man can do unto God, and the very Sabbath of Sabboths, is to exercise himselfe in true godlinesse, diligently to reade and heare the word. Contrariwise there is nothing moze dangerous then to be weary of the word. He therefore that is so cold, that he thinketh himselfe to know enough, and beginneth by little and little to loth the word, that man hath lost Christ and the Gospell, and that which he thinketh himselfe to know, he attaineth onely by * bare speculation: And he is like unto a man (as S. James saith:) Who beholding his face in a glasse, goeth his way, and by and by forgetteth what his countenance was.

Wherefore let every faithfull man labour and strive with all diligēce to learne and to keepe this doctrine: And to that end let him vse humble and harty prayer, with continuall study and meditation of the word. And when we haue done never so much, yet shall we haue enough to keepe vs occupied. For we haue to do with no small enemies, but strong and mighty, and such as are in continuall warre against vs, namely our owne flesh, all the dangers of the world, the law, sinne, death, the wrath and iudgement of God, and the diuell himselfe, who never ceaseth to tempt vs inwardly by his fierie darts, and outwardly by his false Apostles, to the end that he may overthrow, if not all, yet the most part of vs.

This Argument therefore of the false Apostles had a godly shew, & seemed to be very strong. Which also at this day prevaleth with many, namely that the Apostles, the holy father's & their successors haue so taugt: that the Church so thinketh and beleueth: More over that it is impossible that Christ should suffer his Church so long time to erre. Art thou alone (say they) wiser then so many holy men?

men: wiser then the whole Church? After this manner the diuell being changed into an Angell of light, setteth vpon vs craftily at this day by certaine pestifereus hypocrites, who say: We passe not for the Pope, we abhorre the hypocrisy of Monks and such like: but we would haue the authority of holy Church to remaine untouched. The Church hath thus beleued & taught this long time. So haue all the Doctors of the primitive Church, holy men, more ancient & better learned then thou. Who art thou, that darest dissent from all these, and bring vnto vs a contrary doctrine? When Sathan reasoneth thus, conspiring with the flesh and reason, then is thy conscience terrified and vtterly despaireth, vntesse thou constantly returne to thy selfe againe, and say: Whether it be Cyprian, Ambrose, Augustine, either S. Peter, Paul or Iohn, yea or an Angell from heauen that teacheth otherwise, yet this I know assuredly, that I teach not the things of men, but of God: that is to say, I attribute all things to God alone, and nothing to man.

The diuels
Argument.

When I first tooke vpon me the defence of the Gospell, I remember that Doctor Staupitius a worthy man, said thus vnto me: This liketh me well that this doctrine which thou preachest, yieldeþ glory and all things else vnto God alone, and nothing vnto man: for vnto God there cannot be attributed too much glory, godnesse, mercie, &c. This saying did then greatly comfort and confirme me. And true it is, that the doctrine of the Gospell taketh from men all glorie, wisedome, righteousness, &c. and giueth the same to the Creator alone, who made all things of nothing. We may also more safely attribute too much vnto God then vnto man. For in this case I may say boldly: Be it so that the Church, Augustine and other Doctors, also Peter and Apollo, yea euen an Angel from heauen, teach a contrary doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glory of God alone, and in the matter of salvation it condemneth the righteousness and wisedome of all men. In this I cannot offend, because I giue both to God and man, that which properly and truly belongeth to them both.

Doctor
Staupitius
a favourer
of Luthers
doctrine,
when he
began to
preach.

The doctrine
of the Gospell attribu-
teþ all
things vnto
God and no-
thing to
man.

But thou wilt say: The Church is holy, The Fathers are holy. It is true: notwithstanding, albeit the Church be holy, yet is it compelled to pray: Forgiue vs our trespasses. So, though the Fathers be holy, yet are they saued through the forgiuenesse of sins. Therefoze neither am I to be beleued, nor þ Church, nor the fathers, nor

Mat. 6. 13.

Chap. I. V P O N T H E E P I S T L E

Neither Angels nor Apostles nor any other are to be beleaved, if they re ch any thing againt the word of God.

The error of Peter.

Gal. 1. 11.

The Papists Argument against vs.

the Apostles, no nor an Angell from heauen, if we teach any thing against the word of God, but let the word of God abide for euer: For els this Argument of the false Apostles had mightily preuailed against Pauls doctrine. For in dede it was a great matter, a great matter I say, to set before the Galathians the whole Church, with all the company of the Apostles, against Paul alone, but lately sprong vp and of small authoritie. This was therefore a strong Argument & concluded mightily. For no man saith willingly that the Church erreth, & yet it is necessary to say that it erreth, if it teach any thing besides or againt Gods word.

Peter the chiese of the Apostles taught both in life and doctrine besides Gods word, therefore he erred and was deceiued. Neither did Paul dissemble that errore (although it seemed to be but a light fault) because he saw it would turne to the hurt of the whole Church, but withstoode him even to his face, because he walked not after the truch of the Gospell. Therefore neither is the Church, nor Peter, nor the Apostles, nor Angels from heauen to be heard, unlesse they bring and teach the pure word of God.

This Argument euuen at this day is not a little prejudiciale to our cause. For if we may neither beleue the Pope, nor his Fathers, nor Luther, nor any other, except they teach vs the pure word of God, whom shall we then beleue? who in the meane while shall certifie our consciences which part teacheth the pure word of God, we or our aduersaries: For they brag, that they also haue the pure word of God and teach it. Againe, we beleue not the Papists, because they teach not the word of God, neither can they teach it. Contrariwise, they hate vs most bitterly, and persecute vs as most pestilent heretikes and seducers of the people. What is to be done in this case? Shall it be lawfull for every phantasticall spirit, to teach what himselfe listeth, seeing the world can neither heare nor abide our doctrine? For although we glory with Paul, that we teach the pure Gospell of Christ, yet we profit nothing, but are compelled to heare, that this our gloryng is not onely vaine, rash, and arrogant, but also diuellish and full of blasphemie. But if we abuse our selues and giue place to the rage of our aduersaries, then both the Papists and Anabaptists ware proud. The Anabaptists will vaunt that they bring and teach some strange thing which the world never heard of before. The Papists will set vp againe and stablish their old abominations. Let every man therefore take heed,

hee de, that he be most sure of his calling and doctrine, that he may boldly say with Paul: Although we or an Angell from heaven preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

A preacher
must be sure
of his calling
and doctrine
Gala. 1. 8.

Verse 13. For ye haue heard of my conuersation in times past in Iewish religion, how that I persecuted the Church of God extremely & wasted it: and profited in the Iewish religion, aboue many of my companions of mine owne nation.

This place hath in it no singular doctrine. Notwithstanding Paul alledgeth here his owne example, saying: I haue defended the traditions of the Pharises and the Iewish religion more constantly then ye and all your false teachers. Wherefore if the righteousnesse of the law had bene any thing worth, I had not turned backe from it: in the keeping whereof notwithstanding before I knew Christ, I did so exercise my selfe, and so profit therein, that I excelled many of my companions of mine owne nation. Moreover I was so zealous in defence of the same, that I persecuted the church of God extremely, & wasted it. For having received authority of the high Priests, I put many in prison, and when they shoulde be put to death, I pronounced the sentence, and punishing them throughout all the synagogues, I compelled them to blaspheme, and was so exceeding mad vpon them, that I persecuted them euuen vnto strange cities.

The zeale
of Paul.

Act. 26. 10.

Verse 14. And was much more zealous of the traditions of my fathers.

He calleth not here the traditions of the fathers, the Pharisaicall or humane traditions: for in this place he treateth not of the Pharisaicall traditions, but of a far higher matter, and therefore he calleth eu'en that holy law of Moses, the father's traditions: that is to say, received and left as an inheritance from the fathers. For these (saith he) when I was in the Iewish religion, I was very zealous. He speaketh after the same manner to the Philippians: As concerning the law (saith he) I was a Pharisee, concerning zeale, I persecuted the Church, and as concerning the righteousnesse of the law, I was vnbukeable. As though he would say: Here I may glory, and may compare with the whole nation of the Jewes, yea eu'en with the best and holiest of all those which are of the Circumcision: Let

What Paul
calleth the
traditions of
the fathers.
Phil. 3. 6.

them shew me if they can, a more zealous and earnest defender of Moses law, then I haue bene. This thing (O ye Galatians) ought to haue perswaded you, not to beleue these deceivers, which magnifie the righteousnes of the law, as a matter of great importance, whereas, if there were any cause to glorie in the righteousnesse of the law, I haue more cause to glorie then any other.

In like manner say I of my selfe, that before I was lightened with the knowledge of the Gospell, I was as zealous for the Papisticall lawes and traditions of the fathers, as euer any was, most earnestly maintaining and defending them as holy and necessary to salvation. Moreouer, I endeouored to obserue and keepe them my selfe as much as was possible for me to do, punishing my poore body with fasting, watching, praying and other exercises, more then all they which at this day do so bitterly hate and persecute me because now I take from them the glory of iustifying by works and merits. For I was so diligent and superstitious in the obseruation hereof, that I layd more vpon my body then without danger of health it was able to beare. I honoured the Pope of mere conscience and vnsafely, not seeking after prebends, promotions and livings: but whatsoever I did, I did it with a single heart, of a god zeale, and for the glory of God. But those things which then were gainfull vnto me, now with Paul I count to be but losse for the excellency of the knowledge of Jesus Christ my Lord. But our aduersaries, as idle bellies & tried with no tentations, beleue not that I and many others haue endured such things: I speake of such as with great desire sought for peace and quietnes of conscience, which notwithstanding in so great darkenesse it was not possible for them to find.

Phil. 3. 8.

Verse 15. 16. 17. But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reveale his Sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh and bloud. Neither came I againe to *Ierusalem*, to them which were Apostles before me, but I went into *Arabia*, and turned againe vnto *Damascus*.

The first
journey of
Paul

This is the first journey of Paul. And here he witnesseth, that straight way, after he was called by the grace of God to preach Christ among the Gentiles, he went into Arabia without the aduise

of any man, to that worke whereunto he was called. And this place witnesseth by whom he was taught, and by what meanes he came to the knowledge of the Gospel and to his Apostleship. When it had pleased God (saith he). As if he would say : I haue not deserued it, because I was zealous of the law of God without iudgement, nay rather this foolish and wicked zeale stirred me vp, that God so permitting, I fell headlong into more abominable & outragious sinnes. I persecuted the Church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was y author of shedding much innocent bloud. This was my desert. In the middest of this cruel rage I was called to such inestimable grace. What? was it because of this outragious cruelty? No forsooth. But the abounding grace of God, who calleth and sheweth mercy to whom he wil, pardoned and forgave me all those blasphemies : and for these my horrible sinnes (which then I thought to be perfect righteousness, and an acceptable seruice vnto God) he gave vnto me his grace, the knowledge of his truth, and called me to be an Apostle.

Pauls merite
of desert.

We also are come at this day to the knowledge of grace by the selfsame merits. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually liued. Outwardly I was not as other men, extortioners, vniust, whoremongers : but I kept chastitie, pouerty and obedience. Moreouer, I was free from the cares of this present life. I was onely ginen to fasting, watching, praying, saying of Passes & such like. Notwithstanding in the meane time I solred vnder this cloked holinesse and trust in mine owne righteousness, continuall mistrust, doubtfulnesse, feare, hatred and blasphemie against God. And this my righteousness was nothing else, but a filthic puddle, and the very kingdome of the diuell. For Sathan loneth such Saints, and accounteth them for his deare darlings, who destroy their owne bodies and soules, and deprive themselues of all the blessings of Gods gifts. In the meane time notwithstanding, wickednesse, blindnesse, contempt of God, ignorance of the Gospell, prophanation of the Sacraments, blaspheming and treading of Christ vnder foot, and the abuse of al the benefits and gifts of God do reigne in them at the full. To conclude, such Saints are the bondslaues of Sathan, and therefore are driven to speake, thinke and do whatsocuer he will, although outwardly they seeme to excell all others in god workes, in holiness and strictnesse of life.

By what de-
serts we ob-
taine grace.

What man-
ner of Saints
the diuell
loneth.

Chap. I.

UPON THE EPISTLE

John Hus. Such we were vnder the popedom: verily no lesse (if not more) contumelious and blasphemous against Christ and his Gospel then Paul himselfe, and especially I: for I did so highly esteeme the Popes authority, that to dissent from him even in the least point, I thought it a sinne worthy of euerlasting death. And that wicked opinion caused me to thinke that John Hus was a cursed hereticke, yea and I accounted it an haynous offence, but once to thinke of him: and I would my selfe in defence of the Popes authority haue ministred fire and sword, for the burning and destroying of that hereticke, and thought it an high service vnto God so to do. Wherefore if you compare Publicans and harlots with these holy hypocrites, they are not euill. For they, when they offend, haue remorse of conscience, and do not iustifie their wicked doings: but these men are so farre from acknowledging their abominationes, idolatries, wicked willwosshippings and ceremonies to be sinnes, that they affirme the same to be righteousnesse and a most acceptable sacrifice vnto God, yea they adore them as matters of singular holinesse, and through them do promise salvation vnto others, and also sell them for money, as things auailable to salvation.

Our deserte.

The Papists
a bloody ge-
neration.

This is then our godly righteousness, this is our high merit which bringeth vnto vs the knowledge of grace: to wit, that we haue so deadly and so diuellishly persecuted, blasphemed, troden vnder foote, and contened God, Christ, the Gospell, Faith, the Sacraments, all godly men, the true worship of God, and haue taught and stablished quite contrary things. And the more holy we were, the more were we blinded, and the more did we worship the diuell. There was not one of vs, but he was a bloudsucker, if not in daed, yet in heart.

Verse 15. When it pleased God.

By what de-
ferrs we at-
taine grace.

As though he would say: It is the alone and inestimable fauour of God, that not onely he hath spared me so wicked and so cursed a wretch, such a blasphemer, a persecutor and a rebell against God, but besides that, hath also giuen vnto me the knowledge of salvation, his spirit, Christ his sonne, the office of an Apostle and euerlasting life. So God beholding vs guilty in the like sins, hath not onely pardoned our impieties and blasphemies, of his meree mercy for Christ's sake, but hath also over whelmed vs with great benefits and spirituall gifts. But many of vs are not onely vnthankful vnto

unto God for his his inestimable grace , and as it is written 2. Pet. 1. do forget the cleansing of their old sinnes, but also opening againe a window to the diuell , they begin to loth his word , and many also do pervert and corrupt it, and so become authours of new errors. The ends of these men are worse then the beginnings.

Mat. 11.43.

Verse 15. Which had separated me from my mothers wombe.

This is an Hebrew phrase. As if he said: which had sanctified, or dained and prepared me. That is, God had appointed, when I was yet in my mothers wombe , þ I should so rage against his Church, and that afterwards he would mercifully call me backe againe from the midst of my crueltie and blasphemie, by his mere grace, into the way of truth and salvation. To be short; when I was not yet borne, I was an Apostle in the sight of God, and when the time was come, I was declared an Apostle before the whole world.

Thus Paul cutteth off all deserts, and giueth glory to God alone, but to himselfe all shame and confusion. As though he would say: all the gifts both small and great , as well spirituall as corporall, which God purposed to giue unto me, and all the good things which at any time in all my life I should do, God himselfe had before appointed when I was yet in my mothers wombe , where I could neither wish, thinke nor do any good thing. Therefore this gift also came unto me by the mere predestination and free mercy of God before I was yet borne. Moreover, after I was borne, he supported me, being loaden with innumerable and most horrible iniquities. And that he might the more manifestly declare the unspeakable & inestimable greatnessse of his mercie towards me , he of his mere grace forgave my abominable and infinite sinnes, and mozeouer replenished me with such plentie of his grace, that I did not onely know what things are giuen unto vs in Christ, but preached the same also unto others. Such are the deserts and merits of all men, and especially of those old dotards, who exercise themselues wholly in the stinking puddles of mans owne righeteousnesse.

The deserts
of S. Paul.

Verse 15. And called me by his grace.

Marke the diligence of the Apostle. He called me (saith he,) how? Was it for my Pharisaiell religion : or for my blameleſſe and holy life: for my prayers, fastings and worlis? No. Much leſſe

Chap. I.

V P O N T H E E P I S T L E

then for my blasphemies, persecutions, oppressions? How then?
By his meere grace alone.

Verse 16. To reueale his Sonne in me.

Pauls do-
ctrine.

You heare in this place, what manner of doctrine is giuen and committed to Paul: to wit, the doctrine of the Gospell, which is the revelation of the Sonne of God. This is a doctrine quite contrary to the law, which reuealeth not the Son of God, but it sheweth forth sinne, it terrifieth the conscience, it reuealeth death, the wrath and judgment of God, and hel. The Gospell therfore is such a doctrine, as admitteth no law: Yea it must be separate as farre from the law, as there is distance betwene heauen and earth. This difference in it selfe is easie and plaine, but vnto vs it is hard and full of difficulty. For it is an easie matter to say, that h Gospell is nothing else but the reuealing of the Son of God, or the knowledge of Jesus Christ, and not the reuealing of the law. But in the agony and conflict of conscience, to hold this fast and to practise it indeede, it is a hard matter, yea to them also that be most exercised therein.

The defini-
tion of the
Gospell.

Now, if the Gospell be the reuealing of the Sonne of God (as Paul defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not to despaire, as the law doth: but it is a doctrine concerning Christ, which is neither law nor worke, but our righteousnesse, wisedome, sanctification and redemption. Although this thing be more cleare then the Sunne light, yet notwithstanding the madnes & blindnesse of the Papists hath bene so great, that of the Gospell they haue made a law of charitie, and of Christ a law maker, giuing more straignt and heavy commandements then Moses himselfe. But the Gospell teacheth, that Christ came not to set forth a new law, and to giue commandements as touching manners: but that he came to this end, that he might be made an oblation for the sinnes of the whole world, and that our sinnes might be forgiuen, and euerlasting life giuen vnto vs for his sake, and not for the works of the law, or for our owne righteousnesse. Of this inestimable treasure freely bestowed vpon vs, the Gospell properly preacheth vnto vs. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisedome of man, nor yet by the law of God, but is reuealed by God himselfe (as Paul saith in this place,) first by the eternall word: then by the working of Gods spirit

1 Cor. 1.30.
The Papists
haue turned
the Gospell
into the law
of charitie,
and Christ
into Moses.

The Gospell
is not lea-
rned by any
study of mans,
but is taught
from above
by God him-
selfe.

to vs. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisedome of man, nor yet by the law of God, but is reuealed by God himselfe (as Paul saith in this place,) first by the eternall word: then by the working of Gods spirit

spirit inwardly. The Gospell therefore is a divine word that came downe from heauen, and is revealed by the holy Ghost (who was also sent for the same purpose:) yet in such sort notwithstanding, that the outward word must go before. For Paul himselfe had no inward revelation, vntil he had heard the outward word from heauen, which was this, Saul, Saul, why persecutest thou me? First therefore he heard the outward word, then afterwards followed revelations, the knowledge of the word, faith, and the gifts of the holy Ghost.

Verse 16. That I should preach him among the Gentiles.

It pleased God (saith he) to reueale his Sonne in me. To what purpose? Not onely that I my selfe should beleue in the Sonne of God, but also that I should preach him among the Gentiles. And why not among the Jewes? Lo, here we see that Paul is properly ^{Paul the A-} the Apostle of the Gentiles, albeit he preached Christ among the ^{postle of the Gentiles.} Jewes also.

Paul comprehendeth here in few words (as he is wont) his whole diuinitie, which is to preach Christ among the Gentiles. As ^{Pauls diuinitie.} if he would say: I will not burden the Gentiles with the law, because I am the Apostle and Evangelist of the Gentiles, and not their law givuer. Thus he directeth all his words against the false Apostles. As though he would say: O ye Galathians, ye haue not heard the righteousnesse of the law or of workes to be taught by me: for this belongeth to Moses and not to me Paul, being the ^{A.} postle of the Gentiles. For my office and ministerie is to bring the Gospell vnto you, and to shew vnto you the same reuelation which I my selfe haue had. Therefore ought you to heare no teacher that teacheth the law. For among the Gentiles the law ought not to be preached but the Gospell: not Moses, but the Sonne of God: not the righteousnesse of workes, but the righteousnesse of faith. This is the preaching that properly belongeth to the Gentiles.

Verse 16. Immediatly I communicated not with flesh and bloud.

Paul here making mention of flesh and bloud, speaketh not of the Apostles. For by and by he addeth: Neither came I againe to Ierusalem, to them which were Apostles before me. But this is Pauls meaning, that after he had once received the reuelation of the Gospell from Christ, he consulted not with any man in

Damascus, much lesse did he desire any man to teach him the Gospel: Againe, that he went not to *Ierusalem*, to Peter & the other Apostles to learne the Gospell of them, but that forthwith he preached Jesus Christ in *Damascus*, where he received baptism of Ananias, & imposition of hands: for it was necessary for him to haue the outward signe & testimony of his calling. The same also writeth Luke Act. 9.

Verse 17. Neither came I to *Ierusalem*, to them that were Apostles before me, but went into Arabia, and turned againe unto *Damascus*.

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I tooke vpon me the office of preaching among the Gentiles: for thereunto I was called, and had also receiuued a reuelation from God. He did not then receive his Gospell of any man, or of the Apostles themselues, but was content with his heauenly calling, and with the reuelation of Jesus Christ alone. Wherefore this whole place is a confutation of the false Apostles argument, which they vised against Paul, saying, that he was but a scholler and a hearer of the Apostles, wholived after the law: and moreouer, that Paul himselfe also had liued according to the law, and therefore it was necessary that the Gentiles themselues should keepe the law and be circumcised. To the end therefore that he might stop the mouthes of these cauillers, he rehearseth this long history: Before my conuersion (saith he) I learned not my Gospell of the Apostles, nor of any other of the brethren that beleuued (for I persecuted extremely, not onely this doctrine, but also the Church of God, and wasted it:) neither after my conuersion: for forthwith I preached, not Moses with his law, but Jesus Christ at *Damascus*, consulting with no man, neither as yet hauing seene any of the Apostles.

The confutation of the Argument of the false Apostles.

Verse 18. Then after three yeares I came againe to *Ierusalem*, to visite Peter, and abode with him 15 dayes. And none other of the Apostles saw I, saue James the Lords brother.

Paul granteth that he was with the Apostles, but not with all the Apostles. Howbeit he declareth that he went vp to *Ierusalem* to them, not commandded, but of his owne accord, not to learne any thing of them, but to see Peter. The same thing Luke also writeth

teth in the 9 Chapter of the Actes: that Barnabas led Paul to the Apostles, and declared to them, how that he had seen the Lord in the way, & that he spake unto him: also that he had preached boldly at Damascus in the name of Jesus. This witnesseth Barnabas of him. All his words therfore are so framed, that they proue his Gospell not to be of man. Indede he granteth that he had seen Peter and James the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He granteth therefore that he was at *Ierusalem* with the Apostles: and this did the false Apostles onely report. He granteth moreouer that he had liued after the manner of the Jewes, but yet onely among the Jewes. And this is it whiche he saith in the 1. Cor. 9. When I was free from all men, I made my selfe seruant to all men, that I might winne the moe. To the Jewes I became as a Jew, that I might winne the Jewes, and I was made all things to all men, that I might by all meanes sauve some. He granteth therefore that he was at *Ierusalem* with the Apostles, but he denieth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lyeth in this word, to see: I went (saith he) to see Peter, and not to learne of him. Therfore neither is Peter my maister, nor yet James. And as for the other Apostles, he vtterly denieth that he saw any of them.

Paul be
came all
things to
all men.

But why doth Paul repeate this so often, that he learned not his Gospell of men, nor of the Apostles themselves? His purpose is this, to perswade the Churches of *Galatia* which were now led away by the false Apostles, and to put them out of all doubt, that his Gospell was the true word of God, and for this cause he repeateth it so ofte. And if he had not preuailed herein, he could never haue stopped the mouthes of the false Apostles. For thus they would haue obiectet against him: we are as good as Paul, we are the disciples of the Apostles as well as he: moreouer, he is but one alone, and we are many: therfore we excell him, both in authority and in number also.

Why Paul
glorieth so
much that
he hath not
learned his
Gospell of
any man.

Here Paul was constrained to glory, to affirme and sware, that he learned not his Gospell of any man, neither received it of the Apostles themselves. For his Ministerie was here in great danger, and all the Churches likewise which had vsed him as their chiefe pastor and teacher. The necessity therefore of his Ministerie

and of all the Churches required, that with an holy pride he should vaunt of his vocation, and of the knowledge of the Gospel revealed unto him by Christ, that their consciences might be thoroughly persuaded that his doctrine was the true word of God. Here had Paul a weightie matter in hand: namely, that all the Churches in *Galatia* might be kept in sound doctrine: yea, the controuerzie was indeede, as touching life and death everlasting. For if the pure word of God be once taken away, there remaineth no consolation, no life, no salvation. The cause therfore why he reciteth these things, is to retaine the Churches in true and sound doctrine. His purpose is therefore to shew by this historie, that he received the Gospell of no man. Againe, that he preached for a certaine time, namely the space of three or four yeares, both in *Damascus* and *Arabia*, by revelation from God, before he had scene any of the Apostles, euen the selfesame Gospell that the Apostles had preached.

Verse 20. And now the things which I write vnto you, behold I witnessse before God I lie not.

Paul sweareth.

Wherfore addeth he an oath? Because he reporteth an history, he is constrained to sweare, to the end that the Churches might belieue him, and also that the false Apostles should not say: who knoweth whether Paul speaketh the truth or no? Here you see that Paul the elect vessel of God, was in so great contempt among his owne *Galathians*, to whom he had preached Christ, that it was necessary for him to sweare that he spake the truth. If this happened then to the Apostles, to haue so mighty aduersaries that they durst despise them and accuse them of lying, what maruell is it, if the like at this day happen vnto vs, which in no respect are worthy to be compared with the Apostles? He sweareth therfore in a matter (as it seemeth) of no weight, that he speaketh the truth, namely that he taried not with Peter to learne of him, but onely to see him: but if you wey the matter diligently, it is very weighty and of great importance, as may appeare by that is said afore. In like manner we sweare after the example of Paul, in this wise: God knoweth that we lie not, &c.

Verse 21. After that, I went into the coasts of Syria and Cilicia.

Syria and *Cilicia* are countries neare situate together. This is it that he still goeth about to perswade, that as well before he had scene the Apostles as after, he was alwaies a Teacher of the Gospell,

pell, and that he received it by the revelation of Christ, and was never any Disciple of the Apostles.

Verse 22, 23. For I was vnowne by face vnto the Churches of Iudea, which were in Christ. But they heard onely some say, he which persecuted vs in times past, now preacheth the faith which before he destroyed. And they glorified God in me.

This he addeth for the sequelle and continuance of the historie, that after he had seene Peter, he went into Syria and Cilicia, & there preached, and so preached that he wonne the testimony of all the Churches in Iudea. As though he would say: I appeale to the testimony of all the Churches, yea euen of those which are in Iudea. For the Churches do witness, not onely in Damascus, Arabia, Syria, and Cilicia, but also Iudea, that I haue preached the same faith which I once withstood and persecuted. And they glorified God in me: not because I taught that circumcision and the law of Moses ought to be kept, but for the preaching of faith, and for the edifying of the Churches by the ministerie of the Gospell. Ye therefore haue the testimonie, not onely of the people of Damascus and of Arabia, but also of the whole Catholike or vniversall Church of Iudea.

The testimonie
of all the
Churches in
Iudea for
Paul.

The second Chapter.

Verse 1. Then fourteene yeares after I went vp to Ierusalem.

Paul taught that the Gentiles were iustified by Faith onely, without the workes of the Law. This doctrine when he had published abroad among the Gentiles, he cometh to Antioch, and declareth to the Disciples what he had done. Then they which had bene trained vp in the old customes of the law, rose against Paul with great indignation, for that he preached to the Gentiles liberty from the bondage of the law. Whereupon followed great dissention, which afterwards stirred vp new troubles. Paul and Barnabas stood strongly to the truth, and testified, saying: * wheresoever we preached among the Gentiles, the holy Ghost came and fell vpon those which heard the word: and this was done throughout all the Churches of the Gentiles. But we preached not circumcision, neither

* The declara-
tion of
Paul and
Barnabas, as
touching
those things
which were
done among
the Gentiles

Chap. II.

V P O N T H E E P I S T L E

did we require the keeping of the law, but we preached onely faith in Jesus Christ, and at this preaching of faith, God gaue to the hearers the holy Ghost. The holy Ghost therefore doth approue the faith of the Gentiles without the law and circumcision. For if the preaching of the Gospell and faith of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the uncircumcised which heard the word. Seeing then by the onely hearing of faith he came downe vpon them, it is certaine that the holy Ghost by this signe hath approued the faith of the Gentiles. For it doth not appear that this was euer done before at the preaching of the law.

What they
answer to
Paul in this
disputation,
which are so
earnest for
the law.

They that
were con-
uerted from
the Jewes
hardly for-
sooke the
law.

Custome is
a double na-
ture.

God alwaies
beareth
with the ini-
ties of
his people.

Then the Jewes and many of the Pharises which did beleue, & notwithstanding bare yet a great zeale to the law, earnestly striuing to maintaine the glory thereof, set themseues fiercely against Paul, (who affirmed that the Gentiles were iustified by faith onely without the works of the law,) contending that the law ought to be kept, and that the Gentiles ought to be circumcised: for otherwise they could not be saued. And no maruell: for the very name of the law of God is holy and dreadfull. The heathen man, which never knew any thing of the law of God, if he heare any man say: This doctrine is the law of God, he is moued therewith. How then could it be but the Jewes must needs be moued, and vehemently contend for the maintenance of the law of God, which euen from their infancie had bene nusled and trained vp therein?

We see at this day how obstinate the Papists be in defending their traditions and doctrines of diuels. Wherefore it was much lesse to be maruelled, that the Jewes did so vehemently & zealously striue for the maintenance of their law, which they had received from God. Custome is of such force, that where as nature is of it selfe inclined to the obseruation of the law, by long continuance it so confirmeth nature, that now it becometh a double nature. Wherefore it was not possible for the Jewes which were newly conuerted to Christ, sodainely to for sake þ law: who though they had received the faith of Christ, thought it necessary notwithstanding to obserue the law. And with this their weakenesse God did beare for a time, vntill the doctrine of the Gospell might be plainly discerned from the law. So he bare with the infirmitie of Israel in the time of king Achab, when the people halte betwene two religions. He bare also with our weakenesse, whilist we were vnder the blindnesse of the Pope

To the Galatians,

Fol. 43

Pope: For he is long suffering and full of mercy. But we must not abuse this goodness and patience of the Lord, nor continue still in our weakenesse and errore, since the truthe is now reuealed by the cleare light of the Gospell.

Moreover, they that stood against Paul, affirming that the Gentiles ought to be circumcised, had to lay for themselves, first the law and custome of the country, then the example of the Apostles, and last of all the example of Paul himselfe who had circumcised Timothy. Wherefore if Paul in his defence said, that he did not this of necessitie, but for Christian loue and liberty, lest they which were weake in faith shoule be offended, which of them would belieue him? Hereunto all the people would answer: Since it is euident that thou hast circumcised Timothy, thou maist say what thou wilt: notwithstanding thou hast done it. For this is a matter farre passing all mans capacity, and therefore they could not understand it. Moreover, no defence can serue when a man hath lost the fauor of the people, and is fallen into such deadly hatred and contempt. Paul therefore seeing this contention and these clamors daily to increase more and more, and being also warned by revelation from God, after 14 yeares (besides those wherein he had preached in Damascus and Arabia) goeth vp againe to Ierusalem, to conferre his Gospell with the other Apostles: yet not for his owne cause, but for the peoples sake.

Now, this contention touching the obseruation of the law, exercised Paul a long time after, and wrought him much trouble. But I do not thinke that this is the contention which Luke speaketh of in the 15 of the Acts, which hapned (as it appeareth) by and by after the beginning of the Gospell. But this history which Paul here mentioneth, seemeth to be done long after, when Paul had now almost 18 yeares preached the Gospell.

Verse 1. With Barnabas, and tooke with me Titus.

He ioyneth vnto himselfe two witnesses, Barnabas and Titus; Barnabas was Paules companion in preaching to the Gentiles frē domine from the seruitude of the law. He was also a witnesse of all those things whiche Paul did, and had seene the holy Ghost giuen vnto the Gentiles which were circumcised and frē from Moses law, by the onely preaching of faith in Jesus Christ, and he onely stukke to Paul in this point, that it was not necessary that the Gentiles Barnabas, and Titus.

should be burdened with the law, but that it was not inough for them to beleue in Christ. Wherefore by his owne exerience he testifieth with Paul against the Jewes, that the Gentiles were made the children of God, and saued by faith alone in Christ Jesus, without the law or circumcision.

Titus was not onely a Christian, but also the chiese ouerseer in Creete: For vnto him Paul had committed the charge of governing the Churches there. Tit. i. And this Titus was a Gentile.

Verse 2. And I went vp by revelation.

For vnlesse Paul had bene admonished by reuelation, he had not gone vp to Jerusalem. But because God warned him by a speciall reuelation, & commanded him to go vp, therefore he went. And this he did to hidde, or at least to appease the Jewes that believed and yet obstinately contended about the keeping of the law, to the end that the truth of the Gospel might the more be aduanced and confirmed.

Verse 2. And I communicated with them touching the Gospell.

You heare then that at length, after 18 yeares he went vp to Jerusalem, and conferred with the Apostles touching his Gospell.

Verse 2. Which I preach among the Gentiles.

For among the Jewes he suffered the law and circumcision for a time, as the other Apostles did: I am made all things vnto all men, saith he i. Cor. 9. Yet euer holding the true doctrine of the Gospell, which he preferred aboue the law, circumcision, the Apostles, yea and an Angell from heauen. For thus saith he vnto the Jewes: Through this Christ, is preached vnto you the forgiuenes of sins. And he addeth very plainly: And from all things, from the which ye could not be iustified by the law of Moses, by him every one that beleeueth is iustified. For this cause he teacheth and defendeth the doctrine of the Gospell so diligently every where, and neuer suffereth it to come in danger. Notwithstanding he did not suddenly breake out at the first, but had regard vnto the weake. And because the weake should not be offended, there is no doubt but he speake to the Jewes after this manner: If that unprofitable seruice of Moses law, which nothing availeth to righteousness, do so highly please you, ye may keepe it still for me, so that the Gentiles which are not bound to this law, be not charged therewithall.

Paul to de-
fendeth his
Gospel, that
he will have
all things
givne place
vnto it.
Act. 13. 38.

Paul

Paul therefore confesseth, that he conferred the Gospell with the Apostles, but (saith he) they profited me or taught me nothing: but I rather for the defence of the libertie of the Gospel, in the presence of the Apostles did constantly resist those which would needs force the obseruation of the law vpon the Gentiles, and so did ouercome them. Wherefore your false Apostles lye in saying that I circumcised Timotheus, that I shewed my head in Cenchrea, and that I went vp to Ierusalem at the commandement of the Apostles. Nay rather, I glory that in going vp to Ierusalem by the reuelation of God, and not at the commandement of the Apostles, and there conferring my Gospell with them, I brought to passe the contrary, that is to say, obtained that the Apostles did approue me, and not those which were against me.

Now, the question wherupon the Apostles conferred together in this Assembly, was this: whether the keeping of the law were necessary to iustification or no. To this Paul answereth: I haue preached vnto the Gentiles, according to my Gospell which I received from God, faith in Christ and not the law, and at this preaching of faith they receiued the holy Ghost: and hereof Barnabas shall beare me witnessse. Wherefore I conclude that the Gentiles ought not to be burdened with the law, nor to be circumcised. Notwithstanding I giue no restraint to the Jewes herein: who if they will needs keepe the law and be circumcised, I am not against it, so that they do it with freedome of conscience. And thus haue I taught and liued among the Jewes, being made a Jew vnto the Jewes: holding euer the truth of the Gospell notwithstanding.

The question that was handled in the assembly of the Apostles.

Verse 2. But particularly with them that were the chiefeſt.

That is to say, I did not onely conferre with the brethen, but with those that were the chiefeſt among them.

Verse 2. Lest by any meanes I ſhould run, or had run in vaine.

Not that Paul doubted, that he ran or had run in vaine, for as much as he had now preached the Gospell 18 yeares (for it followeth incontinent in the text, that he had continued firme and conſtant all this while, & had preuailed:) but for that many did thinke that Paul had therefore preached the Gospell ſo many yeares in vaine, because he had ſet the Gentiles at libertie from the obſeruation of the law. Moreover, this opinion daily moze and moze in-

Why Paul
faith: leſt I
had runne
in vaine.

creased, that the law was necessary to iustification. Wherefore in going vp to Ierusalem by reuelation, he meant to remedie this evill, that by this conference all men might plainly see his Gospell to be in no point contrary to the doctrine of the other Apostles, to the end that by this meanes he might stop the mouthes of the aduersaries, which would else haue said that he ran or had runne in vaine. Note here by the way, the vertue of mans owne righteousnesse or the righteousness of the law to be such, that they which teach it, do run and liue in vaine.

Verse 3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

What was
decreed in
this confe-
rence.

This word [was compelled] sufficiently declareth what the conference and conclusion was: to wit, that the Gentiles should not be constrained to be circumcised, but that circumcision should be permitted to them for a time: not as necessary to righteousness, but for a reverence to the fathers: and for charities sake towards the weake (lest they should be offended) vntill they were growne by moze strong in faith. For it might haue seemed a very strange and vnseemely thing, vpon a sodaine to forsake the law and traditions of the fathers, which had bene giuen to this people from God with so great glory.

How Paul
refused cir-
cumcision.

Rom. 4. 11.

How we
teach fasting
and other
Christian
exercises at
this day.

Paul then did not reiect circumcision as a damnable thing, neither did he by word or deede enforce the Jewes to forsake it. For in the *i. Cor. 7.* he saith: If any man be called being circumcised, let him not adde vncircumcision. But he rejected circumcision as a thing not necessary to righteousness, seeing the fathers themselues were not iustified thereby, but it was vnto them as a signe onely or a seal of righteousness, whereby they testified and exercised their faith. Notwithstanding the belieuing Jewes which were yet weak and bare a zeale to the law, hearing that circumcision was not necessary to righteousness, could vnderstand this no otherwise, but that it was altogether unprofitable and damnable. And this sond opinion of the weake Jewes the false Apostles did increase, to the end that the hearts of the people being stirred vp against Paul by this occasion, they might throughly discredit his doctrine. So we at this day do not reiect fasting and other god exercises as damnable things: but we teach that by these exercises we do not obtaine remission of sins. When the people heare this, by and by they iudge vs

vs to speake against godly works. And this opinion the Papists do confirme and increase by their preachings and writings. But they lye, and do vs great wrong. For many yeares past there was never any that taught more sound and godly doctrine as touching good works, then we do at this day.

Paul therefore did not so condemne circumcision, as though it were sinne to receive it or keepe it: for the Jewes would haue bene highly offended: but it was decided in this conference and councel, that it was not necessary to iustification, and therefore not to be forced vpon the Gentiles. So this moderation was found, that for the reuerence of the fathers, and charity towards the weake in faith, the Jewes should keepe the law and circumcision still for a time: notwithstanding they should not thereby seeke to be iustified. And moreouer that the Gentiles should not be burdened therwith, both because it would haue bene to them a very strange thing, and also a burden vntollerable: briesly that none should be constrained to be circumcised, or any restrained from circumcision. Act. 15.10.

Paul therefore compelled none that would be circumcised to remaine uncircumcised, so that he knew circumcision not to be necessary to iustification. This constraint would Paul take away. Therefore he suffered the Jewes to keepe the law, so that they did it with a free conscience. For he had euer taught, as well the Jewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarks and all the faithful in the old Testament were free in conscience and iustified by faith, and not by the law or circumcision. And indeede Paul might haue suffered Titus to be circumcised: but because he saw that they would compell him thereunto, he would not. For if they had preuailed there in, by and by they would haue gathered that it had bene necessary to iustification, and so throught this sufferance they would haue triumphed against Paul.

Now as the false Apostles would not leauie circumcision and the obseruation of the law indifferent, but required the same as necessary to saluation, so at this day our aduersaries do obstinately contend, that mens traditions cannot be omitted without perill of saluation: and thus of an example of charity, they make an example of faith, when notwithstanding there is but one example of faith, which is, to beleue in Jesus Christ. And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to al men. Now

What Paul determined in that conference of the Apostles.

Why Paul would not suffer Titus to be circumcised.

The obſtruc-
tive aduersaries
defend their
wicked do-
&rine by vi-
olence and
tyrannie.

Matt. 6. 9. 10.

The triumph
of Paul a-
gainſt the
false Apo-
ſtles.

withſtanding the aduersaries would rather worſhip the diuell ten times in ſtead of God, then they would ſuffer this. Therefore they are daily hardened more and more, and ſeeke to eſtablish their impieties and blaſphemies againſt God, defending the ſame by force and tyrrany, and will not agree or conſent vnto vs in any point. But what then? Let vs go on boldly in the name of the Lord of hosts, and for all this, let vs not ceaſe to ſet forth the glory of Jesus Christ: and let vs fight valiantly againſt the kingdome of Anti-chriſt by the word and by prayer, that the name of God alone may be ſanctified, that his kingdome may come, and that his will may be done. And that this may ſpedily come to paſſe, we deſire even from the bottome of our hearts, and ſay, Amen, Amen.

This triumph of Paul therefore was very gloriouſ: namely, that Titus which was a Gentile, althoſh he were in the midſt of the Apoſtles and all the faithfull, where this queſtion was ſo vehe- mently debated, was not yet constrained to be circumciſed. This victory Paul carrieth away, and ſaith that in this conference it was decided by the conſent of all the Apoſtles, the whole Church alſo approouing the ſame, that Titus ſhould not be circumciſed. This is a ſtrong argument, and maketh very much againſt the false Apoſtles. And with this argument: Neither was Titus compelled to be circumciſed, Paul was able to repreſſe and mightily to conuince all his aduersaries. As if he ſhould ſay: Why do theſe counterfeiſt Apoſtles ſo falſly report of me, ſaying, that I am compelled to keepe cir- cumciſion by the commandement of the Apoſtles, ſeeing I haue the witneſſe of all the faithfull in Ieruſalem, and mozeover of all the Apoſtles themſelues, that by my purſuite and trauell the contrary was there determined, and that I did not onely there preuaile that Titus ſhould not be circumciſed, but that the Apoſtles alſo did ap- proue and ratifie the ſame? Your counterfeiſt Apoſtles therefore do lie deadly, which ſlander me vnder the name of the Apoſtles, and thereby deceiue you: for I haue the Apoſtles and all the faithfull, not againſt me, but with me. And this I proue by the example of Titus.

Notwithſtanding, Paul (as I haue often ſaid) did not condenme circumciſion as an unpoſitable thing, nor constrained any man therunto. For it is neither ſinne nor righteouſneſſe to be circumciſed or uncircumciſed, as it is neither ſinne nor righteouſneſſe to eate or drinke. For whether thou eate or eate not, thou art neither better

better nor worse. But if any man should adde thereto either sinne or righteousness, and say : If thou eate thou sinnest, if thou abstaine thou art righteous, he should shew himselfe both foolish and wicked. Therefore to ioyne ceremonies with sinne or righteousness, is great impiety: as the Pope doth, who in his forme of excommunication, threatneth to all those that do not obey the law of the Bishop of Rome, Gods great curse and indignation , and so maketh all his lawes necessary to salvation. Wherefore the diuell himselfe speaketh in the person of the Pope in all the Popes decrees. For if salvation consisteth in keeping of the Popes lawes, what neede haue we of Christ to be our iustifier and Sauour ?

Verse 4. 5. For all the false brethren that crept in, who came in priuily to espie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. To whom we gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.

Here Paul sheweth the cause why he went vp to Jerusalem, and there conferred his Gospell with the other Apostles, and why he would not circumcise Titus: Not that he might be the more certaine, or confirmed in the Gospell by the Apostles, for he nothing doubted thereof: but that the truth of the Gospell might continue in the Churches of the Galathians, and in al the Churches of the Gentiles. We see then that the businesse of Paul was no light matter.

Now, where he speaketh of the truth of the Gospell, he sheweth that there be two Gospels, a true and a false Gospell. Indeede the Gospell of it selfe is simple, true and sincere: but by the malice of Sathanas ministery it is corrupt and defaced. Therefore where he saith: The truth of the Gospell, he would haue vs to understand also the contrary. As if he would say: The false Apostles do also preach a faith and a Gospell, but they are both false: therefore haue I set my selfe so constantly against them. And in that I would not giue place vnto them, this haue I brought to passe, that the truth of the Gospell continueth with you. So the Pope and Anabaptists do brag at this day, that they teach the Gospell and faith in Christ. True it is: but with such fruit as the false Apostles once did, whom Paul calleth before in the first Chapter troublers of the Church, and subuerters of the Gospell of Christ. On the other side he saith that he teacheth the truth of the Gospell. As if he should say: Those

The Pope
putreth righ-
teousnesse
in the kee-
ping of his
traditions,
and damna-
tion in the
breaking of
them.

The Gospell
of the false
Apostles.

The Gospell
of the Pope
& other her-
etics.

Chap. II.

UPON THE EPISTLE

things which the false Apostles teach, being they never so much that they teach the truth, are nothing else but stanke lies. So all heretikes pretend the name of God, of Christ, and of the Church. Also they pretend that they will not teach errors or lies, but most certaine truth and the pure Gospell of Christ.

The truth of
the Gospell.
The corruption
of the Gospell.

The doctrine
of the Pa-
pists concer-
ning faith.

They obiect
of reason
whereunto
it looketh.
The obiect
of faith, is
the thing
whereunto
the eye of
faith loo-
keth, which
is Christ.

Faith furni-
shed with
charite.

* The Pa-
pists ima-
gine that
charite is
inclosed in
faith, as a
Diamond
is in a ring.

Now, the truth of the Gospell is, that our righteousness cometh by faith alone, without the works of the law. The corruption or falsehood of the Gospell is, that we are iustified by faith, but not without the works of the law. With the like condition the false Apostles also preached the Gospell. Even so do our Papists at this day. For they say that we must beleue in Christ, & that faith is the foundation of our salvation: but it iustifieth not, except it be furnished with charity. This is not the truth of the Gospell, but falsehood and dissimulation. But the true Gospell indeede is, that works or charity are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore iustifieth vs, because it apprehendeth Christ our redeemer. Mans reason hath y law for his obiect, thus thinking with it selfe: This I haue done, this I haue not done. But faith being in her owne proper office, hath no other obiect but Jesus Christ the Son of God, delivered to death for the sinnes of the whole world. It looketh not to charity. It saith not: what haue I done? what haue I offended? what haue I deserved? but what hath Christ done? what hath he deserued? Here the truth of the Gospell answereth thee: he hath redeemed thee from thy sinne, from the diuel and from eternall death, faith therefore acknowledgeth, that in this one person Jesus Christ, it hath forgiuenesse of sinnes and eternall life. He that turneth his eyes away from this obiect, hath no true faith, but a fantasie and a vaine opinion, and turneth his eyes from the promise to the law, which terrifieth and driueth to desperation.

Wherefore those things which the Popish scholemen haue taught concerning the iustifying faith being furnished with charity, are nothing else but mere dreames. For that faith which apprehendeth Christ the Sonne of God, and is furnished with him, is the same faith that iustifieth, and not that faith which includeth charity. For a true and stedfast faith must lay hold vpon nothing else but Christ alone, and in the affections and terrors of conscience it hath nothing else to leane vnto, but this * Diamond Christ Jesus. Wherefore he that apprehendeth Christ by faith, although he

be never so much terrifled with the law and oppressed with the weight of his sins, yet may he be bold to glory that he is righteous. How or by what meane? Euen by that precious pearle Christ Jesus, which he posseseth by faith. This our aduersaries understand not, and therefore they cast away this precious pearle Christ, and in his place they set charity, which they say is their precious Diamond. Now, when they cannot tell what faith is, it is vnpossible that they should haue faith: much lesse can they teach it vnto others. And as for that which they will seeme to haue, it is nothing else but naturall reason, an opinion, a very dreame and no faith.

But Christ is
the true Di-
amond, and
not chartie.

Chartie the
Papists dia-
mond, reje-
ting Christ.

This I say, to the end ye may perceiue and note, that by these words, the truth of the Gospell, Paul vehemently reprooueth the contrary. For he reprehendeth the false Apostles, because they had taught a false Gospel: requiring circumcision, and the obseruation of the law as necessary to saluation. Moreouer they went about by wonderfull craft and subtily to entrap Paul: for they watched him narrowly to see whether he would circumcise Titus or no: also whether he durst withstand them in the presence of the Apostles, & for this cause he reprehendeth them bitterly. They went about (saith he) to spie out our libertie which we haue in Christ Jesus, that they might bring vs into bondage. Wherefore the false Apostles armed themselves on every side, that they might conuince and confound him before the whole congregation. Besides this, they went about to abuse the authoritie of the Apostles, in whose presence they accused him, saying: Paul hath brought Titus being uncircumcised, into the company of all the faithfull: he denieth and condemneth the law in your presence which are Apostles. If he dare be so bold to attempt this here and before you, what will not he attempt in your absence among the Gentiles?

Wherefore when he perceived that he was so craftily assayled, he strongly withstood the false Apostles, saying: we did not suffer our libertie which we haue in Christ Jesu to come in danger, although the false brethren sought by all meanes to snare vs and put vs to much trouble: but we ouercame them euen by the iudgement of the Apostles themselves, and we would not yield vnto them, no not one houre (for, no doubt, their drift was to haue caused Paul to surcease from this libertie for a time,) sithens we saw that they required the obseruation of the law as necessary to saluation. But if they had alledged nothing else but charitable bearing with the

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brethren, no doubt but Paul would haue giuen them place. But it was another thing that they sought: to wit, that they might bring Paul and all that stooke to his doctrine into bondage. Therefore he would not yeld vnto them, no not the space of one moment.

Luther was content in the time of blindnes to beare with those things which now in the light of the Gospell are verterly to be rejected.

* The Popes thuderbolts.

In like manner do we also offer to the Papists all that is to be offered, yea and more then we ought. Only we except the liberty of conscience which we haue in Christ Jesus. For we will not suffer our consciences to be bound to any worke, so that by doing this thing or that, we should be righteous, or leauing the same vndone we should be damned. We are contented to eat the same meats that they eate, we will keepe their sealeys & fasting daies, so that they wil suffer vs to do the same with a free conscience, & leau these threatening words, wherewith they haue terrified & brought vnder their subjection the whole world: saying: "We command, we charge, we charge againe, we excommunicate, &c. But this liberty we cannot obtaine: like as Paul also could not in his time. Therefore we do as he did. For when he saw that he could not obtaine this libertie, he would not giue place to the false Apostles, the space of one houre.

It is a point of true chrisitianitie to be stout against mery mongers, for keeping the Christian libertie.

When faith is found, all things are safe.

Wherefore, like as our aduersaries will not leau this free vnto vs, that onely faith in Christ iustifieth: so on the other side, neither will we nor can we giue place vnto them, that faith furnished with charitie iustifieth. Here we will and we ought also to be rebellious and obstinate against them, for else we should lose the truthe of the Gospel: we should lose our liberty which we haue, not in the Empourer, not in Kings and Princes, not in that monster the Pope, not in the world, not in flesh, blood, reason, &c. but which we haue in Christ Jesus. We should lose faith in Christ, which (as before I haue said) apprechendeth nothing else but that precious Diamond Christ Jesus. This faith whereby we are regenerate, iustified, and engrasted into Christ, if our aduersaries will leau vnto vs sound and vncorrupt, we offer vnto them that we will do all things, so that they be not contrary to this faith. But because we cannot obtaine this at their hands, we againe for our part will not yeld vnto them one haires breadth. For the matter which we haue in hand is weightie and of great importanc, even touching the death of the Sonne of God: who by the will and commandement of the Father was made flesh, was crucified and died for the sinnes of the world. If faith here giue place, then is this death & resurrection of the Sonne of God in vaine: then is it but a fable that Christ is the

Savior of the world: then is God found a lyar because he hath not performed that he promised. Our stoutnesse therfore in this matter is godly and holy. For by it we seeke to preserue our liberty which we haue in Christ Jesus , and thereby to retaine the truth of the Gospell : which if we lose, then do we also lose God, Christ, all the promises, faith, righteousnesse, and everlasting life.

The holy ob-
stinacie and
stoutnesse of
the godly.

But here will some man say: the law is diuine and holy. Let the law haue his glory , but yet no law be it never so diuine and holly, ought to teach me that I am iustified and shall liue through it. I grant it may teach me that I ought to loue God and my neighbor: also to liue in chastitie, sobernesse, patience, &c. but it ought not to shew how I should be deliuered from sin, the diuell, death and hel. Here I must take counsell of the Gospell , I must hearken to the Gospell which teacheth me, not what I ought to do (for that is the proper office of the law:) but what Jesus Christ the Sonne of God hath done for me: to wit, that he suffered & died to deliuere me from sinne and death. The Gospell wilcth me to receiue this, and to believe it. And this is the truth of the Gospel. It is also the principal article of all Christian doctrine, wherein the knowledge of al godlynesse consisteth. Most necessary it is therefore that we should know this article well, teach it vnto others, and beat it into their heads continually. For as it is very tender, so is it sone hurt. This Paul had well tried, and of this haue all the godly also god experience.

The doctrine
of the Gos-
pell.

To conclude, Paul would not circumcise Titus, and (as he saith) for no other cause , but for that certaine false brethren were crept in to espie out their libertie, & would haue constrained Paul to circumcise Titus. Paul seeing this constraint and necessity, would give no place, no not for an houre, but strongly resisted them, and therfore he saith : Neither Titus which was with me, being a Gentile, was compelled to be circumcised. If they had required this in the way of brotherly charity , doubtlesse he wold not haue denied it. But seeing they would haue done it as a necessary thing, and that by compulsion, to the euill example of others, to the overthrowing of the Gospell, and to bring mens consciences into bondage, therfore he set himselfe mightily against them, and preuailed so , that Titus was not circumcised.

Galat. 2. 3.

It may seeme but a smal matter to be circumcised, or not circumcised. But when a man hath an affiance in keeping of it, or else is in feare for not keeping of it, here God is denied, Christ is rejected,

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the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no danger. If the Pope would in this sort require of vs the keeping of his traditions , as
* And yes
seruing to
some edifi-
cation, or
else they are
not to be
kept, but ver-
terly reje-
cted.

* bare ceremonies , it should not be so grievous vnto vs to keepe them: but to bind mens consciences to these ceremonies , & to make of them an high and acceptable seruice vnto God , yea and moze-
uer to adde that life and salvation , or death and damnation consis-
teth in the obseruation hereof, is a diuellish superstition, and full
of blasphemie. Who so will not crie against this, accursed be he.

Verse 6. 7. And of them which seemed to be great, I was not taught,
(what they were in times past, it is no matter to me, &c.)

Why Paul
giueth not
unto the A-
postles any
glorious ti-
tle.

This is a vehement and strong confutation. For he giueth not to the true Apostles themselues any glorious title: but as it were abasing their dignitie, he saith: Which seemed to be great: that is, which were in authority, vpon whom y determination of all mat-
ters depended. Notwithstanding the authority of the Apostles was indeede very great in all the Churches. And Paul also did not seeke any whit to diminish their authority , but he thus contemptuously answereth the false Apostles , which set the authority and dignity of the Apostles against Paul in all the Churches, that thereby they might weaken his authoritie, and bring his whole ministery into contempt. This Paul might not suffer. To the end therfore that the truth of the Gospell and liberty of conscience in Christ might con-
tinue among the Galathians and in al the Churches of the Gentiles, he answereth stoutly to the false Apostles , that he passed not how great the Apostles were, or what they had bene in times past: and whereas they alledged the authority of the name of the Apostles a-
gainst him, it touched him nothing at all. He confesseth that the A-
postles are indeede somewhat, and that their authority is to be re-
uerenced. Notwithstanding his Gospell and Ministry ought not to be ouerthrowne for the name or title of any, whatsoever he be,
an Apostle or an Angell from heaven.

The Argu-
ment of the
false Apo-
stles against
Paul.

And this was one of the greatest arguments that the false Apo-
stles used against Paul. The Apostles (said they) were familiarly
conuersant with Christ for the space of three yeares. They heard
and saw all his preachings and miracles. Moreouer, they them-
selues preached and wrought miracles whiles Christ was yet li-
uing in the world : whom Paul never saw in the flesh, and as tow-
ching

ching his conuerstion, it was long after the glorification of Christ. Wherefore they shoulde now consider which of these they ought more to beléue: Paul which was but one and alone, and also but a disciple, yea and one of the last of all: or the chiefeſt and moſt exel-
lent Apostles, which long before Paul were ſent and confirmed by Christ himſelfe. To this Paul anſwereth: what of all this? This argument concludeth nothing. Let the Apostles be neuer ſo great, yea let them be Angels from heauen, it is no matter to me. The co-
trouerſie is not here concerning the excellency of the Apostles, but concerning the word of God & the truth of the Gofpel. This ought to be kept pure and vncorrupt: this ought to be preferred aboue all things. Therefore how great Peter & the other Apostles haue bene,
what great miracles they haue wrought, it is no matter to me. This is it that I onely ſeake, even that the truth of the Gofpel may
continue among you. This ſemeth to be but a ſlender anſwer of Paul, when of purpose he ſo contemneth the authority of the Apo-
ſtles, which the false Apostles alledged againſt him, and giueth no other ſolution to their mighty argument then this: It is no matter to me. Notwithſtanding he addeth a reaſon of the conuſation.

The word
of God must
be preferred
before all
perſons and
titles what-
ſoever.

Verſe. 6. God accepteth no mans perſon.

This place he alledgedeth out of Moses, who vseth the ſame, not once but many times: Thou ſhalt not accept in iudgement the per-
son of the rich man or of the poore. And this is a principle of Diui-
nity: God is no accepter of perſons. With the which ſaying he ſtop-
peth the mouthes of the false Apostles. As though he would ſay:
Ye ſet thofe againſt me which ſeeme to be ſomewhat: but God ca-
reth not for ſuch outward things. He regardeth not the office of A-
poſtleship. It is not the dignity or authority of men that he looketh
vpon. And in token hereof, he ſuffered Iudas one of the chiefeſt A-
poſtles, and Saule one of the greateſt kings, yea and the firſt of all,
to fall away and to be damned. Iſmael also and Esau he refuſed, be-
ing both firſt borne. So ſhall you finde throughout all the whole
Scripture, that God oftentimes reieced these which in outward
ſhew were very good and holy men. And in theſe examples God ſemeth ſometimes to be cruell: but it was moſt neceſſary that
ſuch fearefull examples ſhould be ſhewed, and also be written. For
this vice is naturally graſted in vs, that we highly eſteeme the per-

*Leu. 19. 15.
2. Chron. 19. 7.
Rom. 3. 11.
Act. 10. 34.
Ephes. 6. 9.
Col. 3. 25.*

*Iudas.
Saule.
Iſmael.
Esau.*

Man regar-
deth the
person.

Sons & outward appearance of men, & more regard the same then the word of God Contrariwise God wil haue vs to tire our eies & to rest wholy upon the word it self: he will not haue vs to reverence & adore the Apostleship in the persons of Peter and Paul, but Christ speaking in them & the word which they bring and preach vnto vs.

* Every creature of God may be called the veile of God, because God is, as it were covered and shewed vnder it.

* 1. Cor. 13.12

Deut. 8.10.
Mat. 4.4.

Ma trusleth
to the veiles
of God, and
not to God
himselfe.

The out-
ward veiles
are Gods
good crea-
tures, but to
trust in the
h wicked.

This the naturall man cannot see: but the spirituall man onely discerneth the person from the word, the veile of God from God himselfe. Now, this veile of God is every creature. Moreover, God here in this life dealeth not with vs face to face, but couered & shewed from vs: that is, as Paul saith in another place: * We see now as it were through a glasse darkly: but then we shall see face to face. Therefore we cannot be without veiles in this life. But here wisdome is required, which can discerne y veile from God himself: & this wisdome the world hath not. The covetous man hearing y man liveth not by bread onely, but by every word that procedeth out of y mouth of God, eateth the bread, but he seeth not God in the bread, for he beholdeþ the veile only & outward shew. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leave him, he despaireth. And thus he honoureth not the Creator, but y creatures, not God, but his own belly.

This I speake lest any man should thinke that Paule utterly condemneth these outward veiles or persons. For he saith not that there ought to be no person, but that there is no respect of persons with God. There must be persons and outward veiles: God hath giuen them, and they are his god creatures: but we must not trust in them. All the matter is in the right vsing of things, and not in the things themselues, as before I haue said. There is no fault in Circumcision or uncircumcision (for Circumcision is nothing, and uncircumcision is nothing,) but in the vse thereof. To put righteousnesse in the one and unrighteousnesse in the other, that vse is damnable, and ought to be taken away: which being remoued, circumcision and uncircumcision are things tollerable.

So the Prince, the Magistrate, the Preacher, the Scholemaster, the Scholler, the Father, the Mother, the Children, y Maister, the Servant, are persons & outward veiles, which God will haue vs to acknowledge, loue & reverence as his creatures, which also must nedes be had in this life: but he will not haue vs so to reverence them or trust vnto them, that we forget him. And to the end that we should not too much magnifie the outward persons, or put

any

any trust in them, God leaueth in them offences & sins, yea great and soule sinnes, to teach vs what difference there is betwene the person and God himselfe. David that god king, because he shoulde not seeme to be a person vpon whom men shoulde trust, fel into horribile sinnes, adultery and murther. Peter that excellent Apostle denied Christ. These and such like examples, whereof the Scripture is full, ought to warne vs that we repose not our trust in the person & outward veile, nor think that when we haue the outward shewes and shadowes, we haue all things : As it is in Poperie, where they iudge all things according to the outward veile, and therefore all Poperie is nothing else but a mere respecting of persons and outward shewes. God hath giuen his creatures to our vse and to do vs seruice, and not as Idols that we shoulde do seruice vnto them. Let vs then vse bread, wine, apparell, possessions, gold, siluer, and al other creatures: but let vs not trust or glory in them: for we must trust and glorie in God alone. He onely is to be loued, he onely is to be feared and honoured.

Paule calleth here the Apostleship or office of the Apostles (which Paul calleth the Apostleship the person of man) wrought many and great miracles, taught and conuerted many to the faith, and were also familiar with Christ the person of man.

Briesly, this word person comprehendeth the whole outward conuersation of the Apostles which was holy, and their authoritie which was great. Notwithstanding (saith he) God esteemeth not these things: Not y^e he esteemeth them not at all, but in the matter of iustification he regardeth them not, be they never so great and so glorious. For we must diligently marke this distinction, that in matters of Divinitie we must speake farre otherwise then in matters of pollicie. In matters of pollicie (as I haue said) God will haue vs to honour and reverence these outward veiles or persons as his instruments by whom he gouerneth & preserueth the world. But when the question is as touching religion, conscience, y^e feare of God, faith and the seruice of God, we must not feare these outward persons, we must put no trust in them, looke for no comfort from them, or hope for deliurance by them either corporally or spiritually. For this cause God will haue no respect of persons in judgement: for judgement is a divine thing. Wherefore I ought neither to feare the Judge, nor trust in the Judge: but my fears & trust ought to be in God alone, who is the true Judge. The ciuill Judge or Magistrate I ought indeede to reverence for Gods cause, The outward person is not to be looked vpon in judgement. D^rex. 1.

God falleth
with his
deare Saints
to fall into
great vices
that we
should not
cleave to
their per-
sons.

whose minister he is: but my conscience may not stay or trust vpon his iustice and equity, or be feared through his vniust dealing or tyranny, wherby I might fall into any offence against God, in lyng, in bearing false witnesse, in denying the truth, &c. Otherwise I will reverence and honour the Magistrate with all my heart.

So I would also honour the Pope and loue his person, if he would leave my conscience fre, and not compell me to sin against God. But he will so be feared and adored, as cannot be done without offence to the Maiesty of God. Here since we must needes lose the one, let vs lose the person and sticke to God. We could be content to suffer the dominion of the Pope: but because he abuseth the same so tyrannously against vs, and would compel vs to deny and blasphemie God, and to acknowledge him onely as our Lord and maister, clogging our consciences, and spoiling vs of the feare and trust which we shold haue in God, therefore we are compelled by the commandement of God, to resist the Pope: for it is written: * That we must rather obey God then men. Therefore without offence of conscience (which is our singular comfort) we contemne the authority of the Pope.

There is a certaine behenicy therefore to be noted in this word [God.] For in the cause of religion & the word of God, there must be no respect of persons. But in matters of policy we must haue regard to the person: for otherwise there must needs follow a contempt of all reverence and order. In this world God will haue an order, a reverence and a difference of persons. For else the child, the servant, the subiect would say: I am a Christian as well as my father, my scholemaister, my master, my Prince: why then should I reverence him? Before God then there is no respect of persons, neither of Grecian nor of Jew, but all are one in Christ: although not so before the world.

Thus Paule confuteth the argument of the false Apostles as touching the authority of the Apostles, and saith that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a diuine matter concerning God and his word, and whether this word ought to be preferred before y Apostleship or no: Wherunto Paul answereth: So that the truth of the Gospell may continue, so that the word of God and the righteousnesse of faith may be kept pure and vncorrupt, let the Apostleship go, let an Angell

Marke what
seruitude
Luther was
content to
endure, so
that he and
others
might enjoy
the liberty
of consci-
ence.

* Act. 4.19.

from

from heauen, let Peter, let Paul altogether perish.

Verse 6. Neuerthelesse they that seemed to be the chiese, did communicate nothing with me.

As though he would say: I did not so conferre with the Apostles that they taught me any thing: For what shold they teach me, since Christ by his reuelatiō had before sufficietly taught me all things: and moreouer since I haue now preached the Gospell the space of eightene yeares among the Gentiles, and Christ hath wrought so many miracles by me, whereby he hath confirmed my doctrine: wherefore it was but a conference and no disputaion. Wherin I learned nothing, neither did I recant, nor yet defend my cause, but onely declared what things I had done: to wit, that I had preached to the Gentiles faith onely in Christ without the law, & that by this preaching of faith the holy Ghost came downe vpon the Gentiles, which immediatly spake with diuers tongs. Which thing when the Apostles heard, they witnessed that I had taught the truth. Wherefore the false Apostles do me great wrong which peruerert and turne all these things cleane contrary.

What Paul
did in that
conference.

Now, if Paul would giue no place to the false Apostles which set the authozitie of þ true Apostles against him: much lesse ought we to giue place to our aduersaries, which haue nothing else to bragge of, but the authority of their Idoll the Pope. I know that the godly ought to be humble: but against the Pope I will and I ought to be proud with a holy pride, and say: Thou Pope, I will not be subiect vnto thee: I will not take thee for my Master; for I am sure that my doctrine is true and godly. But the Pope will not heare this doctrine. Nay he would force vs to obey his lawes and his decrees, and if we will not, he will by and by excommunicate, curse and condemne vs as heretickes. Such pride therfore against the Pope is most necessary. And if we should not be thus stout and proud, & in the holy Ghost vtterly condemne both him with all his doctrine, & the diuell the father of lyes speaking in him, we should never be able to defend this article of þ righteounes of faith. We do not then conteine the authority of the Pope because we wold beare rule ouer him, neither do we go about to exalt our selues above all soueraigne power, since it is euident that we teach all men to huble & submit theselues to þ higher powers ordained of God: but this is it that we only s̄eke, þ the glory of God may be main-

The holy
pride of the
godly a-
gainst the
Pope.

Why the
godly are
proud a-
gainst the
Pope.

* The Pope
is no power
ordained of
God.

tained, and the righteousness of faith may be kept pure and sound.

Wherefore if the Pope will grant vnto vs that God alone by his niare grace through Christ doth iustifie sinners, we will not only carry him in our hands, but will also kisse his fete. But since we cannot obtaine this, we againe in God are pround, against him aboue measure, and will giue no place, no not one haire breadth to all the Angels in heauen, not to Peter, not to Paul, not to an hundred Emperours, not to a thousand Popes, nor to the whole world. But be it farre from vs that we shold here humble our selues, since they would take from vs our glory, euen God himself that hath created vs and giuen vs all things, & Jesus Christ who hath redemeed vs with his bloud. Let this be then the conclusion of al together, that we will suffer our gods to be taken away, our name, our life, and all that we haue: but the Gospell, our Faith, Jesus Christ we will never suffer to be wrested from vs. And curſed be that humilitie which here abaseth and submitteth it selfe. Nay rather let every Christian man here be pround and spare not, except he will deny Christ.

Wherefore, God assyning me my forehead shall be moze hard then all mens foreheads. Here I take vpon me this title, according to the prouerbe: Cedo nulli, *I give place to none.* Yea I am glad euen with all my heart in this point to be called rebellious & obſtinate. And here I confesse that I am & euer will be stout & sterne, and wil not one inch giue place to any creature. Charity giueth place: for it suffereth all things, beleeveth all things, hopeth all things, endureth all things. But faith giueth no place, yea it can suffer nothing, according to this ancient verſe. Non patitur ludum fama, fides, oculus: That is, mans god name, his faith, and his eye will not be dallied withall. Wherefore a Christian, as touching his faith, can never be too pround nor too stout, neither must he relent or giue place, no not the breadth of one haire. For faith maketh a man here like vnto God: but God suffereth nothing, he giueth place to none, for he is immutable. So is faith immutable, and therfore may suffer nothing, giue place to no man. But as touching charitie, let a Christian man yield and suffer all things, for therein he is but a man.

Verse 7.8. But contrariwise, when they saw that the Gospell ouer vncircumcision was committed vnto me, as the Gospel ouer circumcision was vnto Peter, (for he that was mightie by

Cursed is
humility in
matters of
God, and of
faith.

1 Cor.13.7.
Love suffe-
ret all
things, but
faith can
bear with
nothing.

by Peter in the Apostleship ouer the circumcision was also mighty by me towards the Gentiles.)

With these words Paul mightily confuteth the false Apostles. For here he challengeth to himselfe the same authority which the false Apostles attributed to the true Apostles. And he vseth here a figure which is called an *Inuision*, returning their argument against themselves. The false Apostles (saith he) do alledge against me the authority of the great Apostles, to maintaine their cause. But I contrariwise do alledge the same against them for my defense, for the Apostles are on my side. Wherefore O my Galathians believe not these counterfeit Apostles, which brag so much of the authority of the Apostles against me. For the Apostles when they saw the Gospell ouer the uncircumcision to be committed to me, & knew of the grace that to me was giuen, gave to me and Barnabas the right hands of fellowship, approuing my ministry, & giuing thankes unto God for the gifts which I had received. Thus he returneth the argument of the false Apostles vpon themselves. And in these words there is an ardent vehemency, and moze contained in matter, then in words is able to be expressed.

What meaneth Paul when he saith, that the Gospell ouer the uncircumcision was committed vnto him, & ouer the circumcision vnto Peter, when notwithstanding Paul almost every where preached to the Jewes in their Synagogues, and Peter likewise to the Gentiles? There are examples and testimonies of both in y Acts. Peter converted the Centurion with his family, which was a Gentile. He wrote also to the Gentiles, as his first Epistle testifieth. Paul preaching Christ among the Gentiles, entreth notwithstanding into the Synagogues of the Jewes, & there preacheth y Gospell. And our Saviour Christ in Mathew and Marke commandeth his Apostles to go throughout the whole world, & preach the Gospel to every creature. Paul likewise saith: The Gospel preached to every creature which is vnder heaven. Why then doth he call himselfe the Apostle of the Gentiles, and Peter with the other, the Apostles of the circumcision?

Paul hath respect vnto this, that the other Apostles remained specially in Jerusalem, vntill God called them vnto other places. Thus stood the matter then for the time, that whiles the politicall state of the Jewes continued, the Apostles still remained in Judea;

To Peter is committed the Gospell ouer circu-
cigion, & to Paul ouer
uncircumi-
sion.
Act. 10. 1.

Act. 9. 16.
Mat. 28. 19.
Mar. 16. 15.
Col. 1. 23.

Peter the
Apostle of
the Jewes,
& Paul of
the Gen-
tiles.

But when ^v destruction of *Ierusalem* approached, they were dispersed throughout the whole world. But Paul, as it is written in the Acts, by a singular vocatio was chosen to be the Apostle of ^v Gentiles, and being sent out of *India*, he trauelled through the countries of ^v Gentiles. Now were ^v Jewes dispersed almost throughout the whole world, and dwelt here and there in cities and other places among the Gentiles. Paul coming thither was wont (as we reade in the Acts) to go into the *Sinagoges* of the Jewes, and by this occasion he first brought vnto them, as the chiloren of the kingdome, this glad tidings, that the promises made vnto the fathers, were accomplished by Jesus Christ. When they would not heare this, he turned to the Gentiles, as Luke witnesseth, Acts 13. where he bringeth in Paul thus boldly speaking against ^v Jewes: It was necessary that we shold first preach the word of God vnto you: but seeing ye reiect it, & judge your selues vnworthy of euerlasting life, loe we turne to the Gentiles. And in the Acts: Be it knowne therefore vnto you, that this saluation of God is sent vnto the Gentiles, & they shall heare it. Wherefore Paul was sent specially vnto the Gentiles. But because he was a debtor vnto all, and became all things vnto all men, therefore occasion being offered, he went into the *Sinagoges* of the Jewes, where not only the Jewes, but also ^v Gentiles heard him preaching Christ. Otherwhiles he preached publikely in the market place, in houses, & by the riuers sides. He was specially then the Apostle of the Gentiles: as Peter was of the Jewes: who notwithstanding preached Christ to the Gentiles also when occasion was offered.

Vncircumcision.
Circumci-
sion.

And here he calleth *vncircumcision* the Gentiles, and *circumcision* the Jewes, by a figure named *Synecdoche*, which vnder a part comprehendeth the whole: which figure is commonly vsed in the Scripture: the Gospell then ouer *vncircumcision*, is that which was appointed to be sent vnto the Gentiles. This Gospell, saith he, was committed vnto him, as the Gospell ouer Circumcision was vnto Peter. For as Peter preached the Gospell among the Jewes, so did he among the Gentiles.

Paul recei-
veth not his
Gospell of
the other
Apostles.

This he often repeateth, that Peter, James & Iohn, which seemed to be the pillars of ^v Church, taught him nothing, nor committed vnto him the office of preaching the Gospell, as having authoritie and rule ouer him. But they themselues (saith he) did see that the Gospell was committed vnto me, but not by Peter. For as I did not receive

receive or learne any Gospell of man, so did I receiue no commandement by man to preach the same, but both the knowledge and the commandement to preach it among the Gentiles, I received immediatly from God: like as the charge was giuen of God vnto Peter to preach the same among the Jewes.

This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. Peter preached no other Gospel then the rest of the Apostles did, neither did he appoint to others their charge & office: but there was an equality among them all, for they were all taught of God, that is, both their vocation & charge was wholly and immediatly from God. There was none therefore greater then other, none that had any prerogative aboue other. And therefore where the Pope vaunteth that Peter was the chiefe of the Apostles, that therby he might confirme and establish his usurped primacy, it is an impudent lye.

The Apostles calling was equal.

Equalitie among the Apostles.

Verse 8. For he that was mighty by Peter.

This is a confutation of another argument of the false Apostles. Why do the false Apostles boast (saith he) that the Gospell of Peter was mighty, that he conuerted many, that he wrought many and great miracles, raised vp the dead, and with his shadow healed the sicke? I grant all these things to be true: but Peter received this power from heaven. God gaue a vertue to his word, so that many did beleue him, and great miracles were wrought by him. The same power had I also: which I received not of Peter, but the same God and the same spirit which was mighty in Peter, was mighty to me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sicke. And this Luke testifieth in the 19. of the Acts in these words: And God wrought no small miracles by the hands of Paul, so that from his body were brought napkins and handkerches, and the diseases departed from them, and the euill spirits went out of them. Reade more hereof in the 13. 16. 20. 28. of the Acts.

Act. 19. 12.

To conclude, Paul will be counted in no point inferiour to the rest of the Apostles: and herein he glorieth with a godly and holy pride. Necessity constrained him stoutly to withstand Peter, and the burning zeale he had for the glory of God, moued him so to do. Certaine prophane spirits, as Julianus and Prophirius not considering this, thought it to be but a carnall pride that caused

The stouenes of Paul is not carnall.

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Paul thus to do : such as at this day we see in the Pope and his generation. But Paul had not here his owne busynesse in hand, but a matter of faith. Now, as concerning faith, we ought to be invincible, and more hard if it might be, then the Adamant stone. But as touching charity, we ought to be soft, & more flexible then the reed or lease that is shaken with the wind, and ready to yeld to every thing. Therefore the controuerse was not here touching the glory of Paul, but the glory of God, the word of God, the true worship of God, true religion, and the righteousnesse of faith, to the end that these things might still remaine pure and vncorrupt.

Verse 9. And when James, and Cephas, and Iohn knew of the grace that was giuen vnto me, (which are counted to be pillars) they gaue to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

That is to say, when they heard that I had receiued my calling & charge from God to preach the Gospell among the Gentiles, & þ God had wrought so many miracles by me: moreover, þ so great a number of the Gentiles were come to the knowledge of Christ through my ministery, & that the Gentiles had receiued the holy Ghost without the law and circumcision by the onely preaching of faith, they glorified God for this grace which was giuen vnto me.

What Paul calleth grace in this place.

Peter ap. prouech the ministery of Paul.

He calleth grace here whatsoeuer he had receiued of God: to wit, that of a persecutor and waster of þ Church, he was made an Apostle, was taught by Jesus Christ, & enriched w spiritual gifts. And herewithall he sheweth that Peter gaue testimony vnto him, that he was a true Apostle, sent and taught, not by himselfe noz by the other Apostles, but by God alone: & not onely acknowledged þ ministery and authority of Paul, and the gifts of the spirit which were in him, as heavenly things, but also approued and confirmed the same, and yet not as a superior and ruler, but as a brother & witnessse, Iames and Iohn did likewise the same. Wherefore he concludeth that they which are esteemed for the chiese pillars amongst the Apostles, are wholly with him, and not against him.

Verse 9. The right hands of fellowship.

As if they should haue said: We (ð Paul) in preaching the Gospell

Gospell, do agree with thee in all things. Therefore in doctrine we are compantons, & haue fellowship together therein: that is to say, we haue all one doctrine, for we preach one Gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutual consent betwixt vs in all things. For we do not teach any other or more excellent things then thou doest: but the same gifts which we haue, we see to be in thee also, sauing that to thee is committed the Gospell ouer the vncircumcis-
tion, as the Gospell ouer the circumcision is vnto vs. But we con-
clude here, that neither vncircumcision nor circumcision ought to hinder our societie and fellowship, since it is but one Gospel which we both preach.

Paul & the
other Apo-
stles taught
all one Go-
spell.

Hitherto Paul hath proued by manifest witnes, not onely from God, but also frō man, that is to say, the Apostles, that he had truly and faithfully preached y Gospell. Therfore he sheweth, that what so euer the false Apostles said to diminish his authority, is but fap-
ned and forged matter, and that the testimony of the Apostles ma-
keth for him, & not for the false Apostles. But for that he is alone and without witnesse, therefore he addeth an oþer, and calleth God <sup>* In the for-
mer chapter
& 20. verie.</sup>

Verse 10. Warning onely that we should remember the poore, which thing also I was diligent to do.

After the preaching of the Gospell, the office & charge of a true and faithfull Pastor is, to be mindfull of the poore. For where the Church is, there must needs be poore: who for the most part are the onely true disciples of the Gospell, as Christ saith: The poore receive the glad tidings of the Gospell. For the world and the di-
uell do persecute the Church, and bring many to pouerty, who are afterwards forsaken and despised of the world. Moreover the world not onely offendeth herein, but also is carelesse for the pre-
seruation of the Gospell, true religion, and the true seruice of God. There is none that will now take any care for the mainte-
nance of the Ministers of the Church, and erecting of schooles: but for the erecting and establishing of false worship, superstition and idolatry, no cost was spared, but every man was ready to give most liberally and largely. And hereof came so many monasteries, so many Cathedrall Churches, so many Bishoprickes in the Popes Church where all impietie reigned, with so

A good mi-
nister must
be carefull
for the poor
Ez. 61. 1.
Mat 11. 5.
Luk 4. 16.

The world
is ready to
glue for the
maintenace
of vngodli-
ness, but ie
careth not
for Gods
ministers.

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great revenues prouided for their sustentation: where as now a whole Citie thinketh much to find one or two poore ministers and preachers of the Gospell, which before, whiles the Pope & all impietie reigned, did sustain sundry monasteries of Monks, Friars, Nunnes, and whole swarmes of massing Priesses. To be briefe, true religion is ener in neede. And Christ complaineth, that he is hungry, thurtie, harbourlesse, naked, and sicke. Contrariwise, false religion and impiety flourishest and aboundesth with all worldly wealth and prosperity. Wherefore a true and faithfull Pastour must haue a care of the poore also: & this care Paul here confesseth that he had.

Act. 25.35.

Verse 11. And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

The Mai-
tie of the
article of
Justification.

Paul goeth on still in his confutation, saying that he, not onely hath for his defence the testimonie of Peter and the other Apostles which were at Jerusalem: but also that he withstood Peter in the presence of the whole Church of Antioch. He sheweth here a matter, not done in a corner, but in the face of the whole Church. For (as before I haue said) he hath here no trifling matter in hand, but the chiefeſt Article of all Christian doctrine. The vtilitie and the maiestie whereof who so rightly esteemeth, to him all other things shall seeme but vile and nothing worth. For what is Peter? what is Paul? what is an Angel fr̄ heauen? what are all other creatures to the article of Justification? which if we know, then are we in cleare light: but if we be ignorant thereof, then are we in most miserable darknes. Wherefore if yee ſee this article impugned or defaced, feare not to resist either Peter or an Angell from heauen, following the example of Paul, who ſeeing the maiestie of this article to be in danger for the dignitie of Peter, had no regard of his dignitie & estimation, that he might keepe the ſame pure and vncorrupt.

Mar. 10.37.

For it is written: He that loueth father or mother, or his owne life more then me, is not worthy of me.

It behoueth
vs to be ob-
ſtinate in
Gods mat-
ters.

Wherefore we are not alſained, for the defence of the truthe, to be counted and calied of the hypocrites, proude and obſtinate, and ſuch as will be onely wiſe, will heare none, wil giue place to none. Here we muſt needs be obſtinate and inflexible. For the cauſe why we offend man, that is to ſay, tread downe the maiestie of the perſon or of the world, is ſo great, that the ſins which the world com-
teth

seth to be most hatnous, are counted singular vertues before God. In that we loue our parents, honour the Magistrate, shew reverence to Peter & other ministers of the word, we do well. But here we haue in hand the cause neither of Peter, nor parents, nor Magistrate, nor of y world, nor of any other creatures, but of God him selfe. Here if I gine no place to my parents, to y Magistrate, or an Angell from heaven, I do wel. For what is the creature in respect of the Creator? Bea, what are all creatures being compared vnto him: Even as one drop of water in respect of the whole sea. Why then shold I so highly esteeme Peter which is but a drop, and set God aside which is the whole sea? Let the drop therfore giue place to the sea, and let Peter giue place vnto God. This I say, to the end that ye should diligently weigh and consider the mater whereof Paul intreateth: For he intreateth of the word of God, which can never be magnified enough.

And where he saith [to his face] this clause maketh specially ^{To his face} against the venomous vipers and Apostles of Sathan, which slan- der those that are absent, and in their presence dare not once open their mouth: as the false Apostles did, whom also here he toucheth by y way: which durst not speake euil of him in his presence, but in his absence slandered him most spitefully. So did not I (saith he) speake euill of Peter, but frankly and openly I withstood him, not of any colourable pretence, ambition, or other carnall affection, but because he was to be blamed and sharply reproved.

A Christian
will openly
reproove vi-
ces in his
brother.

Here let other men debate whether an Apostle may sinne or no: This say I, that we ought not to make Peters fault lesse then it was indeede. The Prophets themselues haue sometimes erred and bene deceived. Nathan of his owne spirit said vnto David that he should build the house of the Lord. But this prophesie was by and by after corrected by a revelation from God, that it should not be David, because he was a man of war and had shed much bloud, but his son Salomon that should build vp the house of the Lord. So did the Apostles erre also: For they imagined that the kingdom of Christ should be carnall and worldly, as we may see in the 1. of the Acts, when they asked of Christ, saying: Lord wilt thou at this time ^{Act. 1. 6.} restore the kingdome of Israel? And Peter, although he heard this commandement of Christ: Go into the whole world, &c. had not gone vnto Cornelius if he had not bene admonished by a vision. And in this matter he did not only erre, but also committed a great sinne, ^{Mat. 28.} ^{Act. 10. 12.} Peter hauing

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and if Paul had not resisted him, all the Gentiles which did beleue, had bene constrained to receiu circumcision and to keepe the law: The belieuing Jewes also had bene confirmed in their opinion: to wit, that the obseruation of these things was necessary to salvation, and by this meanes they had received againe the law in steede of the Gospell, Moses in steede of Christ: and of all this great enemity and horrible sin Peter by this dissimulation had bene the only occasion. Therefore we may not attribute to the Saints such perfec*tion* as though they could not sinne.

No Saints
without sin.

Dissention
betweene
Paul and
Barnabas.

G. 15. 1. 39

The falle of
the Saints
bring great
comfort vnto
vs.

Judges 16.
2 Sam. 11. 24.
Job. 3. 12.
Job. 4.
Ler. 20. 14.
David.

Luke witnesseth that there was such great dissention betwene Paul and Barnabas (which were put apart together for the ministrerie of the Gospell among the Gentiles, and had trauelled through many regions, and preached vnto them the Gospell) that the one departed from the other. Here we must needes say, that there was a fault either in Paul or Barnabas. And doubtlesse it could not be, but þ the discord was exceeding great which separated these two, being ioyned together in such a holy fellowship, as the text witnesseth. Such examples are written for our consolation. For it is a great comfort vnto vs when we heare that euen the Saints which haue the spirit of God do sinne. Which comfort they would take from vs which say that the Saints do not sinne.

Saintson, Dauid, and many other excellent men, full of the holy Ghost, fell into great sinnes. Job and Ieremie curse the day of their nativitie. Elias and Iona are weary of their life, and desire death. Such errors and offences of the Saints, the Scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terror of the proud. No man hath so grievously fallen at any time, but he may rise againe. And on the other side, no man taketh so fast footing, but he may fall. If Peter fell, I may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, the weake hearted, and tender consciences ought to make much of, that they may the better understand what they pray for when they say: forgiue vs our trespasses: and, I beleue the forgiuenesse of sinnes. We haue the selfe same spirit of grace and prayer which the Apostles and all the Saints had, neither had they any prerogative aboue vs. We haue the same gifts which they had, the same Christ, baptisme, word, forgiuenesse of sinnes: all whiche they had no lesse need of then we haue, and by the same are sanctified and sauied as we be.

Verse 12.

Verse. 12. For before that certaine came from Iames, he did eate with the Gentiles.

The Gentiles which were conuerted to y faith, did eate meates
 so bidden by the law, & Peter being conuersant with the Gentiles
 which were conuerted, did eate with them, and drunke wine also
 which was forbidden, knowing that herein he did well, and there-
 fore boldly transgressed the law with the Gentiles. Paul confesseth
 that he also did the like, when he saith that he became as a Jew to ^{1 Cor. 9. 19.}
 the Jewes, and to them that were without law, as though he were ^{2 Cor. 12. 12.}
 without law: That is to say, with the Gentiles he did eate and
 drunke like a Gentile, and kept no law at all: with the Jewes, ac-
 cording to the law, he abstained from all things forbidden in the
 law: For he laboured to serue and please all men that he might
 gaine all. Wherefore Peter in eating and drinking with the Gen-
 tiles, sinned not, but did well, and knew that it was lawfull for
 him so to do. For he shewed by this transgression, that the law was
 not necessary to righteousness, and also deliuered the Gentiles
 from the obseruation of the law. For if it were lawfull for Peter in
 one thing to breake the law, it was lawfull for him to breake it in
 all things. And Paul doth not here reprove Peter for his transgres-
 sion, but for his dissimulation, as followeth.

Verse. 13. But when they were come, he withdrew and separated
 himself, fearing them which were of the circumcision.

Here then ye see Peters offence, as Paul plainly setteth it forth. ^{The offence of Peter,}
 Paul accuseth him not of malice or ignorance, but of dissimulation
 and infirmity, in that he abstained frō meats forbidden in y law,
 fearing lest the Jewes which came from Iames, should be offended
 thereby, and had more respect to the Jewes then to the Gentiles.
 Hereby he gaue occasion, as much as in him was, to ouerthow
 the Christian liberty and truth of the Gospell. For in that he did
 withdraw and utterly separate himself, abstaining from meates
 forbidden in the law (which notwithstanding he had eaten of be-
 fore) he ministred a scruple of conscience to the faithfull, thus to
 gather vpon his example: Peter abstaineth from meates forbidden
 in the law: therfore he y eateth meates forbidden in y law, sinneth
 and transgresseth the law: but he that abstaineth is righteous and
 kepe y law, for else would not Peter haue withdrawne himself.

<sup>What the
 belieuing
 Jewes ga-
 hered of
 Peters ab-
 staining.</sup>

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But because he did so, and of purpose refused those meates whiche before he did eate, it is a sure argument that such as eate against the law do sinne, and such as abstaine from meates whiche the law forbiddeth, do keepe the law and are iustified thereby.

The fact is
one thing &
the end
thereof is an
other.

Here note, that the end of this fact of Peter is reproved of Paul, and not the fact it selfe: for the fact in it selfe was not euill. To eate and drinke, or not to eate and drinke is nothing: but the end, that is: If thou eate thou sinnest: if thou abstainest thou art righteous, is euill. So circumcision of it selfe is good, but this end is euill: If thou be not circumcised after the law of Moses, thou canst not be sauied. Also to eate meates prohibited in the law, is not euill: but this shanking and dissimulation of Peter is euill. For it might be said: Peter abstaineth from meates forbidden in the law, wherfore if thou doest not likewise abstaine, thou canst not be sauied. This Paul might in no wise dissemble: for the truth of the Gospell was here in danger. To the end, therefore that this truth might continue sound and vncorrupt, he rebuked Peter to his face.

Meates may
be refused
two manner
of wayes.
2. Cor. 9.

And here we must make a distinction. For meates may be refus'd two manner of waies. First for Christian charities sake. And herein there is no danger: for to beare with the infirmity of my brother it is good. So Paul himselfe both did & taught. Secondly, by abstaining from them to obtaine righteousness, and for not abstaining, to sin and to be damned. Here accursed be charity with all the service and workes of charity, whatsoeuer. For thus to refraine from meates, is to deny Christ, to tread his body vnder our feete, to blasphem the holy Ghost, and to despise all holy things. Wherfore if we must lose the one, let vs rather lose man our friend and brother, then God our father. For if we lose God our father, man our friend and brother cannot continue.

The diffi-
cultie
of
Peter.

Jerome, who neither vnderstood this place nor the whole Epistle besides, thinketh this to be but a fained reprehension of Paule, and therefore he excuseth Peters fall, saying, that it was done by ignorance. But Peter offended through dissimulation, and thereby had established the necessity of the law, had constrained both Gentiles and Jewes to revolt from the truth of the Gospell, had given them great occasion to forsake Christ, to despise grace, to returne to the Jewish religion, and to beare all the burdens of the law, if Paul had not reproved him, and by that meanes renouked the Gentiles and Jewes which were offended through this example of

Peter,

Peter, to the liberty which is in Christ Jesus, and to the truth of the Gospell. Wherefore if a man would here set forth and amplifie Peters offence, it should appeare to be very great, and yet was it not done by malice or ignorance, but by occasion and feare onely. Thus we see what ruines may come by one mans fall and offence, if it be not well seene to and corrected in time. Wherefore we may not trifle with this article of iustification: neither is it without god cause that we do so often and so diligently put you in minde thereof.

The sin of Peter.

To fall in doctrine, is an easie matter.

And it is much to be maruelled, that Peter being such an excellent Apostle, should thus do: who before in the Councell of Jerusalem stood, in a manner, alone in the defence of this article, & preuailed therein, namely that saluation cometh by faith without the law. He that before did so constantly defend the truth and liberty of the Gospell, now by his fall in abstaining from meates forbidden in the law, is not only y^e cause of great offence, but also offendeth against his owne decree. Wherefore let him which thinketh he standeth, take heed lest he fall. No man would thinke what danger there is in traditions and ceremonies: which notwithstanding we cannot want. What is more necessary then the law and the workes thereof? and yet there is great danger lest by the same, men be brought to the deniall of Christ. For of y^e law cometh often times a trust and affiance in workes, and where that is, there can be no trust in Christ. Christ therefore is some denied and some lost, as we may see in Peter: who knew this article of iustification better then we do, & yet how easily should he haue giuen occasion of such an horrible ruine, if Paule had not withstood him, that all the Gentiles should thereby haue fallen away from the preaching of Paul, and by this meanes should haue lost the Gospel & Christ himselfe? And this should haue bene done vnder a holy pretence. For they might haue said: Paule hitherto thou hast taught vs that we must be iustified by grace without the law: thou seest now that Peter doth the contrary: for he abstaineth from meates forbidden in the law, and hereby he teacheth vs that we cannot be saued except we receive circumcision and obserue the law.

The Councell holds at Jerusalem.

Act. 15.

1 Cor. 10. 12.

If the ceremonies commanded of God be so dangerous, what may we judge of those whiche Antichrist hath brought into the Church, seruing to no edification?

Verse. 13. And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

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Peter did
mulation.

Dissimula-
tion what it is

Here you may plainly see that Paul chargeth Peter with dissimulation. If Peter dissembled, then did he certainly know what was the truth & what was not. He that dissembleth sinneth not of ignorance, but deceiveth by a colour which he knoweth himselfe to be falso. And other(s) saith he dissembled likewise with Peter, intomuch that Barnabas also (who was Paules companion,) had now a long time preached among the Gentiles, faith in Christ without the law, together with Paul, was brought into their dissimulation. Ye haue here the Peters offence plainly described to be mere dissimulation, which afterwards had bene an occasion of the ruine of the Gospell then newly received, if Paul had not resisted him.

And this is a wonderfull matter, y God preserued the Church, being yet but yong, and the Gospell it selfe, by one onely person, Paul alone standeth to the truth: for he had lost Barnabas his companion, and Peter was against him. So sometime one man is able to do more in a Councell, then the whole Councell besides.

* Paphnutius stood in the defence of the marriage of ministers against the whole Councell.

* The law & the Gospell must be discerned one from the other. The law and reason are against faith.

that the law
and reason
are
against
the law

Which thing the Papists themselues do witnesse. And for example they alledge * Paphnutius, who withstanded the whelle Councell of Nice (which was the best of al that were after the Councell of the Apostles at Jerusalem) and preuailed against it.

This I say, to the end that we should diligently learne the article of iustification, & make a plaine difference betwene the law and the Gospell, and that in this matter we should do nothing by dissimulation, or give place to any man, if we will retaine y truth of the Gospell and faith sound & uncorrupt: which (as I haue said) are sone hurt. Wherefore in this case away with reason, which is an enemy to faith: which also in tentations of sin and death, leaveth not to the righteousness of faith (for thercole it is vtterly ignorant) but to her owne righteouesnesse, or at the least, to the righteouesnesse of the law. Now, as sone as the law and reason ioyne together, faith loseth her virginity: for nothing fighteth more strongly against faith then the law & reason. And these two enemies cannot be conquered but with great labour and difficulty: which we must conquer notwithstanding, if we will be saved.

What we
must do
when our
conscience
is tormented.

Wherefore, when thy conscience is terrified with the law, and wrastleth with the iudgement of God, aske counsell neither of reason nor of the law, but rest onely upon grace and the word of consolation, & so stand herein, as if thou hadst never heard any thing of the law, ascending vp to the glasse of faith, where neither the law

law

by no reason da shine, but only the light of Faith, which assureth vs that we are saued by Christ alone without any law. Thus the Gospell leadeth vs beyond and aboue the light of the law and reason, into the deepe secrets of faith, where the law & reason haue nothing to do. Notwithstanding we must harken also vnto y law, but in place and time. Moyses whiles he was in the mountaine, where he talked with God face to face, had no law, made no law, ministered no law: but when he was come downe from the mountaine, he was a law giper, and gouerned the people by the law. So the conscience must be free from the law, but the body must be obedient to the law.

Hereby it appeareth that Paul reproved Peter for no light matter, but for the chieffest article of all Christian doctrine, which by Peters dissimulation was in great danger. For Barnabas and the other Jewes dissembled together with him, which did all offend, not through ignorance or malice, but for feare of the Jewes: where by their hearts were so blinded, that they did not see their sinne. And certaintly it is much to be maruelled, that such excellent men as Peter, Barnabas and others should so suddenly and so lightly fal, especially in that thing which they knew to be well done, and had also before taught vnto others. It is a perillous thing therefore to trust to our owne strength, be we never so holy, never so well learned, & although we thinke our selues never so sure of y we know: For in that wherof we thinke our selues most sure, we may erre & fall, and bring our selues and others into great danger. Let vs therefore diligently & with all humilitie exercise our selues in the study of the holy Scriptures, and let vs heartily pray that we never lose the truth of the Gospell.

Thus we see then that we are nothing with all our gifts, be they never so great, except God assist vs. When he leaueth vs to our selues, our wisedome and knowledge is nothing. For in the houre of temptation it may suddenly come to passe, that by the subtilitie of the diuell, all the comfortable places of the Scripture shall be take out of our sight, & such places onely as containe threatnings shall be set before our eyes, which shall oppresse vs & vtterly confound vs. Let vs learne therfore that if God withdraw his hand, we may soon be ouerthrowne, and let no man glory of his owne righteousnesse, wisedome and other gifts, but let him humble hymselfe and pray with the Apostles: Lord increase our faith. Luk. 17.5.

Moyses in
the mountaine was
aboue the
law: so in
matters of
faith we
must have
nothing to
do with the
law.

We must
not trust in
our owne
strength.

Without
God we can
do nothing.

Chap. II.

Vpon the Epistle

Verse. 14. But when I saw that they went not the right way to the truth of the Gospell.

Peverknow
eth not his
error.

This is a wonderfull example of such excellent men and pillars of the Church. There is none but Paul that hath his eies open, and seyth the offence of Peter, of Barnabas and the other Jewes which dissembled with Peter. On the other side, they do not see their owne offence : nay they rather thinke that they do well in bearing with the infirmity of the weake Jewes. Wherfore it was very necessary that Paul should reprove their offence and not dissemble it, and therefore he accuseth Peter, Barnabas and other, that they went not the right way to the truth of the Gospell: that is to say, they swerved from the truth of the Gospell. It is a great matter that Peter should be accused of Paul as one that was faine from the truth of the Gospell. He could not be moare grievously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I said before, y manie haue the Gospell, but not the truth of the Gospell. So Paul saith here, that Peter, Barnabas and other of the Jewes went not the right way to the truth of the Gospell: that is to say, they had the Gospell, but they walked not byrightly according to the Gospell. For albeit they preached the Gospell, yet thorough their dissimulation (which could not stand with the truth of the Gospell,) they established the law: but the establishing of the law is the abolishing of the Gospell.

The differ-
ence of the
law and the
Gospell
ought most
diligently to
be learned.

Who so then can rightly judge betweene y law and the Gospell, let him thanke God, and know that he is a right Divine. In the time of temptation, I confesse that I my selfe do not know how to do it as I ought. Now the way to discerne the one from the other, is to place the Gospell in heauen and the law on the earth: to call the righteousness of the Gospell heavenly, and the righteousness of the law earthly, and to put as great difference betwene the righteousness of the Gospell and of the law as God hath made betwene heauen and earth, between light and darknes, between day & night. Let the one be as the light and the day, and the other as the darknes & the night. And would to God we could yet further separate the one from the other. Wherfore if the question be concerning y matter of faith or conscience, let vs utterly exclude the law, and leane it on y earth: but if we haue to do with workes, then let vs lighten the lanterne of workes and of the righteousness of the law.

So let the Sunne and the inestimable light of the Gospell & grace shine in the day, and the lanterne of the law in the night. Wherefore if thy conscience be terrified with the sence and feeling of sin, thinkethus with thy selfe : Thou art now remaining vpon earth: there let the Asse labour and trauell: there let him serue and carrie the burden that is laid vpon him , that is to say, let the body with his members be subiect to the law. But when thou mountest vp into heauen, then leaue the asse with his burden vpon the earth: for the conscience hath nothing to do with the law, or works, or with the earthly righteousness. So doth the Asse remaine in the valley, but the conscience ascendeth with Isaac into the mountaine,knowing nothing at all of the law or workes thereof, but onely looking to the remission of sinnes and pure righteousness offered and freely given vnto vs in Christ.

Contrariwise in ciuell policie, obedience to the law must be severely required. There nothing must be knowne as concerning the Gospell,conscience, grace, remission of sinnes, heauenly righteousness,or Christ himselfe, but Moises onely with the law and the workes thereof. If we marke well this distinction, neither the one nor the other shall passe his boundes, but the law shall abide without heauen,that is, without the heart and conscience, and contrariwise the liberty of the Gospell shall abide without the earth, that is to say,without the body and members thereof. Now therefore,as soone as the law & sinne come into heauen, that is, into the conscience,let them by and by be cast out. For the conscience being feared with the terror of the wrath and judgement of God, ought to know nothing of the law, and sinne, but of Christ onely. And on the other side,when grace and libertie come into the earth,that is, into the body,then say:thou oughtest not to dwell in the dredges & dunghill of this corporall life, but thou belongest vnto heauen.

This distinction of the law and the Gospell Peter confounded through his dissimulation, and thereby perswaded the beleuving Jewes that they must be iustified by the Gospell and the law together. This might not Paul suffer, and therefore he reproved Peter: not to put him to any reproch, but to the end that he might againe establish a plaine difference between these two: namely that the Gospell iustifieth in heauen, and the law on earth. The Pope hath not only mired the law with the Gospell, but also of the Gospell hath made meete lawes, yea and such as are ceremoniall onely. He hath

When the
law is to be
vrged.

The law
hath no-
thing to do
with the
conscience.

The Pope
maketh
lawes of the
Gospell.

Chap. II.

V.P.O.N. THE EPISTLE

also confounded and mired politicall and ecclesiasticall matters together: which is a diuellish and hellish confusion.

This place touching the difference betwene the law and y Gospell, is very necessary to be knowne: for it containeth the summe of all Christian doctrine. Wherefore let all that loue & feare God, diligently learne to discerne the one from the other, not onely in words, but indeede & in practis, that is to say, in heart & conscience.

The Gospel
a stranger in
tentations:
the Law a
continuall
guest.

The time of
the Gospel.

An obiect.

When we
must heare
the law.

To live like
the Jewes.

Fox as touching the words, the distinction is easie: but in time of temptation thou shalt finde y Gospell but as a stranger and a rare guest in thy conscience: but the law contrariwise thou shalt find a familiar and continuall dweller within thee: for reason hath the knowledge of the law naturally. Wherefore when thy conscience is terrifid with sin, which the law bitteth and increaseth, the say thou: There is a time to dye, and a time to live: there is a time to heare the law, and a time to despise y law: there is a time to heare the Gospell, and there is a time to be ignorant of the Gospell. Let the law now depart, and let the Gospell come: for there is now no time to heare the law, but the Gospel. But thou hast done no god: nay thou hast done wickedly, and hast grievously sinned. I grant: notwithstanding I have remission of all my sins for Christ's sake. But out of the conflict of conscience, when exterrall duties must be done, there is no time to harken to the Gospell: then must thou follow thy vocation, and the workes thereof.

Verse. 14. I said vnto Peter openly: If thou being a Jew liuest as the Gentiles and not as the Jewes, why constrainest thou the Gentiles to do like the Jewes?

That is to wit, thou art a Jew, and therefore thou art bound to live like a Jew, that is, to abstaine from meates forbidden in y law. Notwithstanding thou liuest like a Gentile: y is to say, thou doest contrary to the law, & transgressest the law. Fox as a Gentile which is free from the law, thou eatest common and uncleane meates, & therein thou doest well. But in that thou being afraid at the presence of the brethren converted from the Jewish religion, abstainest from meates forbidden in the law, and keepest the law, thou compellest the Jewes likewise to keepe the law: that is, thou constrainest them of necessity to obserue the law. Fox in that thou abstainest frō prophane meats, thou giuest occasion to the Gentiles thus to thinks: Peter abstaineth from those meats which the Gentiles

ties vse to eate, which he also himselfe before did eate: therefore we ought likewise to auoid þ same, and to liue after the manner of the Jewes: otherwise we cannot be iustified or saued. We see then that Peter Paul reproueth not ignorance in Peter (for he knew that he might freely eate with the Gentiles all manner of meates) but dissimulation, whereby he compelleth the Gentiles to liue like the Jewes.

Here I say againe, that to liue as the Jew, is not euill of it selfe, for it is a thing indifferent either to eate swines flesh or any other meates. But so to play the Jew, that for conscience sake thou abstainest from certayne meates, this is to deny Christ and to overthrow the Gospell. Therefore when Paul saw that Peters act tended to this end, he withstood him and said: Thou knowest that the keeping of the law is not necessary to righeteousnesse, but þ we are iustified onely through faith in Christ, & therefore thou keepest not the law, but transgressest the law and eatest all maner of meates. Notwithstanding by thy example thou constrainest the Gentiles to for sake Christ, and to returne to the law. For thou giuest them occasion thus to thinke: Faith onely is not sufficient to righeteousnesse, but the law and workes are also required. And this Peter teacheth vs by his example. Therfore the obseruation of the law must needs be ioyned with faith in Christ, if we will be saued. Wherefore Peter by his example is not onely prejudiciale to the puritie of doctrine, but also to the truth of faith and Christian righeteousnes. For the Gentiles received this of him, that the keeping of the law was necessary to righeteousnesse: which errour in case it be admitted, then doth Christ profite vs nothing at all.

Hereby it plainly appeareth to what end this discord betwene Paul and Peter tendeth. Paul doth nothing by dissimulation, but dealeth sincerely and goeth plainly to worke, Peter dissembleth, but his dissimulation Paul reproueth. The controversie was for the maintenance of pure doctrine and the verity of the Gospell: & in this quarell Paul did not care for the offence of any. In this case all people and nations, all Kings & Princes, all Judges and Magistrates ought to giue place. Since then it is so dangerous a thing to haue to do with þ law, and that this fall was so sudden & so great as if it had bin from heaven aboue, even downe into hell, let every Christian diligently learne to discerne betwene þ law & the Gospell. Let him suffer þ law to rule ouer the body & members thereof, but not ouer the conscience. For the Queene and spouse

Peter
through
his dissim-
ulation, com-
pelled the
Gentiles to
liue like the
Jewes.

Things in
the differene
may not
clog mens
conscience.

Peters error

Liberty of
conscience.

may not be defiled with the law, but must be kept without spot for her only husband Christ, as Paul saith. 2. Cor. 11. I haue espoused you to one husband, &c. Let the conscience then haue her bride chamer, not in the low valley, but in the high mountaine: in the which let Christ lie and there rule and reigne, who doth not terrifie and afflict sinners, but comforteth them, pardoneth their sinnes and saueth them. Wherefore let the afflicted conscience thinke vpon nothing, know nothing, set nothing against the iudgement of God, but the word of Christ, which is the word of grace, of remission of sinnes, of salvation & everlasting life. But this to performe indeede, is a hard matter. For mans reason and nature cannot stedfastly cleave vnto Christ, but oftentimes it is carried away with the cogitations of the law and sinne, and so alwaies seeketh to be at liberty after the flesh, but according to conscience a servant and a slave.

What an af-
flicted con-
science ought
to behold.

Verse. 15. We which are Jewes by nature, and not sinners of the Gentiles.

The prerogative
of the Jewes.

Gen. 17. 10.

That is to say, we are borne vnto the righteousnesse of the law, to Moses, and to circumcision, and even in our birth we bring the law with vs. We haue the righteousnesse of the law by nature, as Paul before saith of himselfe in the first Chapter: Being zealous of the traditions of the fathers. Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the law & without workes like vnto y Gentiles: but we are Jewes borne, we are borne righteous and brought vp in righteousnesse. Our righteousnesse beginneth euen with our birth, for the Jewish religion is naturall vnto vs. For God commanded Abraham to circumcise every man child the eight day. This law of circumcision received frō the fathers, Moses afterward confirmed. It is a great matter therefore that we are Jewes by nature. Notwithstanding, although we haue this prerogative, that we are righteous by nature, borne to the law and the workes therof, and are not sinners as the Gentiles, yet are we not therefore righteous before God.

Hereby it is evident that Paul speaketh not of ceremonites, or of the ceremoniall law, as some do affirme, but of a farre weightier matter, namely of the nativity of the Jewes whom he denieth to be righteous, although they be borne holy, be circumcised, kepe the law, haue the adoption, the glorie, the couenant, the fathers,

thers, the true worship, God, Christ, the promises, lie in them and glory in the same: as they say, *John*, 8. We are the seede of Abraham: Also, we have our Father, which is God. And to the Romaines: Behold thou art called a Jew, and restest in the law, &c. Wherefore, although Peter and the other Apostles were the children of God, righteous according to the law, the workes and the righteousness thereof, circumcision, the adoption, the covenants, the promises, the Apostleship, &c. yet Christian righteousness cometh not thereby: for none of all these is faith in Christ, which only (as followeth in the text) iustifieth, and not the law: Not that the law is enill or damnable, for the law, circumcision and such like, are not therefore condemned because they iustifie not: but Paul therefore taketh from them the office of iustification, because the false Apostles contended that by them, without faith, and onely by the worke wrought, men are iustified and saved. This was not to be suffered of Paul. For without faith all things are deadly. The law, circumcision, the adoption, the temple, the worship of God, the promises, yea God and Christ himselfe without faith profiteth nothing. Paul therefore speaketh generally against all things which are contrary to faith, and not against ceremonies onely.

Verse 16. Know that a man is not justified by the workes of the law, but by the faith of Iesus Christ.

This word [the worke of the law] reacheth farre and compre-
hendeth much. We take the worke of the law therefore generally
for that which is contrary to grace. Whatsoever is not grace, is
the law, whether it be iudicall, ceremoniall, or the ten command-
ments. Wherefore if thou couldest do the workes of the law accord-
ing to this commandement: Thou shalt loue the Lord thy God
with all thy heart, &c. (which no man yet ever did or could do) yet
thou shouldest not be iustified before God: for a man is not iusti-
fied by the workes of the law. But hereof we will speake moze
largely hereafter.

The worke of the law then, according to Paul, signifieth the
worke of y whole law, whether it be iudicall, ceremoniall or mo-
rall. Now, if the worke of the mozzal law do not iustifie, much lesse
doth circumcision iustifie, which is a worke of the ceremonial law.
Wherefore, when Paul saith (as he oftentimes doth) that a man
is not iustified by the law, or by the workes of the law (which are

Rom. 2. 17.

Faith iustifieth,
and nothing but
faith.

All things
are deadly
without
faith.

Chap. II.

UPON THE EPISTLE

both one he speketh generally of the whole law, setting the righteousnesse of faith against the righteousnes of the whole law. For by the righteousnesse of the law (saith he) a man is not pronounced righteous before God: but the righteousnesse of faith God imputeth freely through grace, for Christ's sake. The law (no doubt) is holy, righteous and good, and consequently the workes of the law are holy, righteous and good: yet notwithstanding a man is not iustified thereby before God.

Works
done be-
fore and
after iusti-
fication.

Cicero, Pom-
ponius Atti-
cus.

1. Cor. 4.4.
Paule in-
treacheth of
the whole
law.

Now, the workes of the law may be done either before iustification or after. There were many god men euen amongst the Pagans, as Xenophon, Aristides, Fabius, Cicero, Pomponius Atticus, and others, which before iustification performed the deeds of the law, and did notable workes. Cicero suffered death valiantly in a god and iust cause. Pomponius was a constant man, and loued truth, for he never made lyce himselfe, nor could suffer the same in any other. Now, constancy and truth are noble vertues and excellent workes of the law, and yet were they not iustified thereby. After iustification, Peter, Paul, & all other Christians haue done and do the workes of the law, yet are they not iustified thereby. I know not my selfe guilty in any thing (saith Paul) and yet am I not thereby iustified. We see then that he speakest not of any part of the law, but of the whole law, and all the workes thereof.

The Divinity of the Popish Sophisters, commonly
called the Schoolemen.

The Papists
divinity.

Merite of
congruence
before grace
which God
of very equi-
tie must re-
ward.

Merite of
worthinesse
after grace,
which of
right and
duty deser-
ueth ever-
last life.

Vherefore the wicked & pernicious opinion of the Papists, is utterly to be condemned, which attribute the merite of grace and remission of sinnes to the worke wrought. For they say that a god worke before grace, is able to obtaine grace of Congruence (which they call meritum de Congruo,) because it is meete that God should reward such a worke. But when grace is obtained, the worke following deserueth everlasting life of due debt and worthinesse, which they cal meritum de Condigno. As for example: If a man being in deadly sinne, without grace, do a god worke of his owne god naturall inclination: that is, if he say or heare a Mass, or giue almes, and such like, this man of congruence deserueth grace. When he hath thus obtained grace, he doth now a worke which of worthines deserueth everlasting life. For the first,

God

God is no debtor: but because he is iust and god, it behoueth him to approue such a god worke though it be done in deadly sin, and to give grace for such a seruice. But when grace is obtained, God is become a debtor, and is constrained of right and dutie to give eternall life. For now it is not only a worke of fre will, done according to the substance, but also done in grace, which maketh a man acceptable unto God, that is to say, in charitie.

This is the Diuinite of the Antichristian kingdome: which here I recite to the end that the disputation of Paule may be the beter vnderstood (for two contrary things being set together may be the beter knowne:) & moreouer that all men may see how farre from the truth these blinde guides, and leaders of the blinde haue wandered, and how by this wicked and blasphemous doctrine they haue not onely darkned the Gospell, but have taken it cleane away, and buried Christ vtterly. For if I being in deadly sinne can do any little worke which is not onely acceptable in Gods sight of it selfe, and according to the substance, but also is able to deserue grace of congruence, and when I have received grace, I may do workes according to grace, that is to say, according to charitie, and get of right and dutie eternall life, what neede haue I now of the grace of God, forgiuenesse of sinnes, of the promise, and of the death and victory of Christ? Christ is now to me unprofitable, and his benefite of none effect: For I haue free will and power to do god workes, whereby I deserue grace of congruence, and afterwards by the worthinesse of my worke, eternall life.

Such monstrous and horrible blasphemies should haue bin set forth to the Turkes and Jewes, and not to the Church of Christ. And hereby it plainly appeareth that the Pope with his Bishops, Doctors, Priests, and all his religious rabble, had no knowledge or regard of holy matters, and that they were not carefull for the health of the silly and miserable scattered flocke. For if they had seene but as it were through a cloud, what Paule calleth sinne, and what he calleth grace, they would never haue compelled the people to belieue such abominations and execrable lycs. By deadly sinne they vnderstood onely the exterrnall worke committed against the law, as murther, theft, and such like. They could not see, that ignorance, hatred, and contempt of God in the heart, ingratitude, murmuring against God, and resuling the will of God,

The doctrin
of the Pa-
pists bla-
phemous
against
Christ &
his righ-
eousnesse.

What the
Papists call
deadly sin.

are also deadly sinne, and that the flesh cannot thinke, speake, or do any thing, but that which is vitellish and altogether against God. If they had stene these mischiefes falle roote in the nature of man, they would never haue devised such impudent & execrable dreames touching the desert of congruence and worthinesse.

A descriptiō
of a deadly
sinner.

Wherefore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloody hypocrite as Paul was when he went to Damasēum, to persecute Jesus of Nazareth, to abolish the doctrine of the Gospell, to murther the faithfull, and utterly to ouerthow the Church of Christ. And who will not say but that these were horrible sinnes? Yet could not Paul see them. For he was so blinded with a perverse zeale of God, that he thought these abominations to be perfect righteousness & high service vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousness, do deserue grace?

Desert of
congruence
and worthi-
ness, a vaine
and foolish
toy.

The ground
of the whole
Popedom.

Wherefore with Paul, we vtterly deny the merit of congruence and worthines, & affirme that these speculations are nothing else but mere deceits of Satan, which were never done indeed, nor noticed by any examples. For God never gane to any man grace and eulasting life for the merit of congruence or worthinesse. These disputationes therefore of y Scholemen touching the merit of congruence & worthines, are nothing else but vaine toyes & dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And hereupon is the whole papacy grounded. For there is no religious person, but he hath this imaginatio: I am able by the obseruation of my holy Order to deserue grace of congruence, and by the workes which I do after that I haue received this grace, I am able to heape by such treasure of merite, as shall not onely be sufficient for me to obtaine eternall life, but also to give or sell vnto others. Thus haue all the religious Orders taught, and thus haue they liued. And to defend this horrible blasphemie against Christ, the Papists do at this day attempt against vs what they can. And there is not one of them all, but y more holie hypocrite and merit-monger he is, the more cruell and deadly enemy he is to the Gospell of Christ.

The true way to Christianity.

The first
part of
true Chri-
stianity, is

Now the true way to Christianity, is this, that a man do first acknowledge himselfe by the law, to be a sinner, and that it is impos-

impossible for him to do any godly worke. For the law saith: Thou art an euill tree, and therefore all that thou thinkest, speakest, or doest, is against God. Thou canst not therefore deserue grace by thy workes. Which if thou go about to do, thou doublest thy offence: For since thou art an euill tree, thou canst not but bring forth euill frutes, that is to say sinnes. For whatsoever is not of Faith, is sinne. Wherefore he that would deserue grace by workes going before Faith, goeth about to please God with sinnes, which is nothing else but to heape sinne vpon sin, to mocke God, and to provoke his wrath. When a man is thus taught and instructed by the law, then is he terrified and humbled, then he seeth indeede y greatnesse of his sinne, and cannot find in himselfe one sparke of the loue of God; therfore he iustifieth God in his word, and confesseth that he is guilty of death and eternal damnation. The first part then of Christianity is the preaching of repentance, and the knowledge of our selues.

The second part is: If thou wilt be saued, thou maist not seeke salvation by workes: For God hath sent his onely begotten Sonne into the world, that we might live through him. He was crucified & died for thee, and offred vp thy sinnes in his owne body. Here is no congruence or worke done before grace, but wrath, sinne, terror, & death. Wherefore the law doth nothing else but bitter sinne, terrifie and humble, and by this meanes prepareth vs to iustification, and driueth vs to Christ. For God hath revealed vnto vs by his word, that he will be vnto vs a mercifull Father, and without our deserts (seeing we can deserue nothing) will freely give vnto vs remissio of sins, righteousness, & life everlasting for Christ his Sons sake. For God giueth his gifts freely vnto all men, and that is the praise and glory of his divinity. But the Justiciaries & merit-mongers will not receiue grace and everlasting life of him freely, but will deserue the same by their owne workes. For this cause they would vtterly take from him the glory of his divinity. To the end therefore that he may maintaine & defend the same, he is constrained to send his law before, which as a lightning & thundring from heauen, may bryse and breake those hard rockes.

This bryetly is our doctrine as touching Christian righteousness, contrary to the abominationes and blasphemies of the Papists concerning the merit of congruence and worthinesse, or workes before grace and after grace. Which monstrous dreames were devi-

the preaching of re-pentance, & the acknowledgynge of our sianes.
Mat. 7. 17.
Rom. 14.3.

The second part is the preaching of the forgiuenesse of sinnes.

The office of the law.

The merit-mongers take from God the glorie of his Godhead.

The diuillish dreame of the Papists touching the merit of congruence & condigne.

sed by such as were never exercised with any tentatiōs, never had any true feeling of sinne or of the terrour of death, and therefore they know not what they say, or what they teach. Moreouer, they can shew no example of any work done either before or after grace that could iustifie before God. Wherefore they are nothing else but vaine toyes and foolish fables, whereby the Papists deceive both themselves and other. For Paul here plainly affirmeth that no man is iustified by the workes of the law, either going before grace (wherof he speaketh in this place) or coming after grace. You see then that Christian righteousness is not such an essentiall quality engrasted in the nature of man, as the Schoolemen do imagine when they say:

(The diuinitie of the Schoolemen.)

When a man doth any godd worke, God accepteth it, & for that worke he poureth into him charitie, which they call charitie infused. This charity (say they) is a quality remaining in the heart, and this they call formall righteousness (which maner of speaking it is expedient for you to know) and they can abide nothing lesse then to heare that this quality forming and adozning the soule, as whitenesse doth the wall, should not be counted righteousnes. They can clime no higher then to this cogitation of mans reason, that man is righteous by his owne formall righteousness, which is grace making him acceptable vnto God, that is to say, charity. So to this quality cleaving vnto the soule, that is to wit, charity (which is a worke after the law, for the law saith: I haue shalſt loue the Lord by God, &c.) they attribute formall righteousness, that is to say, true Christian righteousness, and they say that this righteousness is worthy of everlasting life, and he that hath it, is formally righteous: and moreouer he is effectually or actually righteous, because he now doth godd worke, whereunto everlasting life is due. This is the opinion of the Popish Schoolemen, yea euen of the best of them all.

The Papists take their formal righteousness, which they call charity, to be that grace wherby we are made acceptable vnto God.

Scotus and
Occam do-
ctors of hel-
lith darknes

Some other there be which are not so godd, as Scotus and Occam, which said, that for the obtaining of the grace of God, this charity infused or ginen of God, is not necessary: but that a man euen by his owne naturall strength, may procure this charity above all things. For so reasoneth Scotus: If a man may loue a creature, a yong man a maiden, a covetous man mony, which are the lesse

lesse god, he may also loue God which is the greater god. If he haue a loue of the creature through his naturall strength, much more hath he a loue to the Creator. With this argument were all the Sophisters conuited, and none of them all was able to refute it. Notwithstanding thus they reply.

The Scripture compelleth vs to confesse (say they) that God, besides that naturall loue and charity which is engrrafted in vs, (wherewith alone he is not contented,) requireth also charitie which he himselfe giueth. And hereby they accuse God as a tyrant and a cruell exactor, who is not content that we keepe and fulfil his law, but aboue the law (which we our selues are able to fulfill,) requireth also, þ we should accomplish it with other circumstance and furniture, as apparell to the same. As if a Mistres should not be contented that her Cooke had dressed her meate excellently wel, but shold chide her for that she did not prepare the same, being decked with precious apparell, and adorned with a crowne of gold. Now what a Mistres were this, who when her Cooke had done all that she was bound to do, & also eractly performed the same, would moreover require that she should weare such ornaments as she could not haue? Even so, what a one should God be if he should require his law to be fulfilled of vs (which notwithstanding by our owne naturall strength we obserue and fulfill) with such furniture as we cannot haue?

But here lest they should seeme to auouch contrarie things, they make a distinction, & say that the law is fulfilled two maner of waies: First according to the substance of the deed, & secondly according to the minde of the commander. According to the substance of the deed (say they) we may fulfill all things which the law commandeth, but not according to the minde of the commander, which is, that God is not contented þ thou hast done al things which are commadedy in the law (although he can require no more of thee.) but he further requireth, that thou shouldest fulfill the law in charity: not that charity which thou hast by nature, but that which is aboue nature and heauenly, which he himselfe giueth. And what is this else but to make of God a tyrant and a tormentor, which requireth that of vs which we are not able to performe: And it is in a maner as much as if they should say, that the fault is not in vs if we be damned, but in God, which with this circumstance requireth his law to be accomplished of vs.

The blasphemous doctrine of the Schoole men, whiche dreme, haþ besides that strength whiche they say we haue of our selues to fulfill the law, and is sufficient to fulfille, God requireth yet a farther perfection in vs which we cannot haue

The law fulfilled two maner of waies (say the Papists) according to the substance of the deede, and according to the mind of the commandes

These things I do the more diligently repeate, that you may see how farre they haue strayed from the true sence of the Scripture, which haue said that by our owne naturall strength we may loue God aboue all things, or at least, by the worke wrought we may deserue grace and everlasting life. And because God is not content that we fulfill the law according to the substance of the deede, but will haue vs also to fulfill the same according to the minde of the commander: therfore the Scripture further compelleth vs to haue a quality aboue nature poured into vs from aboue. & that is charitie, which they call formall righteousness, adorning and beautifying faith, being also the cause that faith iustifieth vs. So faith is the body, and the shell: charity the life, the kernell, the forme and furniture. These are the monstrous dreames of the Scholemen.

But we in the stede of this charity do place faith, and we say that faith apprehendeth Jesus Christ, who is the forme which adorneth and furnisheth faith, as the colour adorneth & beautifieth the wall. Christian faith therefore is not an idle quality or empty huske in the hart, which may be in deadly sinne vntil charity come and quicken it: but if it be true faith, it is a sure trust & confidence of the heart, and a firme consent whereby Christ is apprehended: So that Christ is the obiect of faith, yea rather euen in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darknesse which seeth nothing, and yet Christ apprehended by faith, sitteth in this darkenesse: like as God in Sinai and in the Temple late in the middest of darkenesse. Wherefore our formall righteousness is not charity furnishing and beautifying faith, but it is faith it selfe, which is, as it were, a certaine cloud in our harts: that is to say, a stedfast trust and affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Christ is
the obiect
which faith
beholdeth
and looketh
vnto.

Exo. 19. 9.
1. Reg. 8. 10.
True formal
and Christi-
an righte-
ousnesse.

How Christ
is present in
faith, mans
hart cannot
compre-
hend.

Faith therefore iustifieth because it apprehendeth and possessesthis treasure, euen Christ present. But this presence cannot be comprehended of vs, because it is in darknes, as I haue said. Wherefore, where assured trust and affiance of the hart is, there Christ is present, yea euen in the cloud and obscurity of faith. And this is the true formall righteousness, whereby a man is iustified, and not by charitie, as the popish Scholemen do most wickedly affirme.

To conclude, like as the Scholemen say that charity furnisheth and adorneth faith: so do we say that it is Christ which furnisheth and

and adormenth faith, or rather that he is the very forme and perfe^c
ction of faith. Wherfore Christ apprehended by faith and dwelling
in the heart, is the true Christian rightheousnes, for the which God
counteth vs righteous & giueth vs eternall life. Here is no worke
of the law, no charitte, but a farre other manner of rightheousnesse,
and a certaine new world beyond and above the law. For Christ
or faith is not the law nor the worke of the law. But concerning
this matter, which the Scholemen neither well vnderstood nor
taught, we intend to speake more largely hereafter. Now it shall be
enough that we haue shewed that Paul speaketh not here of the ce-
remoniall law onely, but of the whole law.

The true rule of Christianitie.

COntrary to these vaine trifles & doting dreames (as we have The first
also noted before) we teach faith, and give a true rule of Chi- part of Chri-
stianity in this sort: first that a man must be taught by the law to the prea-
know himselfe, that so he may learne to say with the Prophet: All ching of re-
have sinned and haue neede of the glorie of God. Also, There is not Rom. 1.23.
one righteous, no not one: Not one that understandeth, not one that Psal. 14.1.
seeketh after God: All haue gone astray. Also, Against thee onely Psal. 53.4.
haue I sinned. Thus we by a contrary way, do drive men from Psal. 51.4.
the merit of congruence and worthinesse. Now, when a man is
humbled by the law, and brought to the knowledge of himselfe,
then followeth true repentance (for true repentance beginneth at
the feare & iudgement of God,) and he seeth himselfe to be so great a
sinner, that he can find no meanes how he may be delivered from
his sinne by his owne strength, works or merits. Then he percei-
ueth well what Paul meaneth when he saith, That man is the ser- Rom. 7.14.
vant and bonslau of sinne. Also, That God hath shut vp all vnder Rom. 11.31.
sinne: and that the whole world is guiltie before God, &c. Then Rom. 3.19.
he seeth that all the diuinity of the Scholemen touching the merit
of congruence and worthinesse, is nothing else but meere foolish-
nesse, and that by this meanes the whole Papacie falleth.

Here now he beginneth to sigh, and saith in this wise: Who
then can gine succor? For he being thus terrifid with the law, vt-
terly despaireth of his owne strength: he looketh about, and sigheth The second
for the helpe of a Mediatour and Sauour. Here then cometh in part is the
good time the healthfull word of the Gospell, and saith: Sonne, thy preaching
sinnes are forgiuen thee: beleue in Christ Jesus crucified for thy of the Gosp.
pell. Mat. 9.2.

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sinnes. If thou feele thy sinnes and the burden thereof, luke not vpon them in thy selfe, but remember that they are translated and laid vpon Christ, whose stripes haue made thee whole. *Esay 53.5.*

This is the beginning of health and saluation. By this meanes we are deliuered from sinne: iustified and made inheritorz of euer-lasting life: not for our owne wozks and deserts, but for our faith, whereby we lay hold vpon Christ. Wherefore we also do acknowledge a quality and a formall righteousness in the heart: not charitie (as the Sophisters do) but faith, and yet so notwithstanding, that the heart must behold and apprehend nothing but Christ the Sauour. And here it is necessary that you know the true definition of Christ. The Scholemen being biterly ignorant hereof, haue made Christ a iudge and a tormentor, devising this fond fantasie concerning the merit of congruence and worthinesse.

Christ is no law giuer.

But Christ, according to his true definition, is no law giuer, but a forgiuer of sins, and a Sauour. This doth faith apprehend and vndoubtedly beleue, that he hath wrought wozkes and merits of congruence and worthinesse before and after grace abundantly. For he might haue satisfied for all the sinnes of the world by one onely drop of his bloud: but now he hath shed it plentifully, and hath satisfied abundantly. *Hebr. 9.* By his owne bloud hath he entered into the holy place once for all, and obtained eternall redemption. Also *Roms. 3.* And we are iustified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set foorth to be a reconciliation vnto vs, through faith in his bloud. Wherefore it is a great matter, by faith to lay hold vpon Christ bearing the sinnes of the world. And this faith alone is counted for righteousness.

Christ.
Faith.
Imputation.

Here is to be noted, that these thre things, faith, Christ, acception or imputation must be ioyned together. Faith taketh hold of Christ, and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And who soever shall be found having this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane, & this is the merit whereby we attaine the remission of sinnes and righteousness. Because thou belieuest in me, saith the Lord, and thy faith layeth hold vpon Christ, whom I haue freely giuen vnto thee that he might be thy Mediator and high Priest, therefore be thou iustified and righteous. Wherefore God doth accept or account vs as righteous, one

ly for our faith in Christ.

And this acceptation or imputation is very necessarie: First, because we are not yet perfectly righteous, but whiles we remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in vs. Moreouer we are sometimes left of the holy Ghost and fall into sinnes, as did Peter, Dauid and other holy men. Notwithstanding we haue alwaies recourse to this article: that our sinnes are couered, and that God will not lay them to our charge, *Psalme 32.* and *Rom. 4.* Not that sinne is not in vs (as the Papists haue taught, saying, that we must be alwaies working well vntil we feele that there is no guilt of sinne remaining in vs;) yea sinne is in dede alwaies in vs, and the godly do feele it, but it is couered and is not imputed vnto vs of God for Christs sake: whom because we do apprehend by faith, all our sinnes are now no sinnes. But where Christ and Faith be not, there is no remission or couering of sinnes, but mere imputation of sinnes and condemnation. Thus will God glorifie his Sonne, and will be glorified himselfe in vs through him.

When we haue thus taught faith in Christ, then do we teach also god workes. Because thou hast layed hold vpon Christ by faith, through whom thou art made righteous, beginne now to worke well. Loue God and thy neighbour, call vpon God, give thanks vnto him, praise him, confesse him. These are god workes in dede, which flow out of this faith and this chearefulnessse con- ceived in the heart, soz that we haue remission of sinnes ftrly by Christ.

Now, what crosse or affliction soever do afterwards ensue, they are easily borne, and chearefully suffered. For the yoke that Christ layeth vpon vs, is sweete, and his burden is easie. When sinne is pardoned, and the conscience deliuerned from the burden and sting of sinne, then may a Christian beare all things easily. Because he feeleth all things within sweete and comfortable, therefore he doth and suffereth all things willingly. But when a man walketh in his owne righteousness, whatsoever he doth is grieuous and tedious vnto him, because he doth it unwillingly.

We therefore do make this definition of a Christian, that a Christian is not he which hath no sinne, but he to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to pwe afflicted consciences in serious and inward

Imputation
necessarie.

They that
believe in
Christ, shall
not be char-
ged with
their sinnes.

The do-
ctrine of
good works
must be
taught after
the doctrine
of faith.

The Crosse.

Matt. 11.30.

Who is a
right Chris-
tian.

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UPON THE EPISTLE

A Christian
man hath
nothing to
dowith th:
law.

Cor. 9.19.

terours. It is not without god cause therefore that we do so often repeate and beate into your minds the forgiuenesse of sinnes, and imputation of righteousnes for Christ's sake: also that a Christian hath nothing to do with the law and sinne, specially in the time of temptation. For in that he is a Christian, he is aboue the law and sinne. For he hath Christ the Lord of the law present and inclosed in his heart (as we haue said) even as a ring hath a iewell or precious stone inclosed in it. Therefore when the law accuseth and sinne terrifieth him, he looketh vpon Christ, and when he hath apprehended him by faith, he hath present with him the Conquerour of the law, sinne, death and the diuell: who reigneth and ruleth ouer them, so that they cannot hurt him. Wherefore a Christian man, if ye define him rightly, is free from all lawes, and is not subiect vnto any creature, either within or without: in that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his conscience adornd and beautified with this faith, with this great and inestimable treasure, or (as Paul saith) this vnspeakeable gift: which cannot be magnisifted and praised enough, for it maketh vs the children and heires of God. And by this meanes a Christian is greater then the whole world. For he hath such a gift, such a treasure in his heart, that although it seemeth to be but little, yet notwithstanding the smalnes thereof is greater than heauen and earth, because Christ which is this gift is greater.

Christians
are judges
of all kinds
of doctrine.

The doctrin
of the Pope.

Whiles this doctrine pacifying and quieting the conscience, remaineth pure and vncorrupt, Christians are made Judges ouer all kinds of doctrine, and are Lords ouer the lawes of the whole world. Then can they certainly iudge that the Turke with his Alcoran is damned, because he goeth not the right way, that is, he acknowledgeth not himselfe to be miserable and damnable, nor apprehendeth Christ by faith, for whose sake he might be assured that his sinnes are pardoned. In like manner they boldly pronounce sentence against the Pope, that he is condemned with all his kynge dome, because he so walketh and so teacheth (with all his religious rabble of Sophisters and Scholemen,) that by the merit of congruence we must come to grace, and that afterward by the merit of worthinesse we are received into heauen. Here saith the Christian, this is not the right way to iustifie vs, neither doth this way leade vs to heauen. For I cannot (saith he) by my workes going before

before grace, deserue grace, nor by my works following grace, deserue eternall life; but to him that believeth, sinne is pardoned and righteousness imputed. This trust and this confidence maketh him the child of God, and heire of his kingdome: for in hope he posseseth already everlasting life, assured vnto him by promise. Through faith in Christ therefore all things are giuen vnto vs, grace, peace, forgiuenesse of sinnes, saluation and everlasting life, and not for the merit of congruence and worthinesse.

Wherefore this doctrine of the Scholemen, with their ceremonies, masses, and infinite foundations of the papisticall kingdome, are most abominable blasphemies against God, sacrileges and plaine denials of Christ, as Peter hath foretold in these wordes: There shall be (saith he) false teachers among you, which shall priuily bring in damnable heresies, denying the Lord that hath bought them, &c. As though he would say: the Lord hath redemeed & bought vs with his bloud, that he might iustifie and saue vs: this is the way of righteousness and saluation. But there shall come false teachers, which denying the Lord, shall blasphemē ^{2 Pa. 2.11} the way of truth, of righteousness and saluation: they shall find out new waies of falsehood and destruction, and many shall follow their damnable waies. Peter throughout this whole Chapter most lively painteth out the Papacie, which neglecting and despising the Gospell and faith in Christ, hath taught the woxes and traditions of men: as the merit of congruence and worthinesse, the difference of daies, meates, bowes, invocation of Saints, pilgrimages, purgatorie, and such like. In these phantasticall opinions the Papists are so nusled, that it is impossible for them to understand one syllable of the Gospell, of faith, or of Christ.

And this the thing it selfe doth well declare. For they take that priuiledge vnto themselues which belongeth vnto Christ alone. He onely forgiueth sinnes, he onely giueth righteousness and everlasting life: and they most impudently & wickedly do vaunt that they are able to obtaine these things by their owne merits & worthines before and after grace. This, saith Peter and the other Apostles, is to bring in damnable heresies and seats of perdition. For by these meanes they deny Christ, treade his bloud vnder their feete, blasphemē the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceiue how horriblie the idolatrie of the Papists is. As inestimable as the gift is which is offered vnto vs by

The Papacy
lively pain-
ted out.

The idola-
trie of the
Papists.

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Christ, euē so and no leſſe abominable are these prophanations of the Papists. Wherefore they ought not to be lightly esteemed or forgotten, but diligently weighed and considered. And this maketh very much also for the amplifying of the grace of God, and benefit of Christ, as by the contrary. For the more we know the prophanation of the Papisticall Passe, so much the more we abhorre and detest the same, and embrāce the true vſe of the holy Communion, which the Pope hath taken away, and hath made merchandise thereof, that being bought for money, it might profite others. For he saith that the massing Priest, an apostata, denying Christ and blaspheming the holy Ghost, standing at the altar, doth a god worke, not onely for himselfe, but also for others both quicke and dead, and for the whole Church, and that onely by the worke wrought, and by no other meanes.

Wherefore euē by this we may plainly ſee the inestimable pati-
ence of God, in that he hath not long ago destroyed the whole Pa-
pacie, and consumed it with fire and brimstone, as he did Sodome &
Gomorre. But now theſe iolly fellowes go about, not onely to couer,
but highly to aduance their impiety and filthines. This we may in
no case diſſemble. We muſt therfore with all diligence ſet forth the
article of iuſtification, that as a moſt cleare Sunne, it may bring to
light the darkneſſe of their hypocriſie, & diſcouer their filthines and
shame. For this cauſe we do ſo often repeat, & ſo earnestly ſet forth
the righteousnes of faith, that y aduersaries may be confounded, &
this article eftablifhed & confirmed in our harts. And this is a moſt
neceſſary thing: For if we once loſe this Sunne, we fall againe in-
to our former darknes. And moſt hoſtible it is that the Pope ſhould
euer be able to bring this to paſſe in the Church, that Christ ſhould
be denied, troden vnder foote, ſpit vpon, blaſphemed, yea & that euē
by the Gospell & Sacra‐ments: which he hath ſo darkned, & hath tur-
ned into ſuch an hoſtible abuse, that he hath made them to ſerue him
againſt Christ, for the ſtabliſhing and conſirming of his detestable
abomination. O depe darkelle, O hoſtible wrath of God!

Verſe 16. Euē we, I ſay, haue beleueed in Ieſus Christ, that we might
be iuſtified.

This is the true meane to become a Christian, euē to be iuſti-
fied by faith in Ieſus Christ, and not by the workeſ of the law. Here
we muſt ſtand not vpon the wicked glosſe of the Schoolemen, which
say

The true vſe
of the Com-
munion ta-
ken away by
the Pope.

The horri-
ble abuse of
the Gospell,
and Sacra-
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say that faith then iustifieth, when charitie and god works are ioyned withall. With this pestilent glose the Sophisters haue darke ned and corrupted this and other like sentences in Paul, wherein he manifly attributeth iustification to faith onely in Christ. But when a man heareth that he ought to beleue in Christ, and yet notwithstanding faith iustifieth not except it be formed and furnished with charity, by and by he falleth from faith, and thus he thinketh: If faith without charitic iustifieth not, then is faith in vaine and vnproufitable, and charitie alone iustifieth: For except faith be formed with charitie, it is nothing.

And to confirme this pernicious and pestilent glose, the aduersaries do alledge this place, *i. Cor. 13.* Though I speake with the tongues of men and Angels, and haue no loue, I am nothing. And this place is their brasen wall. But they are men without vnderstanding, and therefore they can see or vnderstand nothing in Paul: And by this false interpretation they haue not onely perugted the words of Paul, but haue also denied Christ, and buried all his benefits. Wherefore we must auoid this glose as a most deadly and diuellish popson, and conclude with Paul, that we are iustified, not by faith furnished with charity, but by faith onely and alone.

We grant that we must teach also god works and charitie, but it must be done in time and place, that is to say, when the question is concerning workes, and toucheth not this article of iustification. But here the question is, by what meanes we are iustified and attaine eternall life. To this we answer with Paul, that by faith onely in Christ we are pronounced righteous, and not by the works of the law or charitie: Not because we reiect god works, but that that we will not suffer our selues to be remoued from this ankerhold of our salvation: which Satan most desireth. Wherefore since we are now in the matter of iustification, we reiect and condemne all god works: for this place will admit no disputatior of god works. In this matter therefore we do generally cut off all lawes and all the works of the law.

But the law is god, iust and holy. True it is. But when we are in the matter of iustification, there is no time or place to speake of the law: but the question is, what Christ is, and what benefite he hath brought vnto vs. Christ is not the law, he is not my worke, or the worke of the law, he is not my charitie, my obedience, my pouerty, but he is the Lord of life and death, a Mediatour, a Sau-

The Schoole
mens glose
is wicked,
which saith
that faith a-
dorned with
charitie iusti-
fieith.

Faith iusti-
fieith with-
out the law.

The doctrine
of good
works is use
to be neg-
lected.

An obediencie.
Christ.

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our, a redemer of those that are vnder the law and sinnes. In him we are by faith, and he in vs. This bridegrome must be alone with the bride in his secret chamber, all the seruants and family being put apart. But afterwar ds, when the doore is open and he cometh forth, then let the seruants and handmaidens returne, to minister vnto them: then let charitie do her office, and let good wroks be done.

John. 1. 29.

We must learne therfore to discerne all lawes, yea euen the law of God, and all wroks, from the promise of the Gospell, and from faith, that we may define Christ rightly. For Christ is no law, and therfore he is no exitor of the law and works, but he is the Lambe of God that taketh away the sinnes of the world. This doth faith alone lay hold of, and not charitie, which notwithstanding, as a certaine thankfulnessesse must follow faith. Wherfore victorie ouer sinne and death, saluation and everlasting life come not by the law, nor by the wroks of the law, nor yet by the power of free will, but by the Lord Jesus Christ onely and alone.

Verse 16. That we might be iustified by faith in Christ, and not by the wroks of the law.

Paul speake-
keth of the
whole law.

Paul speaketh not here of the ceremoniall law onely (as before we haue said) but of the whole law. For the ceremoniall law was as well the law of God as the morall law was. As for example, circumcision, the institution of the priesthood, the seruice and ceremonies of the temple, were as well commandeed of God as the ten commandements. Moreover, when Abraham was commandeed to offer vp his sonne Isaac in sacrifice, it was a law. This worke of Abraham pleased God no lesse then other wroks of the ceremoniall law did, and yet was he not iustified by this worke, but by faith: for the Scripture saith: Abraham beleued God, and it was counted to him for righteouenesse.

Gen. 15. 6.
Rom. 4. 3.

The law
must not be
suffered to
reigne in the
conscience.

But since the revealing of Christ (say they) the ceremoniall law killeth and bringeth death. Yea, so doth the law of the ten commandements also, without faith in Christ. Moreover, there may no law be suffered to reigne in the conscience, but onely the law of the spirit and life, whereby we are made free in Christ from the law of the letter and of death, from the wroks thereof, and from all sinnes: Not because the law is euill, but for that it is not able to iustifie vs: for it hath a plaine contrary effect and working. It is an

high

high and an excellent matter to be at peace with God, and therefore in this case we haue neede of a farre other Mediator then Moses or the law. Here we must do nothing at all, but onely receiuē the treasure which is Christ, and apprehend him in our hearts by faith, although we feele our selues to be neuer so full of sin. These wordes therefore of the Apostle: that we might be iustified by faith, and not by the workes of the law, are very effectuall, and not in vaine or vnprofitable, as the Scholemen thinke, and therefore they passe them ouer so lightly.

Our saluatiōn
on cōsisteth
not in doing
but in receiv-
ing.

Hitherto ye haue heard the words of Paul which he spake vnto Peter: wherein he hath briesly comprised the principall article of all Christian doctrine, which maketh true Christians indeed. Now he turneth to the Galathians, to whom he writeth, and thus he concludeth: Since it is so that we are iustified by faith in Christ, then by the works of the law shall no flesh be iustified.

Hitherto
hath Paul
spoken to
Peter.

Verse 16. Because by the deeds of the law, no flesh shall be iustified.

Flesh in Paul doth not signifie (as the Scholemen drame) manifest and grosse sinnes, for thols he vseth to call by their proper names, as adulterie, fornication, vncleannessesse and such like: but by flesh Paul meaneth here as Christ doth in the third Chap. of John. That which is borne of flesh (saith he) is flesh. Flesh therefore signifieth the whole nature of man, with reason and all other powers whatsoeuer do belong to man. This flesh (saith he) is not iustified by workes, no not of the law. Flesh therefore according to Paul, signifieth all the righteousnes, wisdome, devotion, religion, vnderstanding and will that is possible to be in a naturall man: So that if a man be neuer so righteous according to reason and the law of God, yet with all this righteousnessesse, workes, merits, devotion, and religion he is not iustified.

What Paul
callmeth the
flesh.

This the Papists do not beleue, but being blinde and obstinate they defend their abomination against their owne conscience, & continue still in this their blasphemie, hauing in their mouthes these execrable wordes: He that doth this god worke or that, deserueth forgiuenesse of his sinnes: whosoeuer entreteth into this or that holy order, and keepeth his rule, to him we assutedly promise ever-lasting life. It cannot be vttered what an horrible blasphemie it is to attribute that to the doctrine of diuels, to the deccrees and ordi-

The blind-
nes of the
Papists.

The Pope
attributeth
the vertue

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V P O N T H E E P I S T L E

of iustifying
to his owne
traditions
which Paule
taketh from
the law of
God.

nances of men, to the wicked traditions of the Pope , to the hypo-criticall works and merits of Monks and Friars, which Paul the Apostle of Christ taketh from the law of God. For if no flesh be iustified by the works of the law, much lesse shall it be iustified by the rule of Benedict, Francis, or Augustine , in the which there is not one iota of true faith in Christ : but this onely they teach, that whosoever keepeth these things hath life euerlasting.

Wherefore I haue much and often maruelled, that these seets of perdition reigning so many yeares in so great darknes and errors, the Church could endure and continue as it hath done. Some there were whom God called by the text of the Gospell and by baptisme. These walked in simplicity and humblenes of heart, thinking the Monks and Friars , and such onely as were annointed of the Bis-hops, to be religious and holy, and themselues to be prophane and secular , and not worthy to be compared vnto them. Wherefore they finding in themselues no good works to set against the wrath and iudgement of God, did fly to the death and passion of Christ, and were saued in this simplicitie.

Horrable and unspeakable is the wrath of God, in that he hath so long time punished the contempt of the Gospell and Christ in the Papists , and also their ingratitude, in giuing them ouer into a reprobate sence , in so much that they blaspheming and denying Christ altogether as touching his office, in stead of the Gospell received the execrable rules , ordinances and traditions of men , which they devoutly adored and honoured , yea and preferred the same farre aboue the word of God , vntill at length they were forbidden to marry , and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kinds of horrible wickednesse, as adulterie , whoredome, uncleanesse, Sodomitrie, and such other abominations. This was the fruite of that filthie single life.

The Papists
prefer mans
traditions
before the
Gospell.

So God punishing sinne with sinne, inwardly gaue them ouer into a reprobate mind, and outwardly suffered them to fal into such horrible abominations, and that iustly, because they blasphemed the onely Sonne of God, in whom the Father would be glorified, and whom he deliuered to death , that all which beleue in him, might be saued by him, and not by their owne execrable rules and orders. Him that honoureth me (saith he) I will honour. Now, God is honoured in his Sonne. Who sothen beleueth that the Sonne is our

our Mediator and Saviour, he honoureth the Father, & him againe both God honour, that is to say, adoranth him with his gifts, for giuenesse of sinnes, righteousness, the holy Ghost, and euerlasting life. Contrariwise: They that despise me (saith he) shall be despised.

This is then a generall conclusion: By the deeds of the law no flesh shall be iustified. The law of God is greater then the whole world, for it comprehendeth all men, and the works of the law do farre excell euен the most glorious will-workes of all the Merit-mongers: and yet Paul saith, that neither the law nor the works of the law do iustifie. Therefore we conclude with Paul, that faith only iustifieth. This p;oposition he goeth about to confirme in this manner.

*The dignity
of the law.*

Verse 17. If then while we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

If this be true (saith he) that we are iustified by Christ, then is it vnpossible that we should be sinners, or should be iustified by the law. On the contrary, if this be not true, but that we must be iustified by the law and the works of the law, it is then vnpossible that we should be iustified by Christ. One of these two must needs be false. Either we are not iustified by Christ, or we are not iustified by the law. But the truth is that we are iustified by Christ: therefore we are not iustified by the law. He reasoneth therefore after this manner: If then while we seeke to be made righteous by Christ, &c. That is, If we seeke to be iustified by Christ, and so being iustified are yet found sinners, having neede of the law to iustifie vs being sinners: If we haue neede (I say) of the obseruation of the law to iustifie vs, so that they which are righteous in Christ are not righteous, but haue yet neede of the law to iustifie them: or if he that is iustified by Christ must yet further be iustified by the law, then is Christ nothing else but a law givener and a minister of sinne. Therefore he that is iustified and holy in Christ, is not iustified or holy, but hath yet neede of the righteousness and holinesse of the law.

*The first ar-
gument in
defence of
the righte-
ousnesse of
faith.*

But we are indeede iustified and made righteous in Christ: For the truth of the Gospell teacheth vs that a man is not iustified in the law, but in Christ. Now, if they which are iustified in Christ are yet found sinners, that is, do yet still belong to the law, and

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are vnder the law (as the false Apostles teach,) then are they not yet iustified. For the law accuseth them, and sheweth them to be yet sinners, and requireth of them the works of the law, as necessary to their iustification. Therefore they that are iustified in Christ, are not iustified: and so it followeth that Christ is not a iustifier, but a minister of the law.

The iusticiaries make
Moses
Christ, and
the law
grace.

With these words he vehemently chargeth the false Apostles & all merit-mongers, that they peruernt all together: for they make of the law grace, and of grace the law, of Moses Christ, and of Christ Moses. For they teach, that besides Christ and all the righteousness of Christ, the obseruation of the law is necessary to iustification. And thus we see that by their intollerable peruersenes, they make the law Christ: for by this meanes they attribute that to the law, which properly belongeth vnto Christ. If thou do the woxkes of the law (say they) thou shalt be saued: but if thou do them not, thou shalt not be iustified, although thou do beleue in Christ never so much. Now if it be so that Christ iustifieth not, but is the minister of sinne (as it needs must follow by their doctrine,) then is Christ the law: for we haue nothing else of him (seeing he teacheth that we are sinners) than that we haue by the law. So Christ being the minister of sinne, sendeth vs to the law and to Moses, as to our iustifier.

Mat 19.17. It cannot be therefore but that the Papists and all such as are ignorant of the righteousness of Christ, or haue not the true knowledge thereof, must needs make of Christ Moses and the law, and of the law Christ. For thus they teach: It is true (say they) that faith in Christ iustifieth, but withall we must needs keepe the commandements of God. For it is written: If thou wilt enter into life, keepe the commandements. Here euuen at the first dash, Christ is denied, and faith abolished, because that is attributed to the commandements of God, or to the law, which belongeth to Christ alone. For Christ, according to his true definition, is a iustifier and a redemeer from sinnes. If I attribute this to the law, then is the law my iustifier, deliuering me from my sinnes, because I do the woxks thereof: and so now the law is Christ, and Christ bterly loseth his name, his office and glory, and is nothing else but a minister of the law, reproouing, accusing, terrifising, presenting and sending the sinner to another that may iustifie him: which is the proper office of the law.

But

But the proper office of Christ is after the law hath pronounced a man to be guilty, to raise him up againe, and to loose him from his sinnes, if he believe the Gospel. For to all that do believe, Christ is the end and full finishing of the law vnto righteousness. He is the Lamb of God that taketh away the sinnes of the world. But the Papists & Anabaptists, because they understand not this doctrine, do turne all cleane contrary, making of Christ Moses, and of Moses Christ. And this is indeede (although they will say otherwise) their principall proposition: That Christ is Moses. Moreover they deride vs, because we do so diligently teach, and so earnestly require faith. Ha ha (say they) faith, faith: waite thou the time vntill thou come to heauen by faith. Nay, thou must striue to do greater and weightier matters. Thou must fulfill the law, according to that saying: Do this and thou shalt live. Faith which ye so highly extoll, doth nothing else but make men carelesse, idle & negligent. Thus are they become nothing else but ministers of the law, and law-workers, calling backe the people from baptism, faith, the promises of Christ, to the law and workes, turning grace into the law, and the law into grace.

Who would ever believe that these things could so easily be confounded & mingled together? There is no man so vn sensible which doth not perceiue this distinction of the law and grace to be most plaine and manifest. For the very nature and signification of the words maketh this distinction and difference. For who understandeth not that these words, Law and Grace, do differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the aduersaries should be so diuellish and perverse, as to mingle together the law and grace, and to transforme Christ into Moses. Therefore I oftentimes say, that this doctrine of faith is very plaine, and that every man may easily understand this distinction of the law and grace as touching the words, but as touching the vse and practise, it is very hard.

The Pope and his Schoole-doctors do plainly confess that the law and grace are diuerse and distinct things, and yet when they come to the vse and practise thereof, they teach cleane contrary. Faith in Christ (say they) whether it be gotten by the strength, operation and qualitie of nature, or whether it be faith infused and poured into vs of God, yet is it but a dead faith, if charity be not ioyned therewith. Where is now the distinction & difference of the

Meritmen-
gets scorne
the pre-
chers of
faith.

Luke 10.18.

The dif-
ference of the
law & grace
is very easy,
but yet are
they soone
confounded
and mixed
together.

The Pope
cofoundeth
the law and
grace toge-
ther.

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law and grace? In dede they do distinguish them in name, but in effect they call grace charitie. Thus do all they which so straitly require the obseruation of the law, and attribute iustification to the law and works. Wherefore whosoever doth not perfectly vnderstand the article of iustification, must needs confound and mingle the law and grace together.

Let every man therefore diligently learne aboue all things, to put a difference betwene the law and grace in dede and in practise: not in words onely, as the Pope and the fantasticall Anabaptists do: Who as touching the words, do confesse that they are two distinct things: but in very dede (as I haue said) they confound and mingle them together, for they will not grant that faith iustifieth without works. If this be true, then Christ profiteth me nothing. For though my faith be never so perfect, yet after their opinion, if this faith be without charitie, I am not iustified. And thus Christ apprehended by faith is not a iustifier, grace profiteth nothing, neither can faith be true faith without charitie.

They that
say the law
is necessarie
to righte-
ousnesse, are
like to the
false Apo-
stles.

With this doctrine these lying spirits and sects of perdition do darcken and deface the benefite of Christ at this day: they take away from him the glorie of a iustifier, and make him a minister of sinne. They are in all things like to the false Apostles. For even as they throughout all the Churches did require circumcision and the obseruation of the law besides faith in Christ, in so much that without circumcision and keping of the law, they denied the iustification of faith (for except ye be circumcised, said they, after the law of Moses, ye cannot be saued:) even so at this day these strait exactors of the law, besides the righteousnesse of faith, do require the keping of the commandements of God, according to that saying: Do this and thou shalt live. Also, If thou wilt enter into life, keepe the commandements. Wherefore there is not one among them be he never so wise, that vnderstandeth the difference betwene the law and grace.

*Luke 10.18:
Mat.19.17.*

But we put a difference, and say, that we do not here dispute whether we ought to do god works: whether the law be god, holy and iust: whether it ought to be kept or no: for this is another manner of question. But our question is concerning iustification, and whether the law do iustifie or no. This the aduersaries will not heare: they will not answer to this question, nor make any distinction as we do: but onely cry out, that god works ought

to be done, that the law ought to be obserued. We know that well enough. But because these are diuers and distinct matters, we will not suffer them to be mingled together. That god workes ought to be done, we will hereafter declare when time shall serue. But since we are now in the matter of iustification, we set aside here all god workes, for the which the aduersaries do so earnestly striue, ascribing vnto them wholy the office of iustifying: which is to take from Christ his glorie, and to ascribe the same vnto workes.

Wherefore this is a strong argument, which I haue oftentimes vsed to my great comfort: If then while we seeke to be made righteous by Christ, &c. As though Paul should say: If we being iustified by Christ, are counted yet as not iustified and righteous, but as sinners which are yet to be iustified by the law, then may we not seeke iustification in Christ, but in the law. But if iustification cometh by the law, then cometh it not by grace. Now if iustification cometh not by grace, but by the law, what hath Christ done and wrought by his death, by his preaching, by his victory which he hath obtained ouer the law, sinne and death, and by sending the holy Ghost? We must conclude therefore, that either we are iustified by Christ, or else that we are made sinners, culpable and guilty through him. But if the law do iustifie, then can it not be auoided, but needs it must follow, that we are made sinners through Christ, and so Christ is a minister of sinne. The case standing thus, let vs then set downe this proposition. Every one that belieueth in the Lord Jesus Christ is a sinner, and is guilty of eternal death, and if he flie not vnto the law, doing the works thereof, he shall not be saued.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, and highly aduanceth the same: Faith in Christ. which saith, that whosoever belieueth in him, is saued, perisheth Joh. 3. 18. not, is not iudged, is not confounded, hath eternal life, &c. But contrariwise they say, he that belieueth in him is condemned, &c. because he hath faith without worcks which doth condenne. Thus do they pervert all things, making of Christ a destroyer and a murtherer, and of Moses a Saviour. And is not this an horrible blasphemie, so to teach, that by doing god worcks thou shalt be made worthy of eternall life: but by believeng in Christ thou shalt be made culpable and guilty of eternall death: that the law being kept and accomplished saueth, and faith in Christ condemmeth?

If righteousness come
by the law,
the iustification
is Christ
unprofitable.

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UPON THE EPISTLE

Faith infused.

The doctrin
of the Pa-
pists.

Ioh.1.16.

The Papists
we touched.

The selfe same words (I grant) the aduersaries do not vse: but in very dede such is their doctrine. For faith infused (say they) which properly ther call faith in Christ, doth not make vs free from sinne, but that faith which is furnished with charity. Whereof it followeth that faith in Christ without the law saneth vs not. This is plainly to affirme that Christ leaueth vs in our sinnes and in the wrath of God, & maketh vs guilty of eternall death. On the other side, if thou keepe the law and do the workes thereof, then faith iustifieth thee, because it hath works, without the which faith aualeth nothing. Therefore workes iustifie and not faith. O horrible impietie! What pernicious and cursed doctrine is this?

Paul therefore groundeth his argument vpon an impossibilitie, and a sufficient diuision. If we being iustified in Christ are yet found sinners, and cannot be iustified by another meane than by Christ, that is to wit, by the law, then cannot Christ iustifie vs, but he onely accuseth and condemneth vs: and so consequently it followeth that Christ died in vaine, and that these with other like places are false: Behold the Lambe of God that taketh away the sinnes of the world. Also: He that belieueth in him hath everlasting life: yea the whole Scripture is false, which beareth witnesse that Christ is the Iustifier and Saviour of the world. For if we be found sinners after that we be iustified by Christ, it followeth of necessitie that they which fulfill the law, are iustified without Christ. If this be true, then are we either *Turkes*, or *Jewes*, or *Tartarians*, professing the name and word of God in outward shew, but in dede and verity vtterly denying Christ and his word. It is great impiety therefore to affirme that faith, except it be formed with charitie, iustifieth not. But if the aduersaries will needes defend this doctrine, why do they not then reiect faith in Christ altogether: especially sering they make nothing else of it but a vaine quality in the soule, which without Christ aualeth nothing? why do they not say in plaine words, that workes do iustifie and not faith? Pea, why do they not generally deny, not onely Paul, but also the whole Gospell (as in very dede they do) which attribute righteousness to workes, and not to faith alone? For if faith and workes together do iustifie, then is the disputacion of Paul altogether false, which plainly pronounceth that a man is not iustified by the dedes of the law, but by faith alone in Jesus Christ.

Verse 17.

Verse 17. Is Christ therefore the minister of sinne?

This is a kind of speeche vsed of the Hebrewes, which Paul in the 2. Cor. 3. doth also vsle: Where he most diuinely and plainly speaketh of these two ministeries: to wit, of the letter and the spirit, of the law & grace, or of death and life. And he saith that Moses the minister of the law, hath the ministerie of sinne, (as he calleth it) of wrath, death & condemnation. For Paul is wont to giue reprochfull names vnto the law, & amongst all the Apostles, he only vseth this maner of speeche: the other do not so speake. And very necessary it is y such as are studious of the holy Scripture should vnderstand this manner of speeche vsed of the Apostle.

The minis-
terie of
Moses.

Now, a minister of sinne is nothing else but a law giuere, or a Scholemaister of the law, which teacheth god wozkes and chariti, and that a man must suffer the crosse and afflictions, and follow the example of Christ and of the Saints. He that teacheth and requireth this, is a minister of the law, of sinne, of wrath, and of death: For by this doctrine he doth nothing else but terrifie and afflic mens consciences and shut them vnder sinne. For it is impossible for the nature of man, to accomplish the law: yea in those that are iustified and haue the holy Ghost, the law of the members fightheit against the law of the mind. What will it not then do in the wicked which haue not the holy Ghost? Wherefore he that teacheth, that righteousness cometh by the law, doth not vnderstand what he saith, or what he affirmeth, and much lesse doth he keepe the law, but rather he deceiueth himselfe and others, and layeth vpon them such a burden, as they are not able to beare, requiring and teaching impossible things, and at the last he bringeth himselfe and his Disciples vnto desperation.

There is no
perfect obe-
dience to
the law, eue
in the iusti-
fied.

1. Tim. 1. 7.

The right vsle and end therefore of the law is, to accuse and condemne as guilty such as liue in security, that they may see themselves to be in danger of sinne, wrath, and death eternall, that so they may be terrifid and brought euuen to the brinke of desperatiōn, trembling and quaking at the falling of a leafe: and in that they are such, they are vnder the law. For the law requireth perfect obedience vnto God, and condemneth all those that do not accomplish the same. Now, it is certaine, that there is no man liuing which is able to performe this obedience: which notwithstanding God straitly requireth of vs: The law therefore iustifieth not, but

The office
and vsle of
the law.

To be vnder
the law.

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Duat. 27. 26. Galat. 3. 10. condemneth, according to that saying: Cursed is he that abideth not in all things that are written in this booke. Therefore he that teacheth the law is a minister of the law.

The minis-
terie of the
law, is the
minis-
terie
of sinne.

Exod. 5.
The Scrip-
ture calleth
the teachers
of the law
exactors &
tyrants,
bringing
men soules
into spiritu-
all flauerie,

Wherefore it is not without god cause that Paul in the 2. Cor. 3. calleth the ministry of the law the ministry of sin: For by law sheweth and bittreth sinne, which without the law is dead. Now the knowledge of sinne (I speake not here of that specula-
tive knowledge of hypocrites, but of a true knowledge, by the
which we see the wrath of God against sinne, and feele a true taste
of death) terrifieth the heart, driueth downe to desperation, killeth
and destroyeth. Rom. 7. Wherefore these Scholemasters of the
law and workes, are called in the Scripture oppressors & tyrants.
For as the taskemasters in Egypt did oppresse the children of Is-
rael with corporall seruitude, so do these law giuers and taskem-
asters draine men into spirituall and most miserable bondage of
soule, and at length bring them to desperation and bittre distracti-
on. These do neither know themselves nor the force of the law:
Neither is it possible for them to haue quietnesse and peace of con-
science in great and inward ferrours, and in the agony of death,
yea though they haue obserued the law, loued their neighbours,
done many god workes, and suffered great afflictions: for the law
alwayes terrifieth and accuseth, saying: thou never diddest accom-
plish all that is commanded in the law: but accursed is he that
hath not done all things contained therein. Wherefore these ter-
rours remayne still in the conscience and increase more and more.
And if such Scholemasters of the law be not raised vp by Faith
and the righteousnes of Christ, they are druen downe headlong
to desperation.

The history
of the pub-
lishing of
the law in
Exod 19. 20.

This also was notably figured when the law was given, as we
may see in the 19. and 20. of Exodus. Moyses brought the people
out of the tents to meeke with the Lord, that they might heare him
speake vnto them out of the darke cloud. Then the people being
astonished and trembling for feare, fled backe (which a little before
had promised to do all that God had commanded) and standing
aloofe off, said vnto Moses: Who can abide to see the fire, and to
heare the thundring and noise of the trumpet? Talke thou with
vs, and we will heare thee: but let not God talke with vs, lest we
die. So the proper office of the law is to leade vs out of our tents
and tabernacles, that is to say, from the quietnesse and securitie
wherin

The office
of the law

Wherein we dwelle, and from trusting in our selues, and to bring vs before the presence of God, to reueale his wrath vnto vs, and to set before vs our sinnes. Here the conscience feeleth that it hath not satisfied the law, neither is able to satisfie it, nor to beare the wrath of God, which the law reuealeth when it bringeth vs forth after this maner before the presence of God, that is to say, when it feareth vs, accuseth vs, and setteth before vs our sinnes. Here it is impossible that we shold be able to stand: and therefore being thoghly afraid, we flie, and we crie out with the children of Israel: We shall die, we shall die: Let not the Lord speake vnto vs, but speake thou vnto vs, &c.

He then which teacheth that faith in Christ iustifieth not without the obseruation of the law, maketh Christ a minister of sinne, that is to say, a Schowlemaster of the law. which teacheth the selfe same doctrin that Moses did. By this meanes Christ is no Saviour, no giuer of grace, but a cruell tyrant, who requireth such things (as Moses did) whiche no man is able to perfore. See how all the meritmongers do take Christ to be but a new law giuer, and the Gospell to be nothing else but a certaine booke which containeth new lawes concerning wokes, as the Turkes dreame of their Alcotan. But as touching lawes there is enough in Moses. The Gospell then is a preaching of Christ, which forgiueth sinnes, giueth grace, iustifieth and sancteth sinners. Now, whereas there are commandements found in the Gospell, they are not the Gospell, but expositions of the law, and matters depending vpon the Gospell.

To conclude, if the law be the ministerie of sinne, then is it also the ministerie of wrath & of death. For as the law reuealeth sinne, so doth it terrifie a man, it sheweth vnto him his sin and the wrath of God, and striketh into him a terrorre of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the commandements of God: therefore is God angry with thee. If he be angry with thee, he will destroy thee and condemne thee for euer. And it thinketh this to be an infallible consequence: I haue sinned, therefore I must die. And so it followeth that the minstry of sin is the minstry of wrath and condemnation. For after that sinne is revealed, by and by ensueth the wrath of God, death, and damnation. And hereof it cometh that many which are not able to beare the iudgement and wrath of God, which the law setteth before their eyes, do kill, hang or dwyne themselues.

Whom
kech Christ
a minister
of sinne.

The Gospel

Command-
ments in
the Gospell.
The law is
the minis-
terie of sinne,
wrath and
death.

The conse-
cience thus
gathereth:
Thou hast
sinned, ther-
fore God is
angry with
thee, and
will con-
demne thee
for euer.

A picture of Christ. As though he would say, Christ is not the minister of sinne, but the giuer of righteousness and eternall life. Wherefore Paul separateth Moses sacre from Christ. Let Moses then tarry on the earth: Let him be the Scholemaster of the letter, and erector of the law: let him torment and crucifie sinners. But ye belieuers (saith Paul) haue another Scholemaster in their conscience: not Moses, but Christ, which hath abolished the law and sinne, hath overcome the wrath of God, and destroyed death. He biddeth vs that labouer and are oppressed w^e all maner of calamities, to come unto him. Therefore when ye flee unto him, Moses with his law vanieth away, so that his sepulcher can no where be seene, sin and death can hurt vs no more. For Christ our instructor is Lord ouer the Law, sinne and death: so that they which belieue in him, are deliuered from the same. It is therfore the proper office of Christ to deliuere from sinne and death: And this Paul teacheth and repeateth every where.

Dens. 34.
The Law,
Christ,

We are condemned and killed by the law, but by Christ we are iustified & restored to life. The law astonisheth vs, and diueth vs from God: but Christ reconcileth vs to God, and maketh for vs an entrance, that we may boldly come unto him. For he is the Lamb of God that hath taken away the sinnes of the world. Now, if the sin of the world be taken away, then is it taken away frō me also which do belieue in him. If sinne be taken away, then is the wrath

of God, death and damnation taken away also. And in the place of sinne succeedeth righteousness, in the place of wrath, reconciliation and grace, in the place of death, life, and in the place of damnation, salvation. Let vs learne to practise this distinction, not in wordes only, but in life and lively experiance, and with an inward feeling.

For where Christ is, there must needes be joy of heart and peace of conscience: for Christ is our reconciliation, righteousness, peace, life and salvation. Briefly, whatsoever the poore afflictid conscience desireth, it findeth in Christ abundantly. Now Paul goeth about to amplifie this argument, and to perswade as followeth.

* Wheresoever the afflicted conscience desireth, it findeth in Christ abundantly,

Verse 18. For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

As if he should say: I haue not preached to this end, that I might build againe those things which I once destroyed. For if I should

Should so do, I should not only labo^r in vaine, but should make my selfe also a transgressor, & ouerthrow all together, as þ false Apostles do: that is to say, of grace and of Christ I should againe make the law and Moses: & contrariwise of the law and Moses I should make grace and Christ. Now, by the ministry of the Gospell I haue abolished sinne, heauines of hart, wrath and death. For thus haue I taught: Thy conscience, O man, is subiect to the law, sinne and death: from which thou canst not be deliuered either by men or Angels. But now cometh the Gospell & preacheth vnto thee remission of sinnes by Jesus Christ, who hath abolished the law, and hath destroyed sinne and death. Belieue in him: so shalt thou be deliuered from the curse of the law, and from the tyranny of sin and death: thou shalt become righteous and haue eternall life.

What Paule
had destroy-
ed by the
ministry of
the Gospel.

Behold how I haue destroyed the law by the preaching of the Gospell, to the end that it shoulde not reigne in the conscience any more. For when the new guest Christ Jesus cometh into the new house there to dwelle alone, Moses þ old inhabiter must give place vnto him and depart some whither else. And where Christ þ new guest is come to dwelle, ther c can sin, wrath & death haue no place: but there now dwelleth mere grace, righeteousnes, ioy, life, true affiance & trust in the Father, now pacified and reconciled vnto vs, gracious, long suffering and full of mercy for his Sonne Christes sake. Should I then, driving out Christ and destroying his kingdome which I haue planted through the preaching of the Gospel, now build vp againe the law, and set vp the kingdome of Moses? Indeed this should I do if I shoulde teach circumcision and the obseruation of the law to be necessary to saluation, as the false Apostles do: a id by this meanes, in the stead of righeteousnes and life, I shoulde restore againe sinne and death. For the law doth nothing else but vtter sinne, procure Gods wrath, kill and destroy.

Moses gl-
uethe place
to Christ, &
the law to
the Gospell.

What are the Papists (I pray you) yea the best of them all, but destroyers of the kingdome of Christ, and builders vp of the kingdome of the diuell & of sinne, of wrath and eternall death? Yea they destroy þ Church, which is Gods building, not by the law of Moses, as did the false Apostles, but by mens traditions and doctrines of diuels. And euен so the phantastical heads which are at this day, & shall come after vs, do destroy and shall destroy those things which we haue built: do builde and shall builde vp againe those things which we haue destroyed.

The Papists
are destroy-
ers of the
kingdome
of Christ.

The difference of the law and the Gospell, must be diligently mar-
ked.

But we by the grace of Christ holding þ article of iustification, do assuredly know that we are iustified and reputed righteous before God by faith onely in Christ. Therefore we do not mingle the law and grace, faith and works together: but we separate them far asunder. And this distinction or difference betwene the law and grace, let every true Christian marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise and inward exerience: So that when he heareth that god workes ought to be done, and that the example of Christ is to be followed, he may be able to iudge rightly and say: well, all these things wil I gladly do What then followeth? Thou shalt then be saued and obtaine eternall life. Nay, not so. I grant indeede that I ought to do god workes, patiently to suffer troubles and afflictions, and to shew my bloud also if neede be, for Christs cause: but yet am I not iustified, neither do I obtaine saluation thereby.

How the Monkes were wont to comfort condemned persons at the time of their death.

We must not therefore draw god workes into the article of iustification, as the Monkes haue done, which say, that not onely god workes, but also the punishments and tormentes which malefactors suffer for their wicked deedes, do deserue everlasting life. For thus they comfort them when they are brought to þ gallowes, or place of execution: Thou must suffer willingly and patiently this shamefull death: which if thou do, thou shalt deserue remission of thy sinnes and everlasting life. What an horrible thing is this, that a wretched theſe, a murtherer, a robber should be so miserably seduced in that extreame anguish & distresse, that euen at the very point of death, when he is now ready to be hanged or to haue his head cut off, he should refuse the Gospell and swete promises in Christ, which are onely able to bring comfort & saluation, and should be commanded to hope for pardon of his sins, if he willingly and patiently endure that opprobrious death which he suffereth for his mischievous deeds: What is this els but to heap vp on him which is already most miserably afflieted, extreme perdition and destruction, and through a false confidence in his owne death, to shew him the ready way to hell?

Hereby these hypocrites do plainly declare, that they neither teach nor understand one letter or syllable concerning grace, the Gospell, or Christ. They retaine onely in outward shew the name of the Gospell and of Christ, that they may beguile the hearts of þ people. Notwithstanding they denying and rejecting Christ in dede,

dēde do attribute more to the traditions of men, then to the Gos-
pell of Christ. Which thing to be true, so many kinds of false wor-
ship, so many religious orders, so many ceremonies, and so many
wil workes do plainly witness: All which things were instituted
as auailable to deserue grace, righteousness and everlasting life.
In their confessions they make no mention of Faith or the merite
of Christ, but they teach and set forth the satisfactions and merits
of men, as it may plainly appeare in this forme of absolution (I
speake nothing here of other matters) which the Monkes vsed a-
mong themselves, yea and such as would be counted more devout
and more religious then others: which I thinke god here to set
downe, that our posterity may see how great and how horriblie the
kingdome of the Pope is.

The maner
of Popish
confession.

The forme of a Monkishe absolution.

*God forgive thee my brother. The merite of the passion of our Lord Ies-
sus Christ, and of blessed S. Marie alwayes a virgine, and of all the Saints:
the merite of thine order, the straitnesse of thy religion, the humilitie of thy
confession, the contrition of thy heart, the good workes which thou hast done
and shalt do for the loue of our Lord Jesus Christ, be unto thee auailable
for the remission of thy sinnes, the increase of desert and grace, and the re-
ward of euerlasting life. Amen.*

Ye heare the merite of Christ mentioned in these wordes: but
if ye weigh them well, ye shall perceiue that Christ is there alto-
gether vnproufitable, and that the glory and name of a iustifier and
Saviour is quite taken from him, and given to Monkishe merites.
Is not this to take the name of God in vaine? Is not this to con-
fesse Christ in wordes, and in very dēde to denie his power, and
blaspheme his name? I my self also was once entangled with this
errour, I thought Christ to be a iudge (although I confessed with
my mouth that he suffered and died for mans redemption) & ought
to be pacified by the obseruation of my rule and order. Therefoze
when I praied or when I said Mass, I vsed to adde this in y end:
O Lord Jesus, I come vnto thee, & I pray thee that these burdens
and this straitnesse of my rule & religion may be a full recompence
for all my sinnes. But now I giue thankes vnto God the father of
all mercies, which hath called me out of darknesse vnto the light

of his gloriouſ Gospell, and hath giuen vnto me plentifull knowleſe of Christ Jesus my Lord: for whose ſake I count all things to be but losſe, yea I eſteeme them but as dung, that I may gaine Christ, & that I may be found in him, not hauiing mine owne righ- teouſnes ouer the rule of Auguſtine, but that righ- teouſnes which cometh by faith in Christ: Unto whom with the Father and the holy Ghost be praife and glory world without end. Amen.

Faith with-
out works.

We conclude therefore with Paul, that we are iuſtified by faith onely in Christ, without the law. Now after that a man is once iuſtified, and poſſeſſeth Christ by faith, and knoweth that he is his righ- teouſneſſe and life, doubleſte he will not be idle, but as a god tree he will bring forth god fruities. For the beleeuing man hath the holy Ghost, and where the holy Ghost dwelleth, he will not ſuffer a man to be idle, but stirreth him vp to al exerciſes of piety and godliſſe and of true religion, to the loue of God, to þ patient ſuffering of afflictions, to prayer, to thankſgiuing, to the exerciſe of charity towards all men.

Hitherto we haue handled the firſt argument, wherein Paul con- tēdeth þ either we cannot be iuſtified by the law, or els that Christ muſt needes be the minister of ſin. But this is imposſible: Wherefore we conclude that iuſtification cometh not by the law. Of this place we haue largely iuſtreated, as it is well worthy, and yet can it not be taught and beaten into mens heads ſufficiently.

Verse 19. For I through the law am dead to the law, that I might liue vnto God.

Pauls man-
ner of
ſpeech vñ-
knowne to
mans rea-
tion.

Paul calleth grace
the law.

Phraſes of
ſpeech one-
ly proper to
the Scrip-
ture.

These are maruellous words, and vñknowne kinds of ſpeech, which mans reaſon can in no wiſe vnderſtand. And although they be but few, yet are they vttered with great zeale and behemency of ſpirit, and as it were in great diſpleaſure. As if he ſhould ſay: why do ye boaſt ſo much of the law: whereof in this caſe I will be iognorant. But if ye will needes haue the law, I alſo haue the law. Wherefore as though he were moued through indignation of the holy Ghost, he calleth grace it ſelue þe law, giving a new name to the effect and working of grace, in contempt of the law of Moies and the falſe Apoſtles, which contended that the law was neceſſary to iuſtification: and ſo he ſetteth the law againſt the law. And this is a ſweete kind of ſpeech and full of conſolation, when in the Scriptures, and ſpecially in Paul, the law is ſet againſt the law,

ſinne

Sinne against sinne, death against death, captiuitie against captiuitie, hell against hell, the altar against the altar, the lambe against the lambe, the passeouer against the passeouer.

In the 8. to the Romanes it is said: For sinne he condemned sinne. Psal. 68. and Ephes. 4. He hath led captiuitie captive. Hos. 13. O death I will be thy death: O hell I will be thy destruction. Death against death So he saith here, that through the law he is dead to the law. As if he said: The law of Moses accuseth and condemneth me: but against that accusing and condemning law, I haue another law, which is grace and liberty. This law accuseth the accusing law, *Iam. 2. 15.* and condemneth the condemning law. So death killeth death: but this killing death is life it selfe. But it is called the death of death by a vehement indignation of spirit against death. So righteousness taketh the name of sin, because it condemneth sinne, and this condemning of sinne is true righteousness.

And here Paul seemeth to be an heretike: yea of all heretikes

Pauls heretike.

the greatest, and his heretike is strange and monstrous. For he saith, That he being dead to the law, liueth to God. The false A-

He that is
dead to the
law, liueth
to God.

postles taught this doctrine: Except thou live to the law, thou art dead to God: that is to say, vntesse thou live after the law, thou art dead before God: But Paul saith quite contrary: Except thou

The doctrin
of the Pa-
pists.

be dead to the law, thou canst not live to God. The doctrine of our aduersaries at this day is like to the doctrine of the false Apostles of that time. If thou wilt live to God (say they) live to the law or after the law. But contrariwise we say: if thou wilt live to

A speciall
principle a-
mongst
the Popish
divines.

God, thou must be vtterly dead to the law. Mans reason and wisdom understandeth not this doctrine: therfore it teacheth alwaies

the contrary: that is, if thou wilt live unto God, thou must keepe the law: for it is written, Do this and thou shalt live. And this is a

speciall principle amongst all the Popish divines: he that liueth after the law liueth unto God. Paul saith the contrary: that is, we

cannot live unto God, vntesse we be thoroughly dead to the law.

Wherfore we must mount vp to this heavenly altitude, that we may be assured that we are farre above the law, yea that we are vtterly dead unto the law. Now, if we be dead unto the law, then

hath y law no power ouer vs, like as it hath no power ouer Christ, who hath deliuered vs frō the same, that we might live unto God.

All these things tend to this end, to proue that we are not iustified by the law, but by faith onely in Jesus Christ.

Chap. II.

UPON THE EPISTLE

The whole
law is ab-
rogated.

And here Paul speaketh not of the ceremoniall law onely, (as before we haue declared moze at large) but of the whole law, whether it be ceremoniall or moral, which to a Christian is utterly abrogate, so he is dead vnto it: Not that the law is utterly taken away, nay it remaineth, liueth and reigneth still in the wicked. But a godly man is dead vnto the law, like as he is dead vnto sinne, the diuell, death and hell: which notwithstanding do stil remaine, and the world with all the wicked shall still abide in them. Wherefore when the Papist understandeth that the ceremoniall law onely is abolished, understand thou that Paul and every Christian is dead to the whole law, and yet the law remaineth still.

Christ free
from the
graue, &c.

As for example: Christ rising from death is free from the graue, and yet the graue remaineth still. Peter is deliuerned from the prison, the sicke of the palsey from his bed, the yong man from his cossen, the maiden from her couch, and yet the prison, the bed, the cossen, the couch do remaine still. Even so the law is abolished when I am not subiect vnto it, the law is dead when I am dead vnto it, and yet it remaineth still. But because I am dead vnto it by another law, therefore it is dead also vnto me: as the graue of Christ, the prison of Peter, the couch of the maiden, &c. do still remaine: and yet Christ by his resurrection is dead vnto the graue, Peter by his deliuernance is freed from the prison, and the maid through life is deliuerned from the couch.

I am dead
to the law.

Wherefore these wordes: I am dead to the law, are very effectuall. For he saith not: I am free from the law for a time, or I am Lord ouer the law: but simply I am dead to y law, that is to say, I haue nothing to do with the law. Paul could haue vittered nothing moze effectually against the righteousness of the law, then to say: I am dead to the law, that is, I care nothing at all for the law, therefore I am not iustified by it.

What it is
to die to the
law.

Now, to die to the law, is, not to be bound to the law, but to be free from the law and not to know it. Therefore let him that will live to God, endeavour that he may be found without the law, and let him come out of the graue with Christ. The souldiers were astonisched when Christ was risen out of the graue: and they also which saw the maiden raised vp from death to life, were amazed. So mans reason and wisedome is astonisched, and becometh swish when it heareth that we are not iustified except we be dead to the law: so it is not able to reach vnto this mysterie. But we know that

that when we apprehend Christ by faith inwardly in conscience, we enter into a certain new law, which swalloweth up the old law that held vs captives. As the graue in which Christ lay dead, after that he was risen againe was void and empty, and Christ banished away: so when I believe in Christ, I rise againe with him, and die to my graue, that is to say, the law, which held me captive: so that now the law is boord, and I am escaped out of my prison & graue, that is to say, the law. Wherefore the law hath no right to accuse me, or to hold me any longer, for I am risen againe.

It is necessary that mens consciences should be diligently instructed, that they may well understand the difference betwene the righteousnesse of the law, and grace. The righteousnesse of grace or the liberty of conscience doth in no wise pertaine to the flesh. For the flesh may not be at liberty, but must remaine in the graue, the prison, the couch: it must be in subiection to the law, & exercised by the Egyptians. But thy Christiaⁿ conscience must be dead to the law, that is to say, free from the law, & must haue nothing at all to do w^t it. It is good to know this: for it helpeth very much for thy conforting of p^rone afflicted consciences. Wherefore when you see a man terrifed & cast downe with the sence and feeling of his sin, say vnto him: Brother thou doest not rightly distinguish. Thou placest the law in thy conscience, which should be placed in the flesh. Awake, arise vp, and remember that thou must believe in Christ the Conqueror of the law and sin. With this faith thou shalt mount vp aboue and beyond the law, into that heauen of grace where is no law nor sinne. And albeit the law and sinne do still remaine, yet they pertaine nothing to thee: for thou art dead to the law and sinne.

This is easily said: but blessed is he which knoweth how to lay sure hold on these things in time of distresse, that is, which can say, when sinne overweyeth him, and the law accuseth him: what is this to me, O law, that thou accusest me, and saiest that I haue committed many sinnes? Indede I grant that I haue committed many sinnes, yea and yet still do commit sinnes daily without number. This toucheth me nothing: I am now deafe and cannot heare: therefore thou talkest to me in vaine, for I am dead vnto thee. But if thou wilt needes dispute with me as touching my sinnes, get th^e to my flesh and members my servants: teach them, exercise and crucifie them: But trouble not me, not me Conscience, I say, which am a Lady and a Queen, and haue nothing to

Let the flesh
be subiect
to the law,
but not the
conscience.

How affli-
cted consci-
ences must
be comforted.

How thou
must defend
thy selfe a-
gainst the
accusation
of the law.

The conscience answering to the accusation of the law.

To live to the law, is to dye to God, and contrariwise, to die to the law, is to live to God.

To live unto God.

A Christian.

Mat. 28.

The conscience by grace delivered from the law.

do with thee: for I am dead to thee, and now I live to Christ, with whom I am vnder another law, to wit, the law of grace, which ruleth ouer sin and the law. By what meanes? By faith in Christ, as Paul declareth hereafter.

But this seemeth a strange and a wonderfull definition, that to live to the law, is to die to God: and to die to the law, is to live to God. These two propositions are cleane contrary to reason, and therfore no crafty Sophister or law worker can vnderstand them. But learne thou the true vnderstanding thereof. He that liueth to the law, that is, seeketh to be iustified by the workes of the law, is and remaineth a sinner: therfore he is dead and condemned. For the law cannot iustifie and save him, but accuseth, terrifieth, and killeth him. Wherefore to live vnto the law, is to die vnto God: contrariwise, to die to the law, is to live vnto God. Wherefore if thou wilt live vnto God, thou must die to the law: but if thou wilt live to the law, thou shalt die to God. Now, to live vnto God, is to be iustified by grace or by faith for Christ's sake, without the law and workes.

This is then the proper and true definition of a Christian, that he is the childe of grace and remission of sinnes, because he is vnder no law, but is aboue the law, sinne, death, and hell. And euen as Christ is free from the graue, and Peter from the prison, so is a Christian free from the law. And such a respect there is betwene the iustified conscience and the law, as is betweene Christ raised vp from the graue, and the graue: and as is betwene Peter deliuered from the prison, and the prison. And like as Christ by his death & resurrection is dead to the graue, so that it hath now no power ouer him, nor is able any longer to hold him, but the stone being rolled away, the seales broken, & the keepers astonished, he riseth againe and goeth away without any let: and as Peter by his deliuernce is freed from the prison, and goeth whither he will: even so the conscience by grace is deliuered from the law. So is every one that is borne of the spirit. But the flesh knoweth not from whence this cometh, nor whither it goeth, for it cannot iudge but after the law. But on the contrary, the spirit saith: let the law accuse me, let sinne and death terrifie me neuer so much, yet I do not therefore despaire: for I haue the law against the law, sin against sinne, and death against death.

Wherefore when I feele the remorse and sting of conscience for sinne

An, I behold that brasen serpent Christ hanging vpon the Crosse. There I find another sinne against my sinne which accuseth and denoureth me. Now, this other sinne, namely in the flesh of Christ, which taketh away the sinnes of the world, is almighty, it condemmeth and swalloweth vp my sinne. 1 Cor. 5. 24. So my sinne is condemned by sinne, that is, by Christ crucified: who is made sinne for vs, that we might be made the righteousness of God through him. In like maner I find death in my flesh, which afflicteth and killeth me: but I have in me a contrary death, which is the death of death: for this death crucifieth and swalloweth vp my death. Death against death.

These things be not done by the law or workes, but by Christ crucified: vpon whose shoulders lie all the euils and miseries of mankind, the law, sinne, death, the diuell, and hell: and all these do die in him, for by his death he hath killed them. But we must receiue this benefite of Christ with a sure faith. For like as neither the law nor any work thereof is offered vnto vs, but Christ alone: so nothing is required of vs but faith alone, wherby we apprehend Christ, and beleue that our sinnes and our death are condemned and abolished in the sinne and death of Christ.

Thus haue we alwaies most certaine and sure arguments, which necessarily conclude that iustification cometh by faith alone. For how shold the law and workes availe to iustification, seeing that Paul is so earnest both against the law and workes, and saith plainly that we must be dead to the law, if we will live to God: But if we be dead to the law and the law be dead to vs, then hath it nothing to do with vs. How then shold it availe any thing at all to our iustification? Wherefore we must needes say, that we be iustified by grace alone, or by faith alone in Christ, without the law and workes.

This the blind Sophisters do not vnderstand, and therefore they drearie that Faith iustifieth not, except it do the workes of charity. By this meanes Faith which beleueth in Christ, becometh vnyprofitable and of none effect: for the vertue of iustifying is taken from it, except it be furnished with charity. But let vs now set apart the law and charity vntill another time, and let vs rest vpon the principal point of this present matter: which is this, that Jesus Christ the Sonne of God died vpon the crosse, did beare in his body my sins, the law, death the diuell and hell. These invincible enemies and tyrants do oppresse, vexe and trouble me, and The state & principall point of all this matter.

therfore I am careful how I may be deliuered out of their hands, iustified and saued. Here I find neither law, worke nor charitie, which is able to deliuere me from their tyranie. There is none but the Lord Jesus onely and alone, which taketh away the law, killeth and destroyeth my death in his body, and by this meanes spoileth hell, iudgeth & crucifieth the diuell, and throweth him downe into hell. To be briefe, all the enemies which did before torment & oppresse me, Christ Jesus hath brought to nought: Hath spoiled them, and made a shew of them openly, triumphing by himselfe ouer them, in such sort that they can now rule and reigne no more ouer me, but are constrained to obey me.

Coloss. 2.15.

In the matter of iustification there is nothing for vs to do, but to heare what Christ hath done for vs, and to apprehend the same by faith.

By this we may plainly see, that there is nothing here for vs to do: Onely it belongeth unto vs, to heare that these things haue bene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed and furnished faith indeed. Now, when I haue thus apprehended Christ by faith, and through him am dead to the law, iustified from sin, deliuered from death, the diuell and hell, then I do good workes, I loue God, I giue thanks to him, I exercise charity towards my neighbour. But this charitie or workes following, do neither forme nor adorne my faith, but my faith formeth & adorneth charity. This is our diuinite: which seemeth strange and maruellous, or rather foolish to carnall reason: to wit, that I am not onely blind and deafe to the law, yea deliuered and freed from the law, but also wholly dead unto the same.

This sentence well understood in the time of trouble, maketh a man strong against all tentations.

A speech or dialogue betwene the law and conscience.

This sentence of Paul: Through the law I am dead to the law, is full of consolation. Which if it may enter into a man in due season, and take sure hold in his heart with god vnderstanding, it may so worke, that it will make him able to stand against all dangers of death, and all terrors of conscience and sinne, although they assaile him, accuse him, and would drive him to desperation never so much. True it is that every man is tempted: if not in his life, yet at his death. There, when the law accuseth him & sheweth unto him his sinnes, his conscience by and by saith: Thou hast sinned. If then thou take god hold of that which Paul here teacheth, thou wilst answer: I grant I haue sinned. Then will God punish thee. Nay, he will not so do. Why, doth not the law of God so say? I haue nothing to do with that law. Why so? Because I haue another law which striketh this law dumbe, that is to say, libertie. What liberty is that? The liberty of Christ, for by Christ

I am utterly freed from the law. Therefore, that law which is and remaineth a law to the wicked, is to me liberty, and bindeth that law which would condemne me: And by this meanes that law which would bind me & hold me captive, is now fast bound it selfe, and holden captive by grace and libertie, which is now my law: Which saith to that accusing law: Thou shalt not hold this man bound and captive, for he is mine: but I will hold thee captive, and bind thy hands that thou shalt not hurt him, for he liueth now unto Christ, and is dead unto thee.

A consola-
tion against
the terrors
of the law,
&c.

The binding
law through
Christ is
bound it self

This to do, is to dash out the teeth of the law, to wrest his sting and all his weapons from him, and to spoile him of all his force: And yet the same law notwithstanding continueth & remaineth still to the wicked and unbelieuers: and to vs also that be weake, so farre forth as we lacke faith, it continueth yet still in his force, here it hath his edge and teeth. But if I do beleue in Christ, although sinne draine me never so much to despaire, yet staying vpon this liberty which I haue in Christ, I confesse that I haue sinned: but my sinne which is a condemned sinne, is in Christ which is a condeming sinne. Now this condemning sinne is stronger then that which is condemned: for it is iustifying grace, righteousness, life, and saluation. Thus when I feare the terror of death, I say: Thou hast nothing to do with me, O death: for I haue another death which killeth thee my death, and that death which killeth, is stronger then that which is killed.

Sinne con-
demned, &
condemning

Death kill-
led, & death
killing.

Thus a faithful man by faith onely in Christ, may raise vp himself, and conceiuie such sure and sound consolation, that he shall not neede to feare the diuell, sinne, death, or any euils. And although the diuell set vpon him with all might and maine, and go about with all the terrors of the world to oppresse him, yet he conceiueth god hope euen in the midst thereof, and thus he sayth: Sir Diuell, I feare not thy threatnings and terrors, for there is one whose name is Jesus Christ, in whom I beleue: he hath abolished the law, condemned sin, vanquished death, and destroyed hell: and he is thy tormentour, O Sathan, for he hath bound thee & holdeth thee captive, to the end that thou shouldest no more hurt me, or any that beleueth in him. This faith the diuel cannot overcome, but is overcome of it. For this is the victory (saith S. John) that overcometh the world, even our faith. Who is it that overcometh the world, but he which beleueth that Jesus is the Sonne of God:

1. Joh. 5. 4.

Chap.II.

V P O N T H E E P I S T L E

Paul therefore through a vehement zeale and indignation of spirit, calleth grace it selfe the law , which notwithstanding is an exceeding & inestimable liberty of grace which we haue in Christ Iesu. Moreover he giueth this opprobrious name vnto the law (to let vs understand for our consolation, that there is now a new name giuen vnto it,) that it is not now aliue any more, but dead & condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before vs as a theefe and a robber which is already condemned and adiudged to death. For he describeth it as it were a prisoner hanting both hands & feete fast bound, and all his power taken away, so that it cannot exercise his tyranny, that is to say, it cannot accuse and condemne any more: And with this most pleasant sight he maketh it odious and contemptible to the cōscience : so that now he which beleueth in Christ, dare boldly and with a holy pride triumph ouer the law after this manner: I am a sinner : if thou canst do any thing against me O law, now do thy worst. So farre off is it then, that the law is now terrible vnto him which doth beleue.

Since Christ is risen from death, why should he now feare the graue? Since Peter is deliuered from the prison, why should he now feare it? When the maiden was at the point of death, then might she indeede feare the bed: but being now raised vp, why should she feare it? In like manner, why should a Christian which enjoyeth and possessesthe Christ by faith, feare the law? True it is that he feeleth the terrors of the law , but he is not overcome of them: but staying vpon the liberty which he hath in Christ , he sayth: I heare thee murmuring, O law, that thou wouldest accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as the graue was vnto Christ: For I see that thou art fast bound hand and scote: and this hath my law done. What law is that? Liberty, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten commandments did bind me. But against that law I haue another law, enē the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me, I haue another death, that is to say, life, which quickeneth me in Christ ; and this death loseth and freeth me from the bonds

A new name
giuen to the
law, that it
is dead and
condemned.

The law is
bound and
condemned
therefore it
can not ac-
cuse vs, &c.

A holy
pride.

Why he al-
leth libertie
the law.

The law of
grace, bin-
ding the law
of the ten
comande-
ments.

bonds of my death, and with the same bonds bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say, by life it selfe.

Thus Christ, with most sweete names, is called my law, my sinne, my death, against the law, against sinne, against death: wheras in very dede he is nothing else but meere liberty, righteousnes, life and everlasting saluation. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might redeeme from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the law, he is also liberty; whiles he is sinne, he is righteousness, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to deuoure him, he abolished the law, he condemned sin, he destroyed death, he iustified and saued me. So is Christ the poison of the law, sinne and death, and the remedie for the obtaining of liberty, righteousness, and everlasting life.

This manner of speech which Paul here useth, and is proper unto him alone, is full of consolation. Likewise in the 7 Chapter to the Romanes he setteth the law of the spirit against the law of the members. And because this is a strange and maruellous manner of speaking, therefore it entreth more easily into the mind, and sticketh faster in the memorie. Moreover, when he saith: I through the law am dead to the law, it soundeth more sweetly then if he should say: I through libertie am dead to the law. For he setteth before vs, as it were, a certaine picture, as if the law were fighting against the law. As though he should say: O law, if thou canst accuse me, terrifie me, and bind me, I will set aboue and against thee another law, that is to say, another tormentor, which shall accuse thee, bind thee and oppresse thee. In dede thou art my tormentor, but I have another tormentor, even Christ, which shall torment thee. When thou art thus bound, tormented and suppressed, then am I at libertie. So then grace is a law, not to me (for it bindeth me not) but to my law: which this law so bindeth, that it can not hurt me any more.

Thus Paul goeth about to draw vs wholly from the beholding of the law, sinne, death and all other evils, and to bring vs unto Christ, that there we might behold this ioyfull conflict: to wit, the law fighting against the law, that it may be to me libertie: sinne against sinne, that it may be to me righteousness: death against

The most
sweete and
comfortable
names of
Christ.

Christ a poi-
son against
death.

The law of
the mind set
against the
law of the
members.

One tor-
menter against
another.

A most ioy-
full combat.

Chap. II.

UPON THE EPISTLE

death, that I may obtaine life: Christ fighting against the diuell, that I may be the child of God: and destroying hell, that I may enjoy the kingdome of heauen.

Verse 19. That I might live vnto God.

That is to say, that I might live before God. Ye see then that there is no life vntesse ye be without the law, yea vntesse ye be vtterly dead vnto the law, I meane in conscience. Notwithstanding in the meane season (as I haue often said) so long as the body liueth, the flesh must be exercised with lawes, and vered with cratiōns and penalties of lawes, as were the Egyptians. But the inward man not subiect to the law, but delivered and freed from it, is a lively, a iust, and a holy person, not of himselfe, but in Christ, because he belaueth in him, as followeth.

Verse 20. I am crucified with Christ.

This he addeth to declare that the law is a devouurer of the law. Not onely (saith he) I am dead to the law through the law, that I may live to God, but also I am crucified with Christ. But Christ is Lord ouer the law, because he is crucified & dead vnto the law: Therefore am I also Lord ouer the law: for I likewise am crucified and dead vnto the law, forasmuch as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith because I am now crucified and dead vnto the law, therefore the law loseth all his power which it had ouer me, euē as it hath lost all his power which it had ouer Christ. Wherefore, euē as Christ himselfe was crucified to the law, sinne, death and the diuel, so that they haue no further power ouer him: euē so I through faith being now crucified with Christ in spirit, am crucified and dead to the law, sinne, death and the diuel, so that they haue no further power ouer me, but are now crucified and dead vnto me.

Paul speaketh not here of crucifying by imitation or example (for to follow the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof Peter speakeþ in his first Epistle and second Chapter: Christ suffered for vs, (saith he) leauing vnto vs an example that we should follow his steps. But he speaketh here of that high crucifying, whereby sinne, the diuell and death are crucified in Christ, and not in me. Here Christ Jesus doth all himselfe alone. But I belieuing in Christ,

The flesh
subiect to
the law, but
not to con-
science.

To be cru-
cified with
Christ.

Christ, am by faith crucified also with Christ, so that all these things are crucified and dead vnto me.

Verse 20. Thus I liue.

I speake not so (saith he) of my death and crucifying, as though I now lived not: Yea I live, for I am quickned by this death and crucifying through the which I die: That is, for as much as I am delivered from the law, sinne and death, I now live in deede. Wherefore that crucifying and that death whereby I am crucified and dead to the law, sinne, death and all euils, is to me resurrection and life. For Christ crucifieth the diuell, he killeth death, condemneth sinne, and bindeth the law: and I belieuing this, am delivered from the law, sinne, death and the diuell. The law therefore is bound, dead and crucified vnto me, and I againe am bound, dead, and crucified vnto it. Wherefore, euен by this death and crucifying, that is to say, by this grace or libertie, I now liue.

Here (as before I haue said) we must obserue Paules manner of speaking. He saith that we are dead and crucified to the law, where as in very deede the law it selfe is dead and crucified vnto vs. But this manner of speach he vseth here of purpose, that it may be the more swete and comfortable vnto vs. For the law (which notwithstanding continueth, liueth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead vnto those onely which beleue in Christ: therefore to them alone belongeth this glory, that they are dead to sin, hell, death and the diuell.

Verse 20. Yet now not I.

That is to say, not in mine owne person, nor in mine owne substance. Here he plainly sheweth by what meanes he liueth: And he teacheth what true Christian righteousness is, namely that righteousness whereby Christ liueth in vs, and not that which is in our person. Therefore when we speake of Christian righteousness, we must utterly reiect the person. And here Christ and my conscience must become one body, so that nothing remaine in my sight but Christ crucified and raised from the dead. But if I behold my selfe only and set Christ aside, I am gone. For by and by I fall into this cogitation: Christ is in heaven, and thou art on the earth: how shalt thou now come vnto him? Forswot I will liue holily, and do that

The true life
of the faithfull.

The faithfull
are crucified
and dead to
the law.

The glory of
the faithfull.

Christian
righteous-
ness.

We must
have Christ
only in
sight & be-
fore our eies

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UPON THE EPISTLE

which the law requireth: so shall I enter into life. Here, returning to my selfe, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousnes and life. Who being lost, there is no counsell nor succour now remaining, but certaine desperation and destruction must needs follow.

Such is our miserie, that in tentations & afflictions we set Christ aside, and looke backe into our selues, and our life past.

And this is a common euill among men. For such is our misery, that when temptation or death cometh, by and by setting Christ aside, we consider our owne life past, and what we haue done. Here, except we be raised vp againe by faith, we must needs perish. Wherefore we must learne in such conflicts and terrors of conscience (forgetting our selues, and setting the law, our life past, and all our workes apart, which drive vs to the consideration of our selues onely) to turne our eyes wholy to the brasen serpent Christ Jesus crucified, and assuredly beleue that he is our righteousness and life, not fearing the threatnings and terrors of the law, sin, death and the iudgement of God. For Christ, on whom our eyes are fixed, in whom we liue, who also liueth in vs, is Lord and conquerour of the law, sinne, death and all euils: in whom most certaine and sure consolation is set forth vnto vs, and victory giuen.

Verse 20. Thus I live, yet not I now, but Christ liueth in me.

The old mā.

Where he saith: Thus I live, he speaketh it, as it were, in his owne person. Therefore he by & by correcteth himselfe, saying: yet not I now. That is to say, I liue not now in mine owne person, but Christ liueth in me. In dede the person liueth, but not in him selfe, nor for any thing that is in him. But who is that I, of whom he saith: yet not I. This I is he which hath the law, and is bound to do the workes thereof: who also is a certaine person separate from Christ. This person Paul reiecteth. For as he is separate from Christ, he belongeth to death and hell. Therefore he saith: Now not I, but Christ liueth in me. He in my forme, my furniture and perfection, adorning and beautifying my faith, as the colour, the cleare light, or the whitenes do garnish and beautifie the wall. Thus are we constrained grossly to set forth this matter. For we cannot spiritually conceiue, that Christ is so nearely ioyned and united vnto vs, as the colour or whitenes are vnto the wall. Christ therefore (saith he) thus ioyned and united vnto me and abiding in me, liueth this life in me which I now liue: yea Christ himselfe

is

is this life which I nowe live. Wherefore Christ and I in this behalfe are both one.

Now Christ living in me abolisheth the law, condemneth sinne, and destroyeth death: so it can not be, but at his presence all these must needes vanish away. For Christ is everlasting peace, consolation, righteousness and life: and to these the terror of the law, heauines of minde, sinne, hell and death, must needes give place. So Christ living and abiding in me, taketh away and swalloweth vp all euils which vexe and afflict me. This union or coniunction then, is the cause that I am deliuered from the terror of the lawe and sinne, am separate from my selfe, and translated unto Christ & his kingdome, which is a kingdome of grace, righteousness, peace, ioy, life, saluation, and eternall glory. Whilest I thus abide and dwell in him what euill is there that can hurt me?

In the meane season the old man abideth without and is subiect to the lawe: but as concerning iustification Christ and I must be entierly conioyned and united together, so that he may live in me and I in him. And this is a wonderfull maner of speach. Now, because Christ liueth in me, therefore loke what grace, righteousness, life, peace and saluation is in me, it is his, and yet notwithstanding the same is mine also by that unseparabla vnion and coniunction which is through faith: by the which Christ and I are made as it were one body in spirite. For as much then as Christ liueth in me, it followeth, that as I must needes be with him partaker of grace, righteousness, life and eternall saluation: so the law, sinne and death can haue no place in me: yea the lawe is crucified and swallowed vp of the law, sinne of sinne, and death of death. Thus Paule goeth about to draw vs from the beholding of our selues, the law and wortles, and to plant in vs true faith in Christ: so that in the matter of iustification we shoulde thinke vpon nothing else but grace, separating the same farre from the lawe and wortles, which in this matter ought to haue no place.

Paule hath his peculiar phasse or kinde of speach, which is not after the maner of men, but diuine & heauenly, nor vsed of the Evangelists or of the rest of the Apostles, sauing onely of Iohn: who also is wont sometimes so to speake. And if Paule had not first vsed this phasse, and set forth the same vnto vs in plaine words, the very Saints themselues durst not haue vsed it: For it seemeth a verie straunge & a monstrous maner of speaking thus to say: I live,

The workes
of Christ li-
uing in the
faithfull.

Christ living
in the faith-
full, commu-
nicateth in-
to them all
giftes of
grace & spi-
rituall blei-
finges.

Paules ex-
cellent and
heauenly
maner of
speach.

The faithful
both righte-
ous and sin-
ners.

The Papists
faith.

Faith so
kniteth vs
and Christ
together,
that we be-
come one
with him.

True faith is
not idle.

I live not : I am dead , I am not dead : I am sinner , I am not a sinner : I haue the law, I haue not the law. Which phrase is swete and comfortable to all those that beleue in Christ. For in that they behold themselves, they haue both the lawe and sinne : but in that they looke vnto Christ, they are dead to the lawe and haue no sinne. If therefore in the matter of iustification thou separate the person of Christ from thy person, then art thou in the lawe, thou abidest in the lawe, thou liuest in the lawe and not in Christ, and so thou art condemned of the lawe, and dead before God. For thou hast that faith which (as the Sophisters dreme) is furnished with charitie. Thus I speake for examples sake. For there was never any one found that was saued by this faith. And therefore what things soever the popish Sophisters haue written touching this faith, are nothing els but vaine toyes and mere deceites of Sathan. But let vs graunt that such there be as haue this faith : yet are they not therfore iustified. For they haue but an historiall faith concerning Christ, which the Devill also and all the wicked haue.

Faith therefore must be purely taught : namely that thou art so entirely & nerely ioyned vnto Christ, that he and thou are made as it were one person : so that thou mayst boldly say , I am now one with Christ, that is to say, Christes righteousness, victorie & life are mine . And againe, Christ may say, I am that sinner, that is, his sinnes & his death are mine, because he is united & ioyned vnto me and I vnto him. For by faith we are so ioyned together, that we are become one flesh & one bone. Eph.5. we are y members of the bodie of Christ, flesh of his flesh, and bone of his bones : So that this faith doth couple Christ and me more neare together, then the husband is coupled to his wife. This faith therefore is not an idle qualitie, but the excellency thereof is such, that it utterly confoundeth these foolish dreames of the Sophisters touching their formed faith & conuerteit charitie, their merits, workes and worthines. These things I would gladly set forth more fully, if by any meanes I could.

Hitherto we haue declared this to be the first argument of Paul, that either Christ must needes be the minister of sinne , or else the lawe doth not iustifie . When he had finished this argument, he set forth him selfe for an example, saying, that he was dead vnto that ols law by a certaine new lawe. Now he aunswereth two obiections which might haue bene made against him . His first aunswere is against the cauillations of the proude , and the offence of the weake.

weake. For when remission of sinnes is stely preached, then doe þ malicious by and by sculauder this preaching, as Ro. 3. Let vs doe euill that good may come thereof. For these fellowes, as sone as they heare that we are not iustified by the lawe forþþd doe maliciously conclude and say: why, then let vs reject the law. Againe, if grace doe there abound (say they) where sinne doth abound, let vs then abound in sinne that we may become righteous, & that grace may the more abound. These are the malicious & proude spirites which spitefully & wittingly sculauder the Scriptures & sayings of þ holy Ghost, euen as they sculaunded Paule whilste the Apostles liued, to their owne confusson & condemnation, as it is said. 2. Pet. 3.

What occasion the malitious take of this doctrine.

Moreover, the weake which are not malicious, are offendid when they heare that the law and good wo:kes are not to be done as necessary to iustification. These must be holven, and must be instructed how good wo:kes doe not iustifie: howe they ought to be done, how not to be done. They ought to be done, not as the cause, but as the frutes of righteousness: and when we are made righteous, we ought to doe them: but not contrariwise, to the ende that when we are unrighteous, we may be made righteous. The tree maketh the apple, but not the apple the tree.

How the weake are to be instruced.

Good works are not the cause, but the frutes of righteousness.

He said before: I am dead. &c. here the presumptuous and malitious might sone take occasion to cauill after this matter. What sayst thou Paule? art thou dead? how then doest thou speake? how doest thou write? The weake also might sone be offendid, and say vnto him: what art thou Paule? Do we not see that thou art living, & dost such things as pertaine to this life? To this he answereth: I live in deede, and yet now not I, but Christ liueth in me. There is then a double life. The first is mine, whch is naturall: the second is the life of an other, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I live another life. I live not nowe as Paule, but Paule is dead. Who it is then that liueth? The Christian. Paule therefore as he liueth in him selfe, is wholly dead through the law: but as he liueth in Christ, or rather as Christ liueth in him, he liueth by an other life: for Christ speaketh in him, liueth in him, and exerciseth all the operations of life in him. This connneth not now of the life of Paul, but of the life of the christian & regenerate person. Therefore thou malitious spirite, where I say that I am dead, now sclander my words no more. And thou that art weake, be not offendid, but distinguishe & denide

Malitious cauillers.

Life taken
two maner
of waies.

The faithful
live not
their owne
life, but the
life of
Christ.

this matter rightly. For (as I sayd) there are two liues: to wit, my naturall life, and the life of an other. By mine owne life I live not: for if I did, the law would haue dominion ouer me, and holde me in captiuitie. To the end therefore that it should not hold me in captiuitie and bondage, I am dead to it by an other lawe: and this death purchaseth vnto me the life of an other, even the life of Christ: which life is not mine by nature, but is gauen vnto me by Christ through faith.

Secondly, this obiectiōn might haue beeene made against Paule: What sayst thou Paule? Doest thou not live by thine owne life, or in thine owne flesh, but in Christ: we see thy flesh, but we see not Christ. Wouldest thou then delude vs by thine inchaunte mentes, that we shoulde not see thee present in flesh, living as thou diddest before, and doing all thinges in this corporall life as others doe? He aunswereþ: vñþt: vñþt: vñþt: vñþt: vñþt: vñþt: vñþt: vñþt:

Verse. 20. And in that I nowe live in the flesh, I live by faith in the sonne of God.

Christ is our
life.

The faithful
live in the
flesh, but not
according
to the flesh.

As if he shoulde say: True it is that I live in the flesh, but this life, whatsoeuer it is, I esteeme as no life: for in very deede, it is no true life, but a shadow of life, vnder the which an other liueth, that is to say, Christ, who is my true life in deede: which life thou seest not, but onely hearest, and I feele. Thou hearest the winde, but knowest not whence it commeth or whether it goeth. Job. 3. Euen so thou seest me speaking, eating, labouring, sleeping and doing other thinges, and yet thou seest not my life. For this time of life which I nowe live, I live in deede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. Paule then denieth not that he liueth in the flesh, because he doth all thinges that belong to a naturall man. He vseth also carnall thinges, as meate, drinke, apparell and such like, which is to live in the flesh: but he sayth that this is not his life: And although he vseth these thinges, yet he liueth not through them as the world liueth through the flesh and after the flesh: for it neither knoweth nor hopeþ for any life besides this.

To live in
the faith of
the sonne of
God.

Therefore (saith he) this life which I nowe live in the flesh, whatsoeuer it is, I live in the faith of the sonne of God. For this word which I now corporally speake, is the word, not of flesh, but of the holy Ghost, and of Christ. This sight which goeth in, or commeth out

out at mine eyes, procedeth not of flesh, that is to say, it is not governed of the flesh, but of the holy Ghost. So my hearing commeth not of the flesh, although it be in the flesh, but of the holy Ghost. A Christian speaketh none other but chaste, sober and holy thinges, which pertaine vnto Christ, to the glory of God and the profite of his neighbour. These thinges come not of the flesh, neither are done according to the flesh, and yet are they in the flesh. For I can not teach, write, pray or give thanks, but with these instruments of the flesh, which are necessarie to the accomplishing of these works; and yet notwithstanding these works proceede not of the flesh, but are giuen by God from aboue. In like maner I behold a woman, but with a chaste eye, not lustyng after her. This beholding commeth not of the flesh, although it be in the flesh, because the eyes are the carnall instruments of this sight: but the chastnes of this sight commeth from heauen.

Thus a Christian vseth the world & all creatures, so that there is no difference betwene him and the Infidel. For in their apparel, in their feeding, hearing, seeing, speaking, gestures, countenances and such other things they are like, & in outward appearance they seeme to be all one (as Paule speaketh of Christ: In outward appearance he was found, sayth he, as a man): yet notwithstanding there is great difference. For I live in the flesh (I graunt) but I live not of my selfe: but in that I now liue, I liue in the faith of the sonne of God. This which I nowe speake, springeth out of an other fountaine then that which thou heardest of me before. Paule before his conuersion spake with the same voyce and tongue wherewith he spake afterwards: but his voyce & his tongue were then blasphemous, and therefore he could speake nothing else but blasphemies and abhominations against Christ and his Church. After he was conuerted, he had the same flesh, the same voyce & tongue which he had before, & nothing was chaunged: but his voyce and his tongue then uttered no blasphemies, but spirituall and heavenly wordes: to wit, thanksgivning and the prayse of God: which came of faith and the holy Ghost. So then I live in the flesh, but not of the flesh or after the flesh, but in the faith of the sonne of God.

Hereby we may plainly see whence this spiritual life commeth: which the naturall man can in no wise perceave, for he knoweth not what maner of life this is. He heareth the wind, but whence it commeth or whither it goeth, he knoweth not. He heareth the voyce

Phil.1.7.

The differ-
ence be-
tweene the
faithfull and
unfaithfull.

of the spirituall man, he knoweth his face, his maners and his gestures: but he seeth not whence those wordes, which are not nowe wicked and blasphemous as before, but holy and godly, or whence those motions and actions do come. For this life is in the heart by faith, where the flesh is killed & Christ reigneth with his holy spirit, who now seeth, heareth, speaketh, worketh, suffereth and doth all other things in him, although the flesh doe resist. To conclude, this is not the life of the flesh, although it be in the flesh: but of Christ the sonne of God, whom the Christian possesseith by faith.

Verse 20. Who loued me and gaue himselfe for me.

The true
manner of iu-
stification.

Here haue ye þ true maner of iustification set before your eyes, & a perfect exâple of the assurance of faith. He that can with a firme & a constant faith say these wordes with Paule: I live by faith in the sonne of God, who loued me, and gaue him selfe for me, is happy in deede. And with these wordes Paule taketh away the whole righteousnes of the law and works, as afterwards we will declare. We must therefore diligently leye and consider these wordes: The sonne of God loued me, and gaue him selfe for me. It was not I then that first loued the sonne of God, and deliniered my selfe for him: as the Sophisters dreame, that they loue the sonne of God, and deliuere them selues for him. For they teach þ a man, ex puris naturalibus, that is, of his owne pure natural strength, is able to do meritorious workes before grace, and loue God and Christ aboue all things. These fellowes preuent the loue of God and Christ: for they doe that is in them (say they): that is, they do not onely fulfill the commandements, but also they obserue the *counsels, they doe the workes of supererogation, and sell their superfluous merites to lay men, and so (as they dreame) they giue them selues for Christ, and thereby sauie both them selues and others, turning the wordes of Paule: which loued me, &c. cleane contrary, and saying: we haue loued Christ and giuen our selues for him. Thus, whiles the wicked, being puffed vp with the wisedome of the flesh, imagine that they doe what in them lyeth, they loue God, they deliuere them selues for Christ: what doe they else but abolish the Gospell, deride, deny and blasphem Christ, yea spit vpon him and tread him vnder foot? They confesse in words that he is a iustifier and a saviour: but in very deede they take from him the power both to iustifie and sauie, and giue þ same to their owne wilworke, their

*The Pa-
pistes deuide
the Gospell
into pre-
cepts and
counsels.
To the pre-
cepts men
are bound
say they,
but not to
the coun-
sels.

*Workes of
supereroga-
tion the Pa-
pistes call
those which
they do of
their owne
devotion,
more then
God requi-
reth.

ceremo-

ceremonies and deuotions. This is to live in their owne righte-
ousnes and works , and not in the faith of the sonne of God.

Wherefore this is not the true way to attaine iustification , to
do that which in thee lyeth : as the Popish Sophisters and Schooles
doctors do teach, which affirme that if a man do what in him lieth,
God will vndoubtedly giue unto him his grace . But this saying
may not be straitly vrged, say they. For if we do those works which
may be approued by the iudgement of any god man, it is enough:
for then grace shall surely followe , because God, in that he is god
and iust , must needes giue grace as a recompence for such good
worke. And hereof commeth this verse:

Ultra posse viri non vult Deus ultra requiri. That is,
God will no more require of man, then of himselfe performe he can.

In dede this is a god saying if it be vsed rightly , and in place
conuenient: that is, in the gouernment of common weales or fami-
lies. As if I being in the kingdome of reason , doe execute the of-
fice of a magistrate or governe a familie, doing that in me lieth , I
am excused. This kingdome hath his boundes and limites : to the
which also these saying doe pertaine : *To doe what in vs lieth: To*
doe as much as we are able. But the Papistes apply these sayinges
to the spiritnall kingdome, wherein a man can do nothing else but
sinne : for he is * sold vnder sinne. But in eternall things (such I
meane as pertaine to ciuill and houeshold gouernment) he is not a
seruant , but a Lord and a ruler. Wherefore they haue done wic-
kedly in applying these sentences to the Church , which properly
pertaine to the gouernment of common weales and families. For
the kingdome of mans reason and the spirituall kingdome must be
separate farre a sunder.

Moreover , they say that nature is corrupt , but the qualities of
nature notwithstanding are sound and vncorrupt: which also they
attribute even unto Devils. Upon this ground they reason after
this maner. If the naturall qualities of man be sound and vncor-
rupt, then is his vnderstanding & his wil sound and vncorrupt, and
so consequently all other qualities of nature are pure & perfect in
him. To know these things it is necessary for you, that ye may hold
the sinceritie of the doctrine of Faith . Where they say then that
the natural qualities of man are sound and vncorrupt, and thereof
do inferrre, that a man is able of himselfe to fulfill the law, & to loue
God with ali his heart , applying these qualities to the spirituall

The Papists
apply mat-
ters of pol-
icie and civil
gouvernement
to the
church.
** Rom. 7. 14.*

The Papists
graunt that
nature is
corrupt;
but they say
that the po-
wers & qua-
lities of na-
ture remaine
sound and
vncorrupt.

kingdome, I deny the consequence. And here I make a distinction betweene the naturall and the spirituall qualities (which they confound and mingle together), and I say that the spirituall qualities are not sound, but corrupt, yea utterly quenched through sinne both in man and devil, so that there is in them nothing else but corrupt understanding, and a will continually striuing against the will of God, which can thinke nothing els but that which is altogether against God. Notwithstanding, I graunt that the naturall qualities are uncorrupt. But what qualities are they? That a man being drowned in sinne and iniquitie, and a bondslauie of Satan, hath will, reason, and power notwithstanding to execute the office of a magistrate, to governe a familie, to guide a ship, to build a house, and to do such other things as are subiect vnto man: for these things are not taken from him. We doe not then deny but that these sentences are true in the corporall kingdom: But if ye wrest them to the spirituall kingdom, I utterly deny them: for there (as I sayd) we are cleane ouerwhelmed and drowned in sinne. Whatsoeuer is in our will, is euill: whatsoeuer is in our vnderstanding, is errore. Wherefore in spirituall matters man hath nothing but darknes, error, ignorance, malice, and peruersnes both of will & vnderstanding. How then shall he worke well, fulfill the law, and loue God?

*Christ first
loued vs, &
not we him.*

Wherefore Paule sayth here that Christ first began and not we. He, euen he (sayth Paule) loued me and gaue himselfe for me. As if he sayd: He found in me no god will or right understanding: but this god Lord had mercie vpon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and caried away captiue of the devil. Thus of his mere mercy preuenting my reason, my will, and my vnderstanding, he loued me, and so loued me, that he gaue himselfe for me, to the ende that I might be freed from the law, sinne, the devill and death.

Againe, these wordes: The sonne of God loued me, and gaue him selfe for me, are mighty thundrings and lightnings from heauen against the righteousness of the law and all the works thereof. So great and so horrible wickednes, errore, darkenes and ignorance was in my wil and vnderstanding, that it was impossible for me to be ransomed by any other meanes then by such an inestimable price. Why doe we then vaunt of the integritie and soundnes of nature, of the rule of reason, of free will, and of doing what in vs lieth?

lieth? Why do I offer, to pacifie the wrath of God (who as Moses saith, is a consuming fire) this my rotten stubble and straw, yea horriblie sinnes, and claime of him to reward me with grace and everlasting life for them, since here I learne such wickednesse to lie lurking in my nature, that the whole world and all creatures therin were not able to counteraile the indignation of God, but that the very Sonne of God himselfe must needes be deliuered for the same?

most vaine
and foolish,
touching
the integri-
ty of the
qualities of
nature.

But let vs consider well this price, and let vs behold this capture deliuered (as Paul saith) for me, the Sonne of God I meane, and we shall see him, without all comparison to excede and excell all creatures. What wilt thou do when thou hearest the Apostle say that such an inestimable price was given for thee? Wilt thou bring thy cowle, thy shauen crowne, thy chastitie, thy obedience, thy pouerty, thy workes, thy merits? What shall all these do? Pea what shall the law of Moses availe? What shall the workes of all men, and all the sufferings of the Martyrs profit thee? What is the obedience of all the holy Angels in comparison of the Sonne of God deliuered, and that most shamefully, euen to the death of the crosse, so that there was no drop of his most precious bloud, but it was shed, and that for thy sinnes? If thou couldest rightly consider this incomparable price, thou shouldest hold as accursed all these ceremonies, vowes, workes and merits before grace and after, and throw them all downe to hell. For it is anhorrible blasphemie to imagine that there is any worke whereby thou shouldest presume to pacifie God, since thou seest that there is nothing which is able to pacifie him, but this inestimable price, euen the death and bloud of the Sonne of God, one drop whereof is more precious then the whole world.

The dignitie
of the price
given for vs.

Verse 20. For me.

Who is this Me? Euen I wretched and damnable sinner, so dearely beloved of the Sonne of God, that he gaue himselfe for Me. If I then through workes or merits could haue loued the Sonne of God, and so come unto him, what needed he to deliuere himselfe for me? Hereby it appeareth how coldly the Papists handled, yea how they vtterly neglected the holy Scriptures, and the doctrine of faith. For if they had considered but onely these words, that it behoued the Sonne of God to be giuen for me, it had bene impossible

The negli-
gence of the
Papists in
handling
the holy
Scriptures.

Chap. II.

UPON THE EPISTLE

that so many monstrous sects should haue sprong vp amongst them. For faith would by and by haue answered: why doest thou chuse this kind of life, this religion, this worke? Doest thou this to please God, or to be iustified thereby? Doest thou not heare, O thou wretch, that the Sonne of God shed his bloud for thee? Thus true faith in Christ would easilly haue withstood al manner of sects.

How sects
may be with-
stood.

Wherefore I say (as I haue oftentimes said) that there is no remedie against sects, or power to resist them, but this onely article of Christian righteouesnesse. If we lose this article, it is impossible for vs to withstand any errors or sects: As we may see at this day in the fantasticall spirits the Anabaptists, and such like: who being fallen away from this article of iustification, wil never ceasse to fall, erre, and seduce others vntill they come to the fulnes of all iniquity. There is no doubt, but they will raise vp innumerable sects, and still devise new works. But what are all these things (though they haue never so godly a shew of holinesse) if ye compare them to the death and bloud of the Sonne of God, who gaue himselfe for me? Consider well, I pray you, who this Sonne of God is, how glorious he is, how mightie he is. What is heauen and earth in comparison of him? Let all the Papists and all the autho:rs of sects, yea though the whole world take their part, be thowne downe into hell, with all their righteouesnes, works and merits, rather then the truth of the Gospell should be blemished, and the glorie of Christ perish. What meane they then, to brag so much of works and merits? If I be a wretch and a damned sinner could be redeemed by a viger price, what needed the Sonne of God to be giuen for me? But because there was no other price either in heauen or in earth, but Christ the Sonne of God, therefore it was most necessary that he should be deliuered for me. Moreouer, this he did of inclemable loue: For Paul saith, Which loued me.

The maiesty
of Christ the
Sonne of
God.

Which loued
me, &c.

Wherefore these words: Which loued me, are full of faith. And he that can vtter this word Me, and apply it vnto himselfe with a true and a constant faith, as Paul did, shall be a god dispueter with Paul against the law. For he deliuered neither shewe, ore, gold nor siluer, but euен God himselfe entirely and wholly, for me, euен for Me (I say) a miserable and a wretched sinner. Now therefore, in that the Sonne of God was thus deliuered to death for me, I take comfort and apply this benefite vnto my selfe.

And

And this manner of applying is the very true force and power of the true
Faith.

These words (which are the pure preaching of grace and Christian righteousness in deede) Paul setteth against the righteousness of the law. As if he said: Be it so that the law is an heauenly doctrine, and hath also his glorie: yet notwithstanding it loued not me, nor gaue it selfe for me: yea it accuseth me, terrifieth me, and driueth me to desperation. But I haue now another which hath deliuered me from the terrors of the law, sin and death, and hath brought me into libertie, the righteousness of God, and eternall life: who is called the Sonne of God: To whom be praise and glorie for ever.

Faith therefore (as I haue said) embraceth and wrappeth in it selfe Christ Jesus the Sonne of God, deliuered to death for vs, as Paul here teacheth, who being apprehended by faith, giueth vnto vs righteousness and life. And here he setteth out most lively the priesthood and offices of Christ: which are, to pacifie God, to make intercession for sinners, to offer vp himselfe a sacrifice for their sinnes, to redeeme, to instruct, and to comfort them. Let vs learne therefore to give a true definition of Christ, not as the Schoole Divines do, and such as seeke righteousness by their owne workes, which make him a new lawgiver, who abolishing the old law hath established a new. To these Christ is nothing else but an exactor & a tyrant. But let vs define him as Paul here doth: namely, that he is the Sonne of God, who not for our desert or any righteousness of ours, but of his owne free mercy offered vp himselfe a sacrifice for vs sinners, that he might sanctifie vs for ever.

Christ then is no Moses, no exactor, no giuer of lawes, but a giuer of grace, a Sauour, and one that is full of mercy: briefly: he is nothing else but infinite mercie and goodnesse, freely giuen and boountifully giuing vnto vs. And thus shall you paint out Christ in his right colours. If you suffer him any other wise to be painted out vnto you, when temptation and trouble cometh you shall alone be overthowne. Now, as it is the greatest knowledge and cunning that Christians can haue, thus to define Christ: so of all things it is the hardest. For I my selfe even in this great light of the Gospell, wherein I haue bene so long exercised, haue much ado to hold this definition of Christ which Paul here giueth: So deepeley hath this doctrine and pestilent

The law lo-
ueth not sin-
ners, but ac-
cuseth them.

The offices
of Christ.

A true defi-
nition of
Christ.

The grea-
test cunning
that Christi-
ans can haue
is to define
Christ right-
ly.

Chap. II. UPON THE EPISTLE

opinion, that Christ is a law-giuere, entred even as it were oyle, into my bones. Ye yong men therefore are in this case much more happy then we that are old. For ye are not infected with these pernicious errors, wherein I haue bene so nusled and so drowned even from my youth, that at the very hearing of the name of Christ my heart hath trembled and quaked for feare: for I was perswaded that he was a seuere iudge. Wherefore it is to me a double trauaile, and trouble to correct and reforme this euill: First to forget, to condemne, and to resist this old grounded error, that Christ is a law giuer and a Judge: for it alwaies returneth and plucketh me backe: Then to plant in my heart a new and a true perswassion of Christ, that he is a iustifier and a Saviour. Ye (I say) that are yong, may learne with much lesse difficulty, to know Christ purely and sincerely, if ye will. Wherefore if any man feele himselfe oppressed with heauines and anguish of heart, he must not impute it vnto Christ, although it come vnder the name of Christ, but vnto the diuell, who oftentimes cometh vnder the colour of Christ, and transformeth himselfe into an Angell of light.

Let vs learne therefore to put a difference betweene Christ and a law-giner, not onely in word but also in dede and practise, that when the diuell shall come vnder the shadow of Christ, and shall go about to trouble vs vnder his name, we may know him, not to be Christ, but a very fiend in dede. For Christ when he cometh, is nothing else but joy and sweetnes to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most swete and comfortable title, when he saith: which loued me, and gave himselfe for me. Christ therefore in very dede is a louer of those which are in trouble and anguish, in sinne and death, and such a louer as gave himselfe for vs: who is also our high Priest, that is to say, a Mediator betweene God and vs miserable and wretched sinners. What could be said (I pray you) moze swete and comfortable to the pore afflicted conscience? Now, if these things be true (as they are in dede most true, or else the Gospell must be nothing but a fable,) then are we not iustified by the righteousnesse of the law: but much lesse by our owne righteousnesse.

Reade therefore with great vehemencie these words, Me, and for me, and so inwardly practise with thy selfe, that thou, with a sure faith maist conceiue and print this Me in thy heart, and apply it vnto thy selfe, not doubting but thou art in the number of those to whom

This opinion, that
Christ is a
judge, is not
easily reje-
cted.

Christ is a
louer of the
afflicted, and
such as feele
the burden
of their sins.

Me,
For Me.

whome this Me belongeth : also that Christ hath not onely loued Peter and Paul and giuen himself for them, but that the same grace also which is comprehended in this Me, as well pertaineth & commeth vnto vs, as vnto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sinne of Adam we were all lost, were made the enemies of God, subiect to the wrath and judgement of God, and guilty of eternall death (for this do all terrified hearts feele and confess, and more indeed then they shoule doe:) so can we not deny but that Christ died for our sinnes, that he might make vs righteous. For he died not to iustifie the righteous, but the unrighteous, and to make them the childe[n] of God, and inheritours of all spirituall and heauenly gifts. Therfore, when I feele and confess my selfe to be a sinner through Adams transgression, why shoulde I not say, that I am made righteous through the righteousnesses of Christ, especially when I heare that he loued me, and gaue himselfe for me? This did Paul most stedfastly beleue, and therefore he speakest these wordes with so great vehemencie and full assurance. Which he grant vnto vs, in some part at the least, who hath loued vs and giuen himself for vs.

Verse. 21. I do not abrogate or reiect the grace of God.

Nowe he prepareth a way to the second argument of this Epistle. And here ye must diligently consider, that to seek to be iustified by the worke[s] of the lawe, is to reiect the grace of God. But, I pray you, what sinne can be more execrable or horrible, then to reiect the grace of God, & to refuse that righteousnesse which cometh by Christ? It is enough and too much alreadie that we are wicked sinners and transgreſſours of all the commandements of God: & yet we commit moreover the most execrable sinne of all sinnes, in that we doe so contemptuously refuse the grace of God and remission of sinnes offered vnto vs by Christ. This blasphemie is more horrible then can be exprest. There is no sinne whiche Pavle and the other Apostles did so much detest, as the contempt of grace & deniall of Christ, and yet there is no sinne more common. Whereof it commeth, that Paul aboue the rest, doth so sharply inveig against Antichrist, for that he despiseth the grace of God, and refuseth the benefite of Christ our high Priest, who offred vp himselfe a sacrifice for our sinnes. Now, thus to deny Christ, what is it else but to spitte in his face, to treade him vnder foote, to set himselfe in his

As by Adam
all became
guiltie, so by
Christ all
that beleue
are made
righteous.

To seeke
righteous-
nes by the
law, is to re-
iect the
grace of
God.

Chap.II.

V P O N T H E E P I S T L E

place, and to say: I will iustifie thee, and I will sauе thee. By what meanes? By masses, pilgrimages, pardons, merits and such like. We see then how proudly Antichrist hath lift vp himselfe against and aboue God, and set himſelfe in the place of Christ, rejected the grace of God, and dōtyed the faith. For this is his doctrine: Faith auaileth nothing (saith he) vntille it be ioyned with works: & by this false and detestable doctrine he hath defaced, darkened, and vtterly buried the benefite of Christ, and in the ſlaede of the grace of Christ and his kingdome, he hath eſtablished the doctrine of works and the kingdom of ceremonies, and hath conſirmed the ſame with mere trilles and doting dreames, and by this means he hath wreſted the whole world out of Chrifles handes (who alone ought to reigne in y conſcience) & hath thown it downe headlong into hel.

Hereby we may eaſily understand what it is to reiect and refufe the grace of God, even to ſeke righteouſneſſe by the lawe. Nowe who hath euer heard that a man by keeping of the lawe, reiecteth grace? Do we then ſinne in keeping of the law? No forſooth. But we diſpife grace when we obſerue the law to this end, that we may be iuſtified through it. The lawe is good, holy and profitable, and yet it iuſtifieth not. He then that keepeth the law to be iuſtified therby, reiecteth grace, denieth Christ, diſpifeth his ſacrifice, and will not be ſaued by this inestimable p̄ice, but will ſatiſfie for his ſinnes through the righteouſneſſe of the law, or deserue grace by his own righteouſneſſe: and this man blaſphemeth and diſpifeth the grace of God. Nowe, what an horrible thing is it to ſay, that any man ſhould be ſo diuellish, as to diſpife the grace & mercy of God? And yet notwithstanding all the world doth ſo: Albeit it cannot abide that any man ſhould ſo iudge of it, but will ſeeme to do high ſervice and honour unto God. Now followeth the ſecond argument.

Verſe. 21. For if righteouſneſſe come by the law, then Christ dyed in vaine.

These wordes of Paul ought diligenty to be lewed and conſidered in this wiſe. Is it true that Christ ſuffered death or not? Again, did he ſuffer in vaine or not? Here we are conſtrained to anſwere, except we be ſtarke madde, that he ſuffered in very deede, & that he ſuffered not in vaine, nor for himſelfe, but for vs. If then he ſuffered not in vaine, it followeth of neceſſitie that righteouſneſſe commeth not by the law.

Verſe

Antichrist
reiecteth
grace, and
denieth the
faith.

To reiect
the grace
of God.

The world
is ſo wicked
& pernifle
that it reiecteth
the grace of
God.

Here againe I admonish you, that Paul speaketh not of the ceremoniall law only, as the Papists do continually dreame. Take now therfore the ceremoniall law, and euен the moziall law it selfe also, or the law of the ten commandements, wherein is contained the most perfitt religion, and the highest seruice of God: that is to say, faith, the feare of God, the loue of God, & the loue of our neighbour, and shew me any man that hath bene iustified thereby: yet is it true notwithstanding that Christ died in vaine. For he that is iustified by this law, hath power in himselfe to obtaine righteousnes. For in that he doth what in him lieth, he deserueth grace, and the holy Ghost is powred into him, wherby he is now able to loue God and his neighbour. This being granted, it must needes follow that Christ died in vaine. For what neede of Christ hath he which both loueth Christ and giueth himselfe for him, so that he is able by the merit of congruence before grace to obtaine grace, and then to do such wo[k]es as by the merit of worthines after grace, he is able to deserue eternall life? Then take away Christ w[th] all his benefits, for he is utterly vnp[ro]fitable. But why was he borne? why was he crucified? why did he suffer? why was he made my high priest, louing me & giuing himselfe an inestimable sacrifice for me? In vaine (no doubt) & to no purpose at al, if righteousness come by no other meanes then the Papists teach: for, without grace & without Christ, I find no righteousness either in my self or in þ law

Is this horrible blasphemy to be suffered or dissembled, that þ diuine Maiesty, not sparing his owne deare sonne, but deliuering him to death for vs all, should not do all these things seriously and in good earnest, but as it were in sport? Besore I would admit this blasphemy, I would not onely that the holines of all the Papists and meritmongers, but also of all the Saints and holy Angels should be throwne into the bottome of hel, & condemned with þ diuell. Mine eyes shall behold nothing else but this inestimable price, my Lord and Savio[r] Christ. He ought to be such a treasure vnto me that all other things should be but dung in comparison of him. He ought to be such a light vnto me, that when I haue apprehended him by faith, I should not know whether there be any law, any sinne, any righteousness or any unrighteousnes in the world. for what are all things which are in heauen and earth in comparison of the sonne of God Christ Jesus my Lord and Savio[r], who loued me and gaue himselfe for me?

Not onely
the ceremoni-
al law, but
also the law
of the ten
comande-
ments is un-
able to iu-
stifie.

The righte-
ousnes of all
Saints is no-
thing in com-
parison of
the righte-
ousnesse of
Christ.

Chap.II.

V PON THE EPISCOPAL

A common
finne to re-
ceate
the
grace of
God.

The Pope is
the authour
of all abho-
minations in
the church.
The Popes
pardons.

If the lawe
justifieth, then
Christ died
in vaine.

A compari-
son between
Christ and
the law.

Wherfore, to reiect the grace of God, is an horrible sinne and commonly reigning throughout the world: whereof all they are guilty which seeke righteouenes by their owne workes. For whiles they seeke to be iustified by their owne workes and merites, or by the law, they reiect the grace of God and Christ, as I haue sayd. And of all these abominations the Pope hath bene the only au- thor. For he hath not onely defaced and troden vnder his feete the Gospel of Christ, but hath also replenished the world with his cur- sed traditions. And hereof, amongst other enormities, his buls and pardons are a sufficient witnes: whereby he absolueth, not such as beliere, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and traditions. Yet notwithstanding in this great light of þe Gospell, the blind and obstinate Papists do continue still in their wicked opinions and doting dreames, saying that the qualitie of nature do remayne sound & uncorrupt, and that men are able to prepare themselves to grace, or to deserue grace by their owne workes & merites. And so farre of is it that they will acknowledge their im- piety and errore, that they do yet still obstinately defend the same euill against their owne conscience.

But we do constantly affirme with Paul (for we will not re- ject the grace of God) that either Christ died in vaine, or else the law iustifieth not. But Christ died not in vaine: therefore the law iustifieth not. Christ the sonne of God, of his owne free grace and mercy, hath iustified vs: therfore the law could not iustifie vs: For if it could, then had Christ done vnwisely in that he gaue himselfe for our sinnes, that we thereby might be iustified. We conclude therefore, that we are iustified neither by our owne workes and merites before grace or after, neither yet by the law.

Now, if my saluation was so costly & deare a pice unto Ch:st, that he was constrained to dye for my sinnes, then all my workes with all the righteouenes of the law, are but vile & nothing worth in comparison of this inestimable price. For how can I buy that for a farthing, which cost many thousand talents of gold? Now the law (to speake nothing of other matters which are of much lesse value) with all the workes and righteouenes thereof, is but as a farthing, if ye compare it unto Christ: who by his death hath van- quished my death, and hath purchased righteouenes & everlasting life. Should I then despise and reiect this incomparable pice, and

by

by the law or by the works and merits of men (vile droffe & dung, for so Paul calleth them, if they be compared vnto Christ,) seeke that righteousness which Christ freely and of mere loue hath giuen vnto me alreadie, and hath cost him so great a price, that he was constrained to give himselfe and euen his own heart bloud for me: This (as I haue said) the whole world doth, and specially such as will be counted more holy and religious then others. Whereby <sup>The diuelish
peruersenes
of the world</sup> they plainly witnes, that Christ died in vaine, although with their mouthes they confess the contrary never so much: Which is most horribly to blasphem the sonne of God, to spit in his face, to tread him vnder fote, to count the bloud of the Testament as an unholy thing, and vtterly to despise the Spirit of grace.

Paul here disputing of righteousness, hath no ciuill matter in hand, that is, he speaketh not of ciuill righteousness: which God notwithstanding alloweth & requireth, and giueth rewards thereunto accordingly: which also reason is able in some part to performe: But he intreateth here of the righteousness that availeth before God, whereby we are deliuered from the law, sinne, death and all euils, and are made partakers of grace, righteousness and ever-lasting life, and finally, are now become Lords of heauen and earth, and of all other creatures. This righteousness neither mans law, neither the law of God is able to performe.

The law is giuen besides and aboue reason, to be a light and a helpe to man, and to shew him what he ought to do, and what to leue vndone. Notwithstanding man, with all his strength & reason, yea with this great light also and heauenly benefite (the law I meane) cannot be iustified. Now, if that which is the most excellent thing in the world (the law I say) which as a bright shining Sunne is ioyned to the dimme and obscure light of mans reason to lighten and to direct it, is not able to iustifie, what can reason do (I pray you) without y law? What? Doubtles nothing else but that which the Pope with his dreaming Sophisters & his whole Synagogue hath done, who with their owne traditions haue darkned the light euen of the first commandement. Wherefore there is not one of them that is able rightly to understand any one sillable of the law but every man walketh in mere darknesse of mans reason. And this terrorre is much more pernicious and deadly, then that which procedeth of the doctrine of works and the law.

These words therefore are very effectual and full of power, when

Ciuill right-
eousnes
hath her re-
ward.

The right-
eousnes
which is ac-
cepted be-
fore God.

Reason, al-
though it be
lightened
with the
law, yea
with the law
of God, re-
maineth
blind.

Chap. II.

V P O N T H E E P I S T L E

he saith: If righteousnesse come by the law, then Christ died in vaine, he speaketh here nothing of mans strength, reason or wisedome, be it never so great (for the greater it is, the sooner it deceiueth a man) but he saith plainly without all condition: If by the law, &c. Wherefore reason lightened, aided and directed by the law, yea euen by the law of God, is so vnable to attaine righteousnesse, that it draweth a man from righteousnesse, and rejecteth Christ. Set thou therfore the death of Christ alone against all lawes, and with Paul, know nothing but Jesus Christ crucified. Receiue no light either of reason, or of the law, or of any thing else than of Christ alone. Then shalt thou be learned indeede, righteous and holy, and shalt receive the holy Ghost, which shall preserue thee in the purity of the word and faith: But set Christ aside, and all things are but vaine.

The com-
men-
dation
of the righ-
teousnesse
of the law.

To make
the death of
Christ un-
profitable.

Here againe we see, what a godly commendation Paul giueth to the righteousnesse of the law, or mans owne righteousnesse, namely, that it is a contemning and rejecting of y grace of God, and an abolishing of the death of Christ. Paul is no great Rhetorician, and yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these words: To reject grace: the grace of God: Also, that Christ died in vaine? The horriblenes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man died in vaine: but to say that Christ died in vaine, is to take him quite away. Who so listeth to play the Rhetorician, hath here matter inough to dilate and amplifie at large, what an horrible and blasphemous doctrine it is to set vp the righteousnesse of the law and works. For what can be more blasphemous and horrible, then to make the death of Christ unprofitable: and what do they else which keepe the law to this end, that they may be iustified thereby? Now, to make the death of Christ unprofitable, is to make his resurrection, his victory, his glory, his kingdom, heauen, earth, God himselfe, the Maiestie of God, and briesly all things else unprofitable, and of none effect.

This thundring and lightning from heauen against the righteousnesse of the law and mans owne righteousnesse, should make vs to abhorre it. And here with this thunderclap falleth downe all the orders of Monks and Friers, with all such superstitious religions. For who will not detest his owne bowes, his cowles, his shauen crowne, all mens traditions, yea the very law of Moses also, if

he

he heare that for these things he reieceth the grace of God, and maketh the death of Christ vnyprofitable: The wold hearing this, doth not believe that it is true. It thinketh that such horrible wickednesse cannot enter into any mans heart, that he shoulde reiecte the grace of God, and esteeme the death of Christ as a thing of noughe. And yet this sinne commonly reigneth. For whosocuer for keth righteousness without Christ, either by works, merits, satisfactions, afflictions, or by the law, reieceth the grace of God, and despiseth the death of Christ whatsoeuer he protesteth with his mouth, to the contrary.

The third Chapter.

Verse 1. O foolish Galathians.

Paul here sheweth his Apostolicall care and burning zeale which he beareth to the Church: so that in disputing and confuting, he entermingleth sometimes gentle exhortations, and sometimes he sharply reproveth, according to his owne rule given to Timotheus. Preach (saith he) the word: be instant in season and out of season: Improve, rebuke, exhort. 2. Tim. 4. Here the simple reader may haply be deceiued if he be not circumspect, to thinke that Paul in teaching keepeth no order at all. And indeed after the manner of the Rhetoricians he obserueth none: but as concerning the spirit Pauls order in teaching.

Now, after that he hath sufficiently proved, and with two strong arguments confirmed this article, that Christian righteousness cometh not by keeping of the law, but by faith in Christ, and with all hath confuted the doctrine of the false Apostles: in the midst of this discourse he turneth his talke to the Galathians, and reproveth them, saying: O ye foolish Galathians, &c. As if he should say: Alas, from whence are ye falne, O ye miserable Galathians? I haue most carefully and diligently taught you the truth of the Gospell, and ye also haue received the same of me with fervent zeale and great diligence. How then cometh it to passe, that ye are so suddenly falne away from it: who hath bewitched you?

He reproveth the Galathians very sharply (as it seemeth) when he calleth them fooles, bewitched, and disobedient to the truth.

O ye foolish Galathians.

Chap. III.

UPON THE EPISTLE

Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interpret this to be a reuiling, rather then a godly reprehension. Did Paul then giue an euill example, or was he spitefull against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, a Pastour or preacher, sharply to reprooue the people committed to his charge: and such reproouings are both faterly and godly. So parents, of a faterly and motherly affection, do sharply reprooue and rebuke their children: which they would not beare if another should do it. The Schoolemaister sometimes is angry with his scholer, he rebuketh him and beateth him: all which he taketh in god part, & would not beare it at the hands of his equall. The magistrate likewise is angry: he reprooueth and punishment such as are vnder his charge. And this discipline is not onely god, but also very necessary: without the which nothing can be well done. Wherefore unlesse the magistrate, the minister, the father and mother be angry, and vse to reprooue or rebuke when the case requireth, he is vnyprofitable, and never shall discharge his office rightly.

The chiding
of parents
towards
their chil-
dren.

Anger som-
times a ne-
cessary ver-
tue.

Just anger is
called in the
Scripture,
zeale, or je-
alousie.

Wherefore sharpe chidings and bitter words are as necessary in every kind of life, as any other vertue else. Yet notwithstanding this anger must be so tempered, that it procede not of any enuy or malice, but onely of a faterly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seeking revenge: but onely for the correcting of the fault: As the father correcteth not his childe with desire to revenge, but onely that the child thereby may be the better. And these kinds of anger are god, and are called in the Scripture zeales or ielousies. For in chastising my brother, my child, my scholer or subiect in this sort, I seeke not his destruction, but his profit and welfare.

It may be then that Paul here rebuketh the Galathians, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, and to amend them) or else of pitie and compassion, as it were by way of complaint, for v it grieueth him that they should be so miserably seduced. As if he should say: I am sorry and ashamed to heare of this your miserable case, your wretched doings, &c. In like manner do we also reprehend the miserable: not that we tread them downe, or bybraid them with their misery, but as hauing compassion on them, and seeking their amendment.

This

This I say, less any man should cavill, that Paul railed upon the Churches, contrary to the rule of the Gospell.

In like manner Christ rebuketh the Pharises, calling them serpents, the generation of vipers, the children of the diuel. But these are the rebukings of the holy Ghost. They are fatherly & motherly, and as the chidings of a faithfull friend: As it is said also in the Proverbes: Better are the wounds of a friend, then the kisses of an enemy. Thus one and the selfe same rebuke, if it come out of the mouth of a father, may be a great benefite: but if it procede out of the mouth of our equall or enemy, it is a spitefull reproch. When two men do one thing, in the one it is commendable, and in the other it is reproved. But when Christ and Paul do reprove, it is done with singular vertue & commendation: but when a private man shall do the like, it is in him a great vice. Therefore one and the selfe same word in the mouth of Paul is a benefits: but in the mouth of another, it is a reproch.

The sharpe
rebukings
of the holy
Ghost.
Prov. 27.6.

There is a certaine vehemency to be noted in this word *Galathians*. For he calleth them not brethren, as elsewhere he is wont to do: but he calleth them by the name which was proper to their countrey. And it semeth that it was the naturall vice of that nation to be foolish: like as it was the fault of the Cretenses to be lyers. As if he should say: As ye are called, even so are ye indeede, and so ye continue, that is to say, foolish *Galathians* and so you shew your selues to be even now in the busynesse of the Gospell (wherein notwithstanding ye ought to haue bene most wise) yet ye continue still in your owne nature, and are no changelings. Thus Paul by way of correction, putteth the *Galathians* in mind of their corrupt nature.

The naturall
vice of the
Galathians.

Foolish *Galathians*.

Moreover, we are here admonished, that according to the flesh, there are yet naturall vices remaining in the Churches, and in the godly. Grace maketh not such a change in the faithfull, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine dreggs of their old and naturall corruption. As if a man that is naturally inclined to anger, be converted to Christ, although he be mollified by grace (the holy Ghost so framing his heart, that he is now become more meeke & gentle) yet this natural vice is not utterly quenched in his flesh. Likewise, such as are by nature severe and sharpe, although they be converted to the faith, yet notwithstanding they cannot utterly forsake this vice. Whereof it cometh that the holy Scriptures, which do con-

The rem-
nants of na-
turall vices
remaine in
the godly.

Chap. III. UPON THE EPISTLE

The Scripture being one and the selfe same truth, is of sundry persons diversly handled.

Grace by little and little purgeth the godly from their old sinnes.

Heb. 12. 4.

Galat. 5. 17.

Rom. 7. 14.

None pure but Christ alone.

A commendation of the righteousness of the law.

taine all one truth, of diverse spirits are diuersly handled. One in teaching is milde and gentle: another more rough and rigorous. Thus the spirit of God being powred into diverse vessels, doth not quench at once the vices of nature: but by little and little during this life, he purgeth that sinne which is rooted, not onely in the *Galathians*, but also in all men of all nations.

Albeit then, that the *Galathians* were lightened and did believe, and had now received the holy Ghost by the preaching of faith, notwithstanding this remnant of vice (this foolishnesse I meane) and the originall corruption which after wards did easily burst out into the flame of false doctrine, remained in them still. Wherefore let no man trust so much in himselfe, as to thinke y when he hath received grace, he is thoroughly purged from his old vices. Indede many things are purged in vs, and principally the head of the serpent, that is to say, infidelity and ignorance of God is cut off and bruised, but the slimie body and the remnants of sinne remaine still in vs. Let not man therefore presume so much of himselfe, that when he hath once received faith, he can by and by be thoroughly changed into a new man: Nay, he shall keepe somewhat of his old vices still cleaving vnto him, though he be never so god and so perfect a Christian. For we are not yet dead, but we still live in the flesh: which, because it is not yet pure, continually lusteth against the spirit. I am carnall (saith Paul) sold vnder sinne. I see another law in my members rebelling against the law of my mind. Wherefore the naturall vices that were in vs before we received faith, do still remaine in vs after that we haue received faith: sauing that now they are subdued to the spirit, which hath the upper hand, to keepe them vnder that they rule not: and yet not without great conflict. This glory is due to Christ alone, and this title he beareth, that he is pure and without blemish. *1. Pet. 2.* Who did no sinne, neither was there any guile found in his mouth.

Verse 1. Who hath bewitched you that you should not beleue the truth?

Here have ye another commendation of this godly righteousnesse of the law, and of our owne righteousness, namely that it maketh vs to contemne the truth: it bewitcheth vs in such sort that we do not beleue nor obey the truth, but rebell against it.

Of the bodily and spirituall witchcraft.

Paul calleth the Galathians foolish and bewitched, comparing them to children, to whom witchcraft doth much harme. As though he should say: It hapneth to you as it doth to children, whom witches, sorcerers and enchanters are wont to charme by their enchantments, and by the illusion of the diuell. Afterwards in the 5 Chapter he rehearseth sorcery among the works of the flesh, which is a kind of witchcraft, whereby he plainly testifieth, that indeed such witcherast and sorcery there is, and that it may be done.

Moreover, it cannot be denied but that the diuell liueth, yea and reigneth throughout the whole world. Witchcraft & sorcery therefore are the works of the diuell: whereby he doth not onely hurt men, but also, by the permission of God, he sometimes destroyeth them. Furthermore, we are all subiect to the diuel both in body and goods: and we be strangers in this world, whereof he is the Prince and God. Therefore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire and whatsoeuer we liue by in the flesh, is vnder his dominion.

But he doth not onely bewitch men after this grosse manner, but also after a moe subtil sort and much more dangerous: wherein he is a maruellous cunning workman. And hereof it cometh that Paul applieth the bewitching of the senses to the bewitching of the spirit. For by this spirituall witchcraft that old Serpent bewitcheth not mens senses, but their minds with false and wicked opinions: which opinions they that are so bewitched, do take to be true and godly. Briefly, so great is the malice of this Sorcerer the diuell, and his desire to hurt, that not onely he deceiueth those secure and proud spirits with his enchantments, but enen those also which are professors of true Christianity, and well affected in religion: Bea, as touching my selfe, to say the truth, he sometimes assaileth me so mightily, and oppresseth me with such heauie cogitations, that he vtterly shadoweth my Honour Christ from me, and in a manner taketh him cleane out of my sight. To be briefe, there is none of vs all which is not oftentimes bewitched with false persuasions: that is to say, which doth not feare, trust, or reioyce where he ought not, or doth not sometimes thinke otherwise of God, of Christ, of faith, of his vocation, &c. then he should do.

Witchcraft
and sorcerie
are the
works of
the diuell.

Sathan be-
witcheth
men spiri-
tuall.

Luthers eb-
flicts with
Sathan.

Chap. III. UPON THE EPISTLE

Let vs therefore learne to know the subtile sleights of this Soy-
cerer, lest if he find vs sleeping in securitie, he deceiue vs by his en-
chantments. True it is, that by his soxterie he can do no hurt to
our ministry: yet is he with vs in spirit. Day and night he ran-
geth about, seeking how he may deuoure euery one of vs alone, and
vniess he find vs sober and armed with spirituall weapons, that
is to say, with the word of God and faith, he will deuoure vs.

The profit
that cometh
to the godly
by the tem-
tation of Sa-
tan.

¹ Job.4.4.

Satan con-
tinually be-
witcheth
men.

¹ Job.1.8.

¹ Job.8.44.

This is the cause that he oftentimes stirreth vp new battailes
against vs. And indeede it is very profitable for vs, that he thus
assailleth vs, and by his subtile traines exerciseth vs: For by this
meanes he confirmeth our doctrine, he stirreth vp and increaseth
faith in vs. Indeede we haue bene many times cast downe, and yet
still are cast downe in this conflict, but we perish not: for Christ
hath alwaies triumphed, and doth triumph through vs. Wherefore
we hope assuredly, that we shall also hereafter by Jesus Christ ob-
taine the victory against the diuell. And this hope bringeth vnto vs
sure consolation, so that in the midst of our temptations we take cou-
rage and say: Behold, Sathan hath heretofore tempted vs, and by
his false illusions hath prouoked vs to infidelity, to the contempt of
God, despaire, &c. yet hath he not preuailed, neither shal he preuaile
hereafter. He is greater that is in vs, then he that is in the world.
Christ is stronger, who hath and doth ouercome that strong one in
vs, and shall ouercome him for ever. Notwithstanding the diuell
sometimes ouercometh vs in the flesh, that we may haue experi-
ence of the power of a stronger against that strong one, and may
say with Paul: When I am weake, then am I strong.

Let no man thinke therefore that the Galathians onely were be-
witched of the diuell: but let every man thinke that he himselfe
might haue bene, and yet may be bewitched by him. There is none
of vs so strong that he is able to resist him, & specially if he attempt
to do it by his owne strength. Job was an vpright and a iust man,
fearing God, and there was none like vnto him vpon the earth.
But what power had he against the diuell when God withdrew
his hand? Did not this holy man horribly fall? Wherefore this en-
chaunter was not onely mighty in the Galathians, but he goeth a-
bout continually to deceive, if not all men, yet as many as he can
with his illusions and false persuasions: For he is a lyer, and the
father of lies.

Verse 1.

Verse. 1. Who hath bewitched you?

Here Paul excuseth the Galathians, and layeth the fault vpon the false Apostles. As though he shold say: I see that ye are not faine through wilfulnesse or malice: but the diuell hath sent the enchanting false Apostles his children amongst you, and they do so bewitch you in teaching you that ye are iustified by the law, that now ye think otherwise of Christ then ye did afore when ye heard the Gospel preached by me. But we labour both by preaching and writing vnto you, to vncharme that sorcerie wherewith the false Apostles haue bewitched you, and to set at libertie those which are snared therewith.

The false a-
postles be-
witchers of
men.

So we also at this day do labour by the word of God against those fantasticall opinions of the Anabaptistes, that we may set at liberty those that are intangled therewith, and reduce them to the pure doctrine of faith and there hold them. And this our labour is not altogether in vaine. For we haue called backe many whom they haue bewitched, and haue deliuered them out of their snares. Notwithstanding such there are as will not suffer themselues to be taught, especially the chiese sorcerers and authours of this witcherie. They will heare no reason, nor admit the Scripture: yea, they abuse and corrupt the Scripture, & anoide such places as are alleaged against them, with their false gloses and diuellish dreams cleane contrarie to the Scripture: which is a manifest signe that they are bewitched of the diuell. Wherefore they are nothing amended by our admonitions, but are much more hardned & more obstinate then they were before. And surely I could never haue belieued, but that I haue god experience thereof at this day, that the power of the diuell is so great, that he is able to make falsehood so like to the truth. Moreover (which is yet much more horrible) when he goeth about to ouerwhelme sorrowfull consciences with ouer much heauines, he can so cunningly and so lively change him selfe into the likenesse of Christ, that it is impossible for the pore tempted and afflicted soule to perceiue it: whereby many simple and ignorant persons are deceived and driven down to desperation, and some also destroy themselues: for they are so bewitched of the diuel, that they beleue this to be a most certaine truth, that they are tempted and accused, not of the diuell, but of Christ himselfe.

The power
of the diuel.

Such a like thing of late happened to that miserable man Do-

The example of Doctor Kraus.

The diuels definition of a false Christ.

The godly must diligently watch. Worldly & secure men are soone bewitched.

Chap.III.

V P O N T H E E P I S T L E

Doctor Kraus of Hal, which said: I haue denied Christ, and therefore he standeth now before his father and accuseth me. He being blinded with the illusion of the diuell, had so strongly conceited in his mind this imagination, that by no exhortation, no consolation, no promises of God he could be brought from it, whereupon he despaired and so miserably destroyed himselfe. This was a mere lye, a bewitching of the diuell, and a fantasticall definition of a strange Christ, whom the Scripture knoweth not. For the Scripture setteth forth Christ, not as a Judge, a tempter, an accuser, but a reconciler, a mediatour, a comforter, and a thorne of grace.

But the pore man deluded by the diuell, could not then see this, and therefore against all Scripture, he thinketh this to be an undoubted truth: Christ accuseth thee before his father: he standeth not for thee, but against thee: therefore thou art damned. And this temptation is not of man, but of the diuell, which that enchanter most strongly imprinteth in the heart of the tempted. But vnto vs which are led and taught by another spirit, it is a cursed lye, and a bewitching of the diuell. But vnto those that are thus bewitched, it is so certaine a truth, that none can be moze certaine.

Seeing then that the diuell is able to print in our harts so manifest a lie, that we would sweare a thousand times it were an undoubted truth, we must not be proud, but walke in feare & humility, calling vpon the Lord Jesus, that we be not led into temptation. Worldly and secure men, which having heard the Gospell once or twise preached, do by and by imagine that they haue received abundance of the spirit, fall at length in like manner, because they feare not God, they are not thankful vnto him, but perswade them selues that they are able, not onely to hold and defend the doctrine of true religion, but also to stand against the diuel in any assault or confut, be it never so great. Such are meete instruments for the diuell to bewitch and to throw downe to desperation.

On the other side, say not thou: I am perfitt, I cannot fall: but humble thy selfe, & feare, lest if thou stand to day, to morrow thou be ouerthrown. I my selfe, although I be a Doctor of Divinitie, and haue now preached Christ, and fought against the diuell in his false teachers a great while, by mine owne experience haue found how hard a matter this is. For I cannot shake off Sathan as I desire: neither can I so apprehend Christ as the Scripture setteth him forth: but oftentimes the diuell setteth before mine eyes

eyes a false Christ. But thankes be to God who keþeth vs in the word, in faith and in prayer, that we may walke before him in humilitie and feare, and not presume of our owne wisedome, righteouſnesſe & strength, but truſt in the power of Christ, who is ſtrong when we are weake, and by vs weake and fable creatures continually ouercommeth and triumpheth: To whome be glorie for ever.

This bewitching then, and this ſorcerie, is nothing elſe but a plaine illuſion of the devill, printing in the heart a false opinion of Christ and againſt Christ, and he that is deluded with this opinion, is bewitched. They therefore that haue this opinion, that they are iuſtified by the workeſ of the law, or by the traditions of men, are bewitched: for this opinion is againſt faith and againſt Christ. Paule vſeth this word bewitching in contempt of the false Apoſtles, which ſo vehemently urged the doctrine of the law & works. As if he ſhould ſay: what a diuellish bewitching is this? For as the ſenſes are peruertered by bodily witchcraft, ſo are the minds of men also deluded by this ſpirituall witchcraft.

Versc. 1. That ye ſhould not obey the truth?

The Galathians at the firſt did gladly heare and obey the truth. Therefore when he ſayeth: Who hath bewitched you? he ſheweth that they were bewitched by theſe false Apoſtles, and were fallen away from the truth which before they did obey. But this ſemeth yet a moze bitter and vehement kinde of ſpacche, when he ſayeth that they doe not beleue the trueth. For he ſignifieth by theſe words that they are bewitched, and that he would deliver them from this witcherie, and yet they will not acknowledge nor receive this benefitte. For it is certaine that he did not reduce all from the errores of the false Apoſtles unto the truth, but that many of them remayned yet ſtill bewitched. Therefore he uſeth theſe sharpe and vehement wordes: Who hath bewitched you? As if he would ſay: Ye are ſo deluded and bewitched, that now ye cannot obey the truth. I ſcarleſt many of you are utterly lost, and ſo fallen away, that ye will neuer returne againe to the truth.

And here ye haue againe to note by the way, another godly commendation of the law and of mans owne righteousneſſe, that of the righteousness of the lawe,

An other
goodly co-
mendation
of the righ-
teousnesſe of
the lawe.

preaching of Christ & of the Gospell do not go withall, never bringeth with it true conuersion and heartie repentance. Whereof mani-
fest demonstrations we haue, not only by plain words of the scrip-
ture, but also by evident experience . For as it is tru which is
written to the Hebrewes, that the law bringeth none to perfection:
so in this Epistle S. Paule by manifest example confirmeth the
same, reasoning thus with the Galathians : Tell me, sayth he, ye
that would be iustified by the law, received ye the spirit of God, by
hearing the law, or by the Gospell of faith preached ? prouing by
their owne experiance , that it is not the lawe nor the preaching
thereof, but the Gospell and preaching of faith that raiseth a man
being fallen, and quickeneth him to true repentance, as more fully
is to be exprest hereafter when we come to the place . And yet
neither is the preaching of the law without his effect: the vse wher-
of onely serueth to shew forth the wrath of God and to cast downe:
but to raise vp a man, that cometh by the ministratiōn of the Gos-
pell, and the preaching of faith onely in Christ.

Verse.1. To whome Iesus Christ before was described in your
sight.

It was bitterly spoken where he sayd before, that they were so
bewitched, that they could not obey the truth: But it is more bi-
terly sayd, when he addeth that Christ was so lively described be-
fore them, that they might handle him with their handes, and yet
they would not obey the truth. Thus he conuinceth them euē by
their owne experiance. As though he would say: Ye are so bewit-
ched and deluded with the diuellish opinions of the false Apostles,
that now ye wil not obey the truth. And wheras I haue with great
trauell and diligence set forth Christ plainly before your eyes , yet
doth this profite you nothing at all.

In these words he hath respect to the former arguments, wher-
by he proued, that to those that will be iustified by the law, Christ
is but the minister of sinne, that such do reiect the grace of God, and
that to them Christ died in vaine. Which arguments he had before
more vehemently prosecuted and more largely amplified in their
presence , eue as if a painter had purtred Christ Iesus before their
eyes. Now being absent he putteth them in mind of þ same things
saying : To whome Iesus Christ was described in your sight . As if
he sayd: There is no painter that with his colours can so lively set
out

but Christ vnto you, as I haue painted him out by my preaching: & yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. And was among you crucified.

What did I then paint out? Euen Christ himselfe. How was that done? in this sort, that he is crucified in you or among you. He vseth here very rough and sharpe wordes. Before he sayd that they sought righteousness by the law, rejected the grace of God, and that to them Christ died in vaine. Now he addeth moreover, that they crucifie Christ, who before liued and reigned in them. As if he should say: Ye haue now, not onely rejected the grace of God, not onely to you Christ died in vaine, but also he is most shamefully crucified among you. After the same manner hespeaketh, Heb. 6. Crucifying to themselves againe the Sonne of God, and making a mocke of him, &c.

If a man did but heare the name of a Monke, of his shanen crowne, of his cowle, of his rule, it should make him afear'd (how much soever the Papists do adore these abominations, and bragge that they are perfect religion and holinesse, as I and others did iudge of them before God revealed his Gospell vnto vs: for we were brought vp in the traditions of men, which darkned Christ and made him vtterly unprofitable vnto vs (when he heareth Paul say, that euen they which seeke to be iustified by the law of God, be not onely deniers and murtherers of Christ, but also they do most wickedly crucifie him againe. Now, if they be crucifiers of Christ which seeke to be iustified by the righteousness of the law of God, and the workes thereof, what are they (I pray you) which seeke saluation and eternall life by the dregs and filthy dung of mans righ-teousnesse, and by the doctrine of diuels?

But who could euer beleue or think that it was so horrible and so abominable a sinne to be made a religious man (for so they call them) namely to be made a Massing Priest, a Monke, a Frier, a Nunne? Doubtles no man. Yea they themselves say moreover that Monkerie is a new baptisme. Can there be any thing more horribble then that the kingdom of the Papists is the kingdom of such as spitefully spit in the face of Christ the Sonne of God, and crucifie him againe, (For indeede they crucifie him afresh who was once crucified and rose againe) both in themselves, in the Church, and in the hearts of the faithful: for with their spiteful reproches,

They haue
seeke to be
iustified by
the law, cru-
cifie Christ.

The Papists
are crucifi-
ers of the
Sonne of
God.

Chap. III.

UPON THE EPISTLE

rebukes, slanders and iniuries, they spit upon him, and with their wicked opinions they wound him, and thrust him through, that in them he may dye most miserably: and in the stead of him they set vp a glorious witchcraft, whereby men are so miserably charmed and deluded, that they cannot know Christ to be their iustifier, their reconciler and Sauour, but a minister of sin, their accuser, their Judge and their destroyer, which must be pacified no otherwise then by our workes and merits.

The do-
ctrine of the
Papists.

And out of this opinion did afterwards spring the most pestilent and pernicious doctrine that is in the whole Papacie, which is this: If thou will serue God, thou must merite forgiuenesse of sinnes and everlasting lie, and must also helpe others that they may attaine to saluation: Thou must enter into a monastery, vow obedience, chastity, pouerty, &c. Monkes and Friers, and the rest of that religious rable, being puffed vp with this opinion of their owne holinesse, bragged that they onely were in the life & state of perfection, and that other Christians led but a common life, for they did no vndue workes, or more then they were bound to do, that is, they did not vow and keepe chastity, pouerty, obedience, &c. they were but onely baptized, and kept the ten commandements: But as for themselues, besides that which was common as well to them as to other Christians, they kept also the works of supererogation, and the counsels of Christ: wherefore they hoped to haue merites and a place in heauen among the principall Saints, farre aboue the common sort of Christians.

* Vndue
workes are
such as the
Papists say
they are not
bound to do

* The Pa-
pists brag
what they
keepe, not
only the
commande-
ments but
also the
counsels &
exhortacions
of Christ,
whereto
they say,
they are not
bound.

In the time
of Popery
we were so
bewitched,
that it was
impossible
to acknow-
ledge Christ
&c.

*Dan.9.27.
Mat.14.15.*

This was vndoubtedly an horrible illusion of þ diuel, whereby he hath bewitched almost the whole wrold. And every man, the more holy he would seeme to be, the more he is snared with that witchery, that is to say, with þ pestilent perswassion of his owne righteousness. And this was the cause that we could not know that Jesus Christ was our Mediatour and Sauour: but we thought that he was a severe Judge, which shoulde be pacified by our owne workes: which was nothing else but most horribly to blasphem Christ, and as Paul said before, to reiect the grace of God, to make the death of Christ of none effect, and not only to kill him, but also most shamefully to crucifie him againe. And this is the right meaning of that which Christ alledgedeth out of Daniel: that abomination standeth in the holy place. Wherefore every Monke and religous person, and every Justiciarie seeking remission of sinnes

and

and righteousness by his owne works or by his afflictions, is a crucifier of Christ now reigning and living, although not in the proper person of Christ, yet in his own heart & in the hearts of others. And whosoever do enter into Monasteries to the end, that by the keeping of their rule they may be iustified, do enter into the dens of theues, and such as crucifie Christ againe.

Wherefore Paul useth in this place very seuere & sharpe words to the end that he may feare and call backe the Galathians from the doctrine of the false Apostles. As if he shold say; Consider well what ye haue done. We haue crucified Christ againe (and this do I so plainly shew and paint out before your eyes, that ye may see it, yea and touch it with your hands) because ye seeke to be iustified by the law. But if righteousness come by the law, then is Christ a minister of sinne, and his death altogether in vaine. If this be true, then must it needs follow that Christ is crucified againe in you.

And it is not without cause that he addeth this clause, in you, or among you. For Christ is no more crucified, he dieth no more in his owne person, as is said, Rom. 6. but he dieth in vs when we, rejecting true doctrine, grace, faith, free remission of sinnes, seeke to be iustified by our owne workes, or else by the workes commandement in the law. Here Christ is crucified in vs again. Now this false and wicked perswasion, to seeke righteousness by the law & workes, is nothing else (as I haue before moze amply declared, but the illusion of the diuell, wherewith men are so bewitched, that in no wise they can acknowledge the benefite of Christ: yea in all their life they can do nothing else, but deny the Lord who hath bought them, & in whose name they were baptized, and crucifie him again in themselves. Whosoever then hath any feare of God or loue unto Christ and his true religion, let him flie quickly out of this Babylon, & let him tremble at the very name of the Papacy. For the impietie and abomination thereof is so horriblie, that no man is able to expresse it with words, neither can it be other wise scene, then with spirituall eyes onely.

These two arguments Paul prosecuteth and beateth into the heads of the Galathians very diligently: First, that they are so bewitched of the diuell, that they obey not the truth most clearly set forth before their eyes: Secondly, that they crucifie Christ againe in themselves. These seeme to be simple and plaine words, and

In you or among you.

To seeke righteousness by the law.

The horrible abomination of the Papacy.

Chap. III.

V P O N T H E E P I S T L E

The Com-
mendations
of the righ-
teousnes
of the law.

without any high eloquence, but in very deede they are so mighty, that they excede all the eloquence of man. It cannot therefore be comprehended, but onely in spirite, how great an impietie it is to seeke to be iustified by the righteousnesse of the law, or by the righteousnes and merits of man. For, as Paul saith here, it is nothing els but to be bewitched of the diuell, to be disobedient to the truth, and to crucifie Christ againe. Are not these godly commendations of the righteousnesse of the law, and mans owne righteousnesse?

The Apostle therefore is inflamed with a vehement zeale, and with bitter words he reproueth and condemneth the presumption of mans own righteousnes, rising vpon the obseruation of the law of God, and chargeth it with this impietie, that it crucifieth againe the Sonne of God. Seeing then it is so dangerous a thing, it can not be beaten downe enough, or condemned as it should be: For thereof ensueth such a fall, as is no lesse then the fall of lucifer, and such a losse as can never be recovered, and therefore he vseth so sharpe and rigorous words against it, that he sparcth not the verie law of God: against the which he so bitterly inveuyeth, y he seemeth bitterly to reiect and condemne it. And this doth he, being constrained by great necessitie: for otherwise he could not withstand y false Apostles, nor defend the righteousnes of faith against the. Albeit then that the law be holy, iust and god, yet must it put on as it were the visour of an hypocrite, seeking to be iustified by workes. Now he presseth them with an argument wherof they themselues had god experience, and which they could not deny.

Verse 2. This onely would I learne of you: Received ye the Spirite by the workes of the law, or by the hearing of faith preached?

An argumēt
taken of the
Galathians
owne expe-
rience.

He speaketh these words with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but euē your owne experience (saith he) yet haue I enough. As if he should say: Go to now: answer me I pray you, which am your scholer (for ye are so sodainly become doctors, that ye are now my masters and teachers: Received ye the holy Ghost by the workes of the law, or by the preaching of the Gospell? With this arguement he so conuinceth them, that they haue nothing to reply againe. For their owne experience is altogether against them: to wit, that they had received the holy Ghost, not by the workes of

the law, but by the preaching of the Gosspell.

Here againe I warne you, that Paul speaketh not onely of the ceremoniall law, but of the whole law. For he groundeth his argument vpon a sufficient diuision. If he shoulde speake of the ceremoniall law onely, it were not a sufficient diuision. It is an argument therefore standing vpon two parts, whereof the one must needes be true and the other false: That is, either ye received the holy Ghost by the law, or by the hearing of faith. If by the law, then not by the preaching of faith. If by the preaching of faith, then not by the law. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the law. Here are we in the matter of iustification. But to attaine to iustification, there is no other way but either the voice of the Gosspell, or the voice of the law. Wherefore the law is here taken generaly, as wholly separate from the Gosspell. But it is not the ceremoniall law only that is separate from the Gosspell, but also the morall law or the law of the ten commandements. Wherefore Paul speaketh here of the whole law.

Paul spea.
keth of the
whole law.

Two wayes
to iustifica-
tion.

The holy
Ghost is re-
ceived by
hearing the
word of
faith, and
not by the
law.

He groundeth his argument vpon a sufficient distinction, after this sort. Tell me (saith he:) Receiued ye the holy Ghost by the workes of the law, or by the preaching of the Gosspell? Answer me to this. Ye cannot say that this was done by the law. For so long as ye were vnder the law and did the workes thereof, ye never received the holy Ghost. Indeede ye taught and heard the law of Moses every Sabbath; but it hath not bene heard or seene that euer the holy Ghost was giuen to any, either Doctor or Disciple, through the preaching of the law. Moreouer, ye haue not onely taught and heard the law, but also ye haue laboured with all your power to performe the same by your workes, whereby ye shouldest most of all haue received the holy Ghost, if he had bene giuen by the law, seeing ye were not onely teachers and hearers, but also doers of the law: and yet ye cannot shew me that this was done at any time. But as soone as the hearing of faith or the Gospel came vnto you, by and by ye received the holy Ghost by the onely hearing of faith, before ye had done any worke, or shewed any fruite of the Gosspell. For as Luke witnesseth in the Acts, at the only preaching of Peter and Paul, the holy Ghost came vpon those which heard the word, through whom also they received diuerse gifts, so that they spake with new tongues.

Act. 10.44.
Act. 11. 15.
Act. 19. 5.6.

The law
bringeth
not the ho-
ly Ghost.

Rom. 10. 3.

Rom. 11. 7.

Mai. 3. 16.
The appea-
sing of the
holy Ghost.

It is manifest therefore that by the onely preaching of faith, ye received the holy Ghost before ye did any god worke, or brought forth any frutes of the Gospell. On the other side, the accomplishing of the law never brought the holy Ghost: much lesse could y onely hearing of the law do it. Therefore not onely the hearing of the law, but that affection & zeale also, whereby ye go about to accomplish the law by your works, is vaine & vnproufitable. Wherefore, although a man labo; to do all things: that is to say, although he haue a zeale of God, and with all his endeauour go about to be saued by the law, and exercise himselfe day and night in the righteousnesse thereof, notwithstanding he doth but labour and consume himselfe in vaine. For they which are ignorant of the righteousness of God, & go about to establish their owne righteousness (as Paul saith in another place) do not submit themselves unto the righteousness of God. Againe: Israel which followed the law of righteousness, attained not to the law of righteousness, &c. Now, Paul speaketh here of the manifestation of the holy Ghost in the primitive Church. For the holy Ghost came downe in a manifest likenesse vpon those that did beleue, and by this signe did plainly witnes that he was there present at the preaching of the Apostles: also that they which heard the word of faith preached by the Apostles, were accepted as righteous before God: for else the holy Ghost would not haue come downe vpon them.

The argument of the Booke containing
the Actes of the Apostles.

Cornelius.

Vherefore we must diligently wryte & consider y force of this argument, which is so often repeated in y Actes of the Apostles. Which booke is written to confirme and establish this argument: for it teacheth nothing els but that the holy Ghost is not given by the law, but by the hearing of the Gospell. For when Peter preached, the holy Ghost forthwith fell vpon all those that heard him, and in one day thre thousand which were present at the preaching of Peter, beleued and received the holy Ghost. Act. 2. So Cornelius received the holy Ghost, not by the alms which he gaue, but when Peter had opened his mouth, and was yet in speaking, the holy Ghost fell vpon all them which with Cornelius heard the word. Act. 10. These are manifest arguments, experiences, and di-

uine workes, which cannot deceiue vs.

Luke also writeth of Paul in the 15. of the Acts, that where he had preached the Gospele together with Barnabas among the Gentiles, & was returned to Jerusalem, he set himselfe against the Pharises and Disciples of the Apostles, which vrged circumcision & the keeping of the law, as necessary to salvation: whose mouthes he so stopped (saith Luke) in shewing what things he & Barnabas had done amongst the Gentiles: that the whole Church was amazed at the hearing therof, especially when they heard that God had wrought so many and so great miracles and wonders by them among the Gentiles: and when they which bare a zeale to the law, did wonder how it could be that the vncircumcised Gentiles, not doing the law nor the workes thereof, nor having the righteousness of the law, should notwithstanding attain to this grace, to be iustified and receive the holy Ghost as wel as the Jewes that were circumcised: here Paul and Barnabas did alleadge nothing else but manifest experience: wherwith they were so confounded, that they had nothing to reply againe. By this meanes Paulus Sergius the Lieutenant, and al those cities, regions, kingdomes and countries where the Apostles had preached, by the onely preaching of faith did beleue, without the law and the workes thereof.

Paulus Ser-
gius the
Lieutenant.

Both Jewes
& Gentiles
are iustified
by faith
only.

In the whole booke therefore of the Actes, there is nothing else handled in effect, but that it behoueth as well Jewes as Gentiles, as well righteous as vnrigheteous, to be iustified by faith alone in Christ Jesus, without the law and the workes thereof. The which thing doth appeare as well by the preaching of Peter, of Paul, of Stephen, of Philip & the other Apostles, as also by the examples of the Gentiles and Jewes. For as God gaue the holy Ghost to the Gentiles which liued without the law, by y preaching of the Gospele: so did he giue the same to the Jewes: yet not by the law nor by the ceremonies and sacrifices commanded in the law, but by the onely preaching of faith. Now, if the law had bene able to iustifie, and the righteousness of the law had bene necessary to salvation, the doubtles the holy Ghost had not bene giuen to the Gentiles which kept not the law. But experiance it selfe doth plainly witnes, that the holy Ghost was giuen unto them without the law (and this did the Apostles, both Peter, Paul, Barnabas and others see): therefore the law doth not iustifie, but faith onely in Christ, which the Gospele setteth forth.

These things are diligently to be marked, because of the aduersaries, which do not consider what is handled in the Acts of the Apostles. I my selfe in times past also read this booke, when in dede I vnderstood in it nothing at all. Therefore when thou hearest or readest in the Actes of the Apostles, or wheresoever it be in the Scriptures, this word Gentiles, thou must thinke that it is not to be vnderstood literally of the common nature of the Gentiles, but it carrieth with it a spirituall meaning, and is to be taken, not soz those which are vnder the law, as were the Jewes (as before is said in the second Chapter: We by nature Jewes, &c.) but soz those which are without the law. Wherefore to say that the Gentiles are iustified by Faith, is nothing else, but that they which obserue not the law nor do the workes thereof, which are not circumcised, which sacrifice not, &c. are iustified and receive the holy Ghost. By what meanes? Not by the law and the workes thereof (for they haue no law); but freely and without any other meanes, except onely the hearing of the Gospell.

So Cornelius and his friends whom he had called to his house, do nothing, neither looke they vpon any workes going before, and yet as many as are present, receive the holy Ghost. No man speakeith but Peter: they sitting by do nothing: they thinke not of the law, much lesse do they keepe it: they sacrifice not: they care not for the receiving of circumcision, but onely are bent to heare that which Peter speaketh. He by his preaching brought the holy Ghost into their hearts, as it were visibly: For they spake with tongues, and glorified God.

But some man may here cavill and say: Who knoweth whether it were the holy Ghost or no? Well, let him cavill. Sure it is that the holy Ghost so bearing witnesse, doth not lie, but hereby sheweth that he accepteth the Gentiles for righteous, and iustifieth them by no other meanes, then by the onely voice of the Gospel, or hearing offaith in Christ preached. We may see also in the Actes how greatly the Jewes maruelled at this new and strange thing. For the faithfull which were of the Circumcision, and came with Peter to Cesarea, seeing the gift of the holy Ghost to be poured out also vpon the Gentiles in the house of Cornelius, were astonied. Also they that were at Jerusalem complained of Peter for that he went in to men vncircumcised, & did eat with them. But whē they heard þ matter declared by Peter in order as it was done touching

The Gen.
tiles iustifi-
ed by faith.

Act. 10. 43.

Act. 11. 3.

Cornelius,

Cornelius, they maruelled, and glorified God, saying: Then hath God also giuen salvation vnto the Gentiles.

This report therefore and this fame, that God had giuen salua-
tion also to the Gentiles, was at the first not only intollerable, but
also a great offence euен to þ beléuing Jewes. Whiche they could
not easily shake off: for they had this prerogatiue aboue all other
nations, that they were the people of God. The adoption, the glo-
rie, the worship, &c. belonged to them. Rom. 9. Moreover, they exer-
cised themselves in the righteousnes of the law, they laboured all
the day long, they bare the burden and heate of the day. Moreover,
they had the promise as touching the obseruation of the law: there-
fore they could not but murmur against the Gentiles, and say:
Behold the Gentiles come but euен now, and haue not suffered a-
ny heat, or borne any burden: notwithstanding they haue the same
righteousnes and holy Ghost without labour, which we by labour
and by the heate and burden of the day could not obtaine. Indede
they haue laboured, but that was but one houre, and by this laboz
they are moze refreshed then wearied. Wherefore then hath God
tormented vs with the law, if it auiale nothing to the obtaining of
righteousnesse? he now preferreth the Gentiles before vs which
haue bene so long burdened with the yoke of þ law. For we which
are the people of God, haue bene bered all the day long: but they
which are not the people of God, neither haue any law, nor haue
done any good at all, are made equall with vs.

The mur-
muring of
the Jewes
against the
Gentiles.
Mat. 20.

And for this cause the Councell of the Apostles, vpon great ne-
cessitie was assembled at Ierusalem to satisfie & pacifie the Jewes,
who though they believed in Christ, yet was this opinion nowith-
standing deeply rooted in their hearts, that the law of Moses
ought to be obserued. There Peter, vpon his owne experiance, set
himselfe against them, saying: If God haue giuen the same grace
vnto the Gentiles, which he hath giuen vnto vs which haue be- Act. 11. 17.
leeued in the Lord Iesus Christ, who was I, that I could let God?
Againe: God who knoweth their heart, bare them witnesse in Act. 15. 8. 9.
giuing vnto them the holy Ghost, euен as he did vnto vs. And he ^{10.}
put no difference betweene vs and them, purifying their hearts by
faith. Now therefore, why tempt ye God, to lay a yoke on the Dis-
ciples neckes, which neither our fathers nor we were able to berae?
&c. With these words Peter at once overthreweth the whole law.
As if he shold say: We will not keape the law: for we are not

The coun-
cell of the
Apostles

Chap. III. UPON THE EPISTLE

able to kepe it: but we beleue through the grace of our Lord Iesus Christ to be saued, euen as they did. So Peter here standeth altogether vnto this argument, that God gaue vnto the Gentiles the self same grace that he gaue to the Jewes. As though he would say: When I preached to Cornelius, I learned by mine owne ex
perience, that the holy Ghost was giuen without the law to the Gentiles, by the onely hearing of faith: therfore in no case are they to be burdened with the law. To conclude, since it is certaine that neither we nor our fathers were ever able to fulfil the law, it behoueth you also to reiect this errore, that righteousness and salvation cometh by the law. And this the belieuing Jewes did by little and little: but the wicked which by this preaching were offended, at the length were altogether har denen.

That the ho
ly Ghost is
giuen by
the onely
hearing of
faith.

The commendation of the Booke containing
The Acts of the Apostles.

SD in the Actes ye shall find the experience, the preachings, and also the examples of the Apostles for the confirmation of this matter, against this obstinate opinion touching the righteousness of the law. And we ought therefore the more to loue, and the more diligently to reade this booke, because it containeth most substanciall testimonies, which are able to comfort & confirme vs against the Papistes our Jewes: whose abominations and coloured hypocrisie we impugne and condemne by our doctrine, that we may set forth the benefits and glory of Christ. Who, though they haue no substanciall matter to alledge against vs (whereas the Jewes might haue layed against the Apostles, that they had received the law and all these ceremonies from God), yet notwithstanding they are no lesse obstinate in defending their cursed traditions and abominations, then the Jewes were in maintaining their law which they had received from God, glorying and bragging that they sit in the place of Bishops, and that the authority to governe the churches, is committed vnto them. Whereby they would bring vs into bondage, and wrest from vs this article, that we are iustified, not by faith formed and adornd with charitie (as they say), but by faith alone. But we set against them the booke of the Actes. Let them reade this booke, and consider the examples contained in it, and they shall find this to be the summe and the argument

The argu-
ment of the
booke con-

ment thereof, that we are iustified by faith onely in Christ without ^{trainynge the} workes; and that the holy Ghost is giuen by the onely hearing of ^{Actes of the} ^{Apostles} faith at the preaching of the Gospell, and not at the preaching of the law, nor by the workes of the law.

Wherfore thus teach we: O man, although thou fast, giue almes, honour thy parents, obey the Magistrate, &c. yet art thou not iustified thereby. This voice of the law, honour thy parents, or any other else, either heard or fulfilled, doth not iustifie. What then? To heare the voice of the Spouse, to heare the word of faith: This word being heard, doth iustifie. Wherfore? Because it bringeth the holy Ghost which iustifieth a man, & maketh him righteous before God.

Hereby may we see what is the difference betwene y law and the Gospell. The law never bringeth the holy Ghost, but only teacheth what we ought to do: therfore it iustifieth not. But y Gospell bringeth the holy Ghost, because it teacheth what we ought to receive. Therfore the law & the Gospel are two contrary doctrines. To put righteousness therefore in the law, is nothing else but to fight against the Gospell. For Moses with his law is a severe erector, requireth of vs that we should work, and that we should giue: briefly, it requireth and exacteth. Contrariwise the Gospell giueth freely and requireth of vs nothing else, but to hold out our hands, and to take that which is offered. Now, to exact & to giue, to take and to offer are cleane contrary, and cannot stand together. For that which is giuen, I take: but that which I giue, I do not take, but I offer it unto another. Therfore if the Gospell be a gift, it requireth nothing. Contrariwise, the law giueth nothing, but it requireth and straitly exacteth of vs, yea euen impossible things.

The differ-
ence be-
tweene the
law and the
Gospell.

To exact.
To giue
freely.

Of Cornelius in the tenth of the Actes.

Here our aduersaries set against vs the example of Cornelius, Cornelius (say they) was (as Luke witnesseth) a good man, just, and fearing God, which gaue almes to the people, and prayed to God continually: therefore of Congruence he did merite the forgiuenesse of sinnes, and the sending of the holy Ghost. I answer: Cornelius was a Gentile, and this cannot the aduersaries deny: For the words whiche Peter allcadgeth in the 10. Chapter of the ^{AG 10.18.} Actes, do plainly witnesse the same. Ye know (saith he) that it is

Chap.III.

V P O N T H E E P I S T L E

Cornelius a
Gentile is
iustified by
faith.

The law
helpeth not
to righteous-
ness.

How the fa-
thers in the
old Testa-
ment were
holy, &c.

Faith in
Christ to be
revealed, &
now revea-
led and pre-
sent.

vnlawfull for a man that is a Jew, to accompany with one of another nation: but God hath shewed me that I should not call any man polluted or vncleane. He was therefore a Gentile, and not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing vnto him: and yet notwithstanding he was iustified and received the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the Acts: to wit, that the law availeth nothing to righteousness.

Let this suffice then for the defence of the article of iustification, that Cornelius was a Gentile, not circumcised, not keeping v law: therefore he was not iustified by the law, but by v hearing of faith. God iustifieth therfore without the law, & so consequently the law availeth nothing to righteousness. For otherwise God wold haue giuen the holy Ghost to the Jewes onely, which had the law and kept it, and not to the Gentiles which had not the law, and much lesse did accomplish it. But God wrought cleane contrary: for the holy Ghost was giuen to them, that kept not the law: wherefore righteousness cometh not by the law. By this meanes the obiection of the aduersaries which do not understand the true manner of iustification, is answered.

Here agayne the aduersaries obiect against vs, and say: Be it so that Cornelius was a gentile, and did not receive the holy Ghost by the law, yet notwithstanding forasmuch as v text saith plainly, that he was a iust man, fearing God, giuing almes, &c. it may seeme that by these workes he deserued to haue the holy Ghost after wards giuen vnto him. I answer, that Cornelius was a iust and a holy man in the old Testament, because of his faith in Christ which was to come, as all the Fathers Prophets and godly kings were righteous and received secretly the holy Ghost through faith in Christ to come. But these popish Sophisters put no difference betwene faith in Christ to come, and in Christ which is already come. Wherefore if Cornelius had died before Christ was revealed, yet had he not bene damned, because he had the faith of the Fathers, which were saved by faith onely in Christ to come, Acts.15.11. He remaineth then alwaies a Gentile, uncircumcised and without the law, and yet notwithstanding he worshipped the selfe same God whom the fathers worshipped by faith in the Messias to come. But now, because the Messias was already come, necessary it was that it should be shewed vnto him by the Apostle Peter

Peter, that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be revealed, and in Christ now revealed (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now revealed, we cannot be saved by faith in Christ to come, but we must believe that he is already come, hath fulfilled all things, and abolished the law. Therefore necessary it was also that Cornelius should be brought to another beliefe, not that Christ was yet to come, as he did believe before: but that he was already come. So faith giueth place to faith: From faith to faith. Rom. 1.

The popish Schoolemen therefore are deceived, when they say, for the maintenance of their *opus congruum*, or merite before grace, that Cornelius by the naturall and moxall workes of reason, deserued grace and the sending of the holy Ghost. For to be a iust man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For unlesse he did believe in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that Luke giueth unto Cornelius, is this, that he is a righteous man and fearing God: Afterwards he commendeth him for his workes and almes dide. This our aduersaries do not consider, but lay hold onely upon this sentence, that he gaue almes unto the poore: for that seemeth to make for the establishing of their merite of congruence or desert going before grace. But first the person or the trae must be commended, and then the workes and the fruite. Cornelius is a god tree, for he is righteous and feareth God: therefore he bringeth forth good fruite, he gineth almes, he calleth upon God, and these fruits please God because of his faith. Wherefore the Angell commendeth Cornelius for his faith in Christ which was to come, and bringeth him from that faith, to another faith in Christ which was already come, when he saith: Call for Simon whose surname is Peter: He shall tell thee what thou onghest to do, &c. Like as then Cornelius was without the law before Christ was revealed: even so after Christ was revealed, he received neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therefore concludeth strongly: Cornelius was iustified without the law, therefore the law iustifieth not.

Worke of
congruence
or merit be-
fore grace.

The person
must first be
considered,
and then
the worke.

Act. 10. 36.

Naaman the Syrian.

2. Reg. 5 &c Likewise Naaman the Syrian was (no doubt) a god and a godly man, and had a religious and a reverent opinion of God. And although he was a Gentile and belonged not to the kingdom of Moses, which then flourished: yet notwithstanding his flesh was cleansed, and the God of Israel was revealed unto him, and he received the holy Ghost. For thus he saith: Now I know assuredly that there is no other God in all the world, but in Israel. He doth nothing at all, he keepeth not the law, he is not circumcised: but onely he prayeth, that so much of that earth might be giuen unto him, as two Mules should be able to carry away. Moreover, it appeareth that faith was not idle in him. For thus he speaketh to the Prophet Heliceus: Thy servant will henceforth neither offer burnt sacrifice, nor offering to any other God, saving the Lord. But in this thing the Lord be mercifull vnto thy servant, that when my master goeth into the house of Rimmon to worship there, and leaveth on my hand, and I bow my selfe in the house of Rimmon: when I do bow downe (I say) in the house of Rimmon, the Lord be mercifull to thy servant in this point. To whom the Prophet saith, Go in peace. So was he iustified. The Jew hearing this, fretteth for anger, and saith: What? Should the Gentile be iustified without the keeping of the law? Should he be compared with us which are circumcised?

*He feeleth his confi-
dence wounded in being
present at the
dolls service,
and therefore
desireth god
to forgive
him, lest o-
thers by his
example
might fall
to idolatry.

The Gentiles iustified without the law, euen when the law and pollicie of Moses was yet in force.

Job.
Ninivites.

Iona 3. 5.

Therefore God, long before, when the kingdom of Moses was yet standing & flourishing, did shew that he iustifieth men without the law, as indeed he iustified many kings in Egypt and in Babylon: also Job and many other nations of the East. Moreover, Nine a great citie was iustified, and received the promise of God, that it should not be destroyed. By what meanes? Not because it heard & fulfilled the law: but because it believed the word of God which the Prophet Ionas preached. For so saith the Prophet: And the Ninivites believed God, and proclaimed a fast, and put on sackecloth: that is to say, they repented. Our aduersaries do craftily passe over this word Believed, and yet the effect of all together

gather resteth therein. Thou readest not in Ionas : And the *Ninives* received the law of Moses, were circumcised, offered sacrifice, fulfilled the workes of the law : but belieuing the word, they repented in sackcloth and ashes.

This was done before Christ was revealed, when that faith yet reigned, which believed in Christ to come. If then the Gentiles were iustified without the law, & received secretly the holy Ghost, when the law was yet in force, why should the law be required as necessary to righteousness, which by the coming of Christ is now abolished ? Wherefore this is a strong argument, grounded vpon the experience of the Galathians : Received ye the holy Ghost by the works of the law, or by the hearing of faith preached ? For they were compelled to grant that they heard nothing of the holy Ghost, before the preaching of Paul : but when he preached the Gospell, then received they the holy Ghost.

So we also at this day, conuictid by the testimony of our owne conscience, are constrained to confess, that the holy Ghost is not given by the law, but by the hearing of faith. For many heretofore in the Papacy, haue gone about with great labour and study, to keepe the law, the decares of the fathers, and the traditions of the Pope : and some with painefull and continual exercises in watching and praying, did so weary and weaken their bodies, that after wards they were able to do nothing : whereby notwithstanding they gained nothing else, but that they miserably afflicte and tormented themselves. They could never attaine to a quiet conscience, and peace in Christ, but continually doubted of the god will of God towards them. But now, since the Gospell teacheth that the law and workes do not iustifie, but faith alone in Jesus Christ, hereupon followeth a most certaine knowledge and vnderstanding, a most toyfull conscience ,and a true iudgement of every kinde of life , and of all things else whatsoever. The belieuing man may now easily iudge that the Papacy, with all the religious orders and traditions thereof is wicked : which before he could not do. For so great blindnesse reigned in the world, that we thought those workes which men had devised, not onely without the will of God , but also contrary to his commandement, to be much better then those, which the Magistrate, the householder, the child, the servant did at the commandement of God.

Gal. 3.11.

The conscience witnesseth that the holy Ghost is not given by the law, but by the hearing of faith.

The blindness of the Popes kingdome.

Chap. III.

UPON THE EPISTLE

The orders
and kinds
of life ap-
pointed of
God.

The condi-
tion of ser-
vants al-
lowed be-
fore God.

The certain-
tie of true
belieuers.

By what
means the
holy Ghost
is given vn
to vs.

The dispu-
tation of
mans reas.

Indede we ought to haue learned by the word of God, that the religious Ordres of the Papists (which onely they call holy) are wicked, since there is no commandement of God, or testimony in the holy Scriptures as touching the same. Contrariwise, other Ordres of life which haue the word and commandement of God, are holy & ordained of God. But we were then wrapped in such horriblie darkenesse, that we could not truly iudge of any thing. But now, since the cleare light of the Gospell doth appeare, all kinds of life in the world are vnder our iudgement. We may boldly pronounce out of the word of God, þ the condition of servants, which before the world is most vile, is farre more acceptable vnto God then all the religious Ordres of þ Papists. For by his word he commandeth, approueth & adorneth the state of servants, and so doth he not the Ordres of Ponkes, Friars & such other. Therefore this argument grounded vpon experiance, ought to preuaile with vs also. For although many men in the Papacy wrought many and great wozkes, yet could they never be certaine of the will of God towards them, but they were always in doubt: they could never attaine to the knowledge of God, of themselves, of their calling: they never felt the testimony of the spirit in their hearts. But now that the truth of the Gospel appeareth, they are fully instructed by the onely hearing of faith, in all these things.

It is not without cause that I do so largely intreate of these things. For it seemeth to reason but a small matter, that the holy Ghost is received by the onely hearing of faith, & that there is nothing else required of vs, but that we setting apart all our wozks, should give our selues onely to the hearing of the Gospell. Mans hart doth not understand nor belieue þ so great a treasure, namely, the holy Ghost, is giuen by the onely hearing of faith: but reasoneth after this maner: Forgiuenesse of sinnes, deliverance from death, the giuing of the holy Ghost, of righteousness & everlasting life, are great things: therefore if thou wilt obtaine these inestimable benefits, thou must performe some other great and weighty matter. This opinion the diuell doth wel like and approue, and also increaseth the same in the heart. Therefore when reason heareth this: Thou canst do nothing for the obtaining of the forgiuenesse of sinnes, but must onely heare the word of God, by and by it crieth out, and saith: Fie, thou makest too small account of the remission of sinnes, &c. So the inestimable greatness of the gift, is the cause

cause that we cannot beare it: and because this incomparable treasure is freely offered, therefore it is despised.

But this we must needs learne, that forgiuenesse of sinnes, Christ, and the holy Ghost are freely given unto vs at the onely hearing of faith preached, notwithstanding our horrible sinnes & demerites. And we must not wry, how great the thing is that is given, and how vnworthy we are of it (for so shold the greatness of the gift, and our vnworthines terrible vs:) but we must thinke that it pleaseth God freely to give unto vs this unspeakable gift, unto vs (I say) which are vnworthy, as Christ in Luke saith; Ieate not little flocke: for it is your Fathers pleasure to give unto you: Loe, Luk. 12.33. To whom the kingdome of heaven is given.

Here againe foolish reason is offended, and reproueth vs, saying: Where ye teach men to do nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, that see meth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and do no god at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be urged to labour and to exercise themselves unto righteousness, & then shall they obtaine this gift. The selfe same thing the Pelagians in times past obieicted against the Christians. But heare what Paul saith in this place: Ye haue received the holy Ghost: not by your owne labour and trauell, not by the workes of the law, but by the hearing of faith. Briefly, heare what Christ himselfe saith, and what he answereth to Martha, being very carefull and hardly bearing, that her sister Marie, sitting at the feete of Jesus and hearing his word, should leau her to minister alone. Martha, Martha (saith he) thou catest, and art troubled about many things, but one thing is needfull. Marie hath chosen the good part which shall not be taken from her. A man is made a

The obiection of the Pelagians against the Christians,

Luke 10.41.
42.

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Christian by
hearing the
doctrine of
faith.

Wherefore he that will exercise himselfe to righteousness, must first exercise himselfe in hearing the Gospell. Now, when he hath heard and receiued the Gospell, let him give thankes to God with a ioyfull and a glad heart, and afterwards let him exercise himselfe in those god workes which are commanded in the law, so that the law and workes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and boldly chuse and do workes, not hypocriticall, but god workes indeede, such as he knoweth to please God and to be commaunded of him, and contemne all those hypocriticall shadowes of Freewill workes.

Our aduersaries thinke that faith, whereby we receive the holy Ghost, is but a light matter: but how high and hard a matter it is, I my selfe do find by experience, and so do all they which with me do earnestly embrase the same. It is sone said that by the onely hearing of faith, the holy Ghost is received: but it is not so easily heard, laid hold on, beleued and retained, as it is said. Wherefore if thou heare of me that Christ is that Lamb of God sacrificed for thy sinnes, see also that thou heare it effectually. Paul very aptly calleth it the hearing of faith, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beleue, so that the word be not onely my voice, but may be heard of thee, and may enter into thy hart, and be beleued of thee: then is it truly and indeed the hearing of faith, through the which thou receiuest the holy Ghost: which after thou hast once received, thou shalt also mortifie thy flesh.

The hearing
of faith.

The strivings
of the flesh
against the
spirit in the
godly.

To heare
the word of
faith.

The fauful do find by their owne experiance, how gladly they would hold and embrase the word when they heare it, with a full faith, and abandon this opinion of the law and of their owne righteousness: but they feele in their flesh a mighty resistance against the spirit. For reason and the flesh will needes worke together. This saying: Ye must be circumcised and keepe the law, can not be utterly rooted out of our minds, but it sticketh fast in the hearts of all the fauful. There is in the fauful therefore a continuall conflict betwene the hearing of faith and the workes of the law. For the conscience alwaies murmurcth, and thinketh, that this is too easie a way, that by the onely hearing of the word, righteousness, the holy Ghost, and life everlasting is promised vs to vs. But come once to an earnest triall thereof, and then tell me how

how easie a thing it is to heare the word of faith. Indeed he which giueth is great: moreouer, he giueth great things willingly and fraily, and vppraideth no man therewith: but thy capacity is hard, and faith weake, stil striuing against thee, so that thou art not able to receive this gift. But let thy conscience murmure against thee never so much, & let this (Mist) come never so often into thy mind, yet stand fast and hold out, vntil thou ouercome this (Mist). So, as faith increaseth by little and little, that opinion of the righteousnes of the law will diminish. But this cannot be done without great conflicts.

Verse 3. Are ye so foolish, that after ye haue begun in the spirit, ye would now end in the flesh?

This argument being concluded, how that the holy Ghost commeth not by the workes of the law, but by the preaching of faith: he beginneth here to exhort and terrifie them from a double danger or incommoditie. The first is: Are ye so foolish that after ye haue begunne in the spirit, ye would now end in the flesh? The other followeth: Haue ye suffered so great things in vaine? As if he said: Ye began in the spirit: that is, your religion was excellently well begunne. As also a little after he saith: Ye ranne well, &c. To begin in
the spirit. But what haue ye gotten thereby? Forsooth ye wil now end in the flesh.

Paul setteth here the spirit against the flesh. He calleth not the flesh (as before I haue said) fleshly lust, beastly passions, or sensuall appetites: for he intreateth not here of lust and such other fleshly desires: but of forgiuenes of sinnes, of iustifying the conscience, of obtaining righteousnesse before God, of deliuernace from the law, sinne and death: and yet notwithstanding he saith here, that they, forsaking the spirit, do now end in the flesh. Flesh therefore is here taken for the very righteousness & wisdome of the flesh, and the iudgement of reason, which seeketh to be iustified by the law. Whatsoever then is most excellent in man, the same here Paul calleth flesh, as the wisdome of reason, and the righteousness of the law it selfe.

What flesh
signifieth in
this place.

And this place must be well considered, because of the laundrous & cauilling Papists, which wrest the same against vs, saying that we in Poperie began in the spirit, but now, hauing maried

The spirit.
The flesh.

What the
Popul's call
worldly and
carnall.

wines, we end in the flesh. As though a single life, or not to haue a wife, were a spirituall life; and as though it nothing hindred their spirituall life, if a man not contented with one whore, haue many. They are madde men, not vnderstanding what the spirit, or what the flesh is. The spirit is whatsoeuer is done in vs according to the spirit: The flesh, whatsoeuer is done in vs according to the flesh without the spirit. Wherefore all the dnties of a Christian man, as to loue his wife, to bring vp his children, to gouerne his familie, and such like (which vnto them are worldly and carnall) are the frutes of the spirit. These blind buzzards cannot discerne things, which are the god creatures of God, from vices.

Here is also to be noted the maner of speech which the Apostle vseth when he saith: *vt carne consummamini*, speaking in the passionate voice. As if he said: Ye end, yea rather ye are ended in the flesh. For the righteousnesse of the law, which i^uni here calleth the flesh is so farre off from iustifying, that they which after the receiuing of the holy Ghost through the hearing of faith, fall backe againe vnto it, are ended in it, that is to say, are vtterly destroyed. Therefore whosoever teach that the law ought to be fulfilled to this end, that men might be iustified therby, whiles they go about to quiet their consciences, they hurt them, and whiles they would iustifie them, they condemne them.

The doctrin
of the false
Apostles.

Paul hath alwaies a glaunce at the false Apostles: For they still vrged the law, saying: Faith onely in Christ taketh not away sinne, pacifieth not the wrath of God, iustifieth not: therefore if ye will obtaine these benefits, ye must not onely beleue in Christ, but therewith ye must also keepe the law, be circumcised, keepe the feastes, sacrifices, &c. Thus doing ye shall be free from sinne, from the wrath of God, from everlasting death. Yea rather (saith Paul) by the selfe same things ye establish unrighteousnesse, ye prouoke the wrath of God, ye adde sinne to sinne, ye quench the spirit, ye fall alway from grace, and vtterly reject the same, and ye together with your disciples do end in the flesh. This is the first danger, from the which he terrifieth the Galathians, lest if they seeke to be iustified by the law, they lose their spirit, and forgo their god beginnings for a wretched end.

Another
danger,
from the

Verse 4. Haue ye suffered so many things in vain?

The other danger or incommodity is this: Haue ye suffered so many

many things in vaine? As though he would say: Consider, not which Paul
only how well ye began, & how miserably ye haue forsaken your
god beginning and your course well begun: moreouer, that not
only ye haue lost the first frutes of the spirit, being faine againe
into the ministry of sinne and death, and into a dolefull and a mi-
serable bondage of the law: but consider this also, that ye haue suf-
fered much for the Gospels sake, & for the name of Christ: to wit,
the spoyle of your gods, railings and reproches, dangers both
of bodies and liues, &c. All things were in a happy course and great
towardnes with you. Ye taught purely, ye liued holily, and ye en-
dured many evills constantly for the name of Christ. But now all
is lost, as well doctrine as faith, as well doing as suffering, as wel
the spirit as the frutes thereof.

Hereby it appeareth sufficiently what incommodity the righte-
ousnesse of the law and mans owne righteousnesse bringeth: to
wit, that they whiche trust in it, do lose at once unspeakable bene-
fites. Now, what a miserable thing is it, so suddenly to lose such
inestimable glory and assurance of conscience towards God: also
to endure so many great and grievous afflictions, as losse of gods,
wife, children, body and life, and yet notwithstanding to sustaine
all these things in vaine? And out of these two places, much mat-
ter may be gathered to set forth & amplifie at large the godly com-
mendation of the law & mans owne righteousnes, if a man would
stand vpon every parcell by it selfe, and declare what spirit it was
wherewith they began: what, how great, and how many the af-
flictions were whiche they endured for Christs sake. But no elo-
quence can sufficiently set forth these matters: For they are ine-
stimable things whereof Paul here entreateth: to wit, the glory
of God, victory ouer the world, the flesh and the diuell, righteous-
nesse and everlasting life: and on the other side, sinne, desperation,
eternall death and hell. And yet notwithstanding in a moment we
lose all these incomparable gifts, and procure unto our selues these
horrible and endlesse miseries, and all by false teachers, when they
leade vs away from y truth of the Gospel unto false doctrine. And
this do they, not onely verie easily, but also vnder a shew of great
holinesse, bring to passe.

What incon-
modities the
righteous-
nes of the
law, or mans
owne right-
eousnesse
bringeth.

Verse 4. If notwithstanding it be in vaine.

This he addeth as a correction: whereby he mitigateth the re-

The office
of an Apo-
stle.

To end in
the flesh.

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V P O N T H E E P I S T L E

prehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, lest he should terrifie the *Galathians* too much. Although he chide them, yet notwithstanding he alwayes doth it in such sort, that he powzeth in sweete oule withall, lest he should drive them to desperation.

He saith therefore : If notwithstanding it be in vaine. As if he would say : yet I do not take away all hope from you. But if ye would so end in the flesh, that is to say, follow the righteousnes of the law & forsake the spirit, as ye haue begun, then know ye, that all your glory and affiance which ye haue in God, is in vaine, & all your afflictions are bnyz profitable. Indeede I must needes speake somewhat roughly vnto you in this matter : I must be seruent in the defence thereof, and somewhat sharpe in chiding of you, especially the matter being so weighty and constraining me thereunto, lest ye should thinke it to be but a trifle to reiect y doctrine of Paul, and receiue another. Notwithstanding, I will not vterly discourage you, so that ye repent and amend. For sickly and scabbed chil-
dren may not be cast away, but must be tended & cherished more diligently then they which are in health. So that Paul here like a cunning Physician, layeth all the fault in a manner vpon the false Apostles, the autho^rs and only cause of this deadly disease. Contrariwise he handleth the *Galathians* very gently, that by his mildenesse he might heale them. We therefore by the example of Paul, ought in like manner to reprehend the weakie, and so to cure their infirmitie, that in the meane time we leauue not off to cherish and comfort them, lest if we handle them too sharply, they fall into desperation.

Verse 5. He therefore that ministreth to you the spirit, and worketh miracles among you, doth he it through the workes of the law, or by the hearing of faith preached?

Paul ma-
meth often
rehearsall of
the argu-
ment groun-
ded vpon
experience.

This argument grounded vpon the experiance of the *Galathians*, doth so well like the Apostle, that after he hath reproved and terrifiied them, setting before them a double danger, he now repeateth the same againe, and that with a more large amplification, saying: He which ministreth, &c. That is to say : Ye haue not onely received the spirit by the hearing of faith, but whatsoeuer ye haue either knowne or done, it came by the hearing of faith. As though he would say : It was not enough that God gaue you once

once the spirit: but the same God also hath enriched you with the gifts of the spirit, and increased the same in you, to the end that when ye haue once received the spirit, it might alwaies grow and be more and more effectuall in you. Hereby it is plaine, that the Galathians had wrought miracles, or at the least, had shewed such fruits of faith as y^e true Disciples of the Gospel are wont to bring forth. For the Apostle elsewhere sayth: That the kingdome of God is not in word, but in power. Now, this power is not onely to be able to speake of the kingdome of God: but also in very daede to shew, that God through his spirit is effectuall in vs. So, before in the second chapter, he saith of himself: He that was effectual in Peter among the Iewes, was also effectuall in me: He that was mighty by Peter in the Apostleship ouer the circumcision, was also mighty by me towards the Gentiles.

When a preacher then so preacheth, that the word is not fruitless, but effectuall in the hearts of the hearers, that is to say: when faith, hope, loue and patience do follow, then God giueth his spirit and worketh miracles in the hearers. In like manner Paul saith here, That God hath giuen his spirit to the Galathians, and hath wrought miracles among them. As though he would say: God hath not onely brought to passe through my preaching, that ye should beleue: but also that ye should live holily, bring forth many frutes of faith, & suffer many afflictions. Also by the same power of the holy Ghost, of adulterers, of wrathfull, impatient and couetous persons, and of very enemies, ye are become liberall, chaste, gentle, patient, and louers of your neighbours. Whereupon afterwards he giueth testimony of them in the fourth chapter, that they received him as an Angel of God, yea rather as Christ Jesus: and that they loued him so entirely, that they were readie to haue plucked out their owne eyes for him.

Now, to loue thy neighbour so heartily, that thou art readie to bethow thy money, thy gods, thine eyes, and all that thou hast for his saluation, and moreouer to suffer patiently all aduersities & afflictions, these (no doubt) are the effects and frutes of the spirit, and these (saith he) ye received and enjoyed before these false teachers came among you. But ye received them not by the law, but of God, who so ministred unto you, and dayly increased in you his holy spirit, that the Gospele had a most happie course amongst you, in teaching, belieuing, working and suffering. Now, seeing

^{1 Cor. 4.28.}
The king-
dom of God
consisteth
not in
words, but
in power.

The workes
of the holy
Ghost.

ye know these things (being conuictid euē by the testimony of your owne consciences), how cometh it to passe that ye shew not the same frutes that ye did before. that is, that ye teach not truely, that ye believe not faithfully, that ye live not holily, that ye worke not rightly, & that ye suffer not patiently? Finally, who hath so corrupted you, that you beare not so louing affection towards me, as ye did before? that ye receive not Paul now as an Angell of God, nor as Jesus Christ? that ye will not plucke out your eyes to give them vnto me? How cometh it to passe (I say) that this fervent zeale of yours wareth so cold towards me, and that ye now prefferre before me, the false Apostles, which do so miserably seduce you?

In like manner it hapneth vnto vs at this day. When we first preached the Gospell, there were very many that fauoured our doctrine, and had a god and reuered opinion of vs: and after the preaching therof, followed the frutes and effectes of Faith. But what ensued? A sort of light and brainesickhe heads sprang vp, and by and by destroyed all that we had in long time & with much trauell planted before, and also made vs so odious vnto them which before loued vs dearely, and thankfully received our doctrine, that now they hate nothing more than our name. But of this mischiefe the diuell is the authour, working in his members contrary workes, which wholly fight against the workes of the holy Ghost. Therefore saith the Apostle, your experience (*O ye Galatians*) ought to teach you, that these great and excellent vertues proceeded not of the workes of the law: for as ye had them not before the hearing of faith preached: so haue ye them not now, althoough the false Apostles reigne in the middest of you.

We likewise may say at this day to those which haunt them selues to be Gospellers, and to be freed from the tyrannie of the Pope: Haue ye overcome the tyranny of the Pope, and obtained liberty in Christ through the Anabaptistes and such other fantasticall spirtes, or through vs which haue preached faith in Jesus Christ? Here if they will confesse the truth, they must needs say no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happie course, and downe fell the Popes pardons, Purgatorie, bowes, Masses, and such like abominationes, which drew with them the ruine of all Popery. No man could iustly condemne vs:

What hap
pie successe
the Gospell
had when it
was first
preached,

for our doctrine was pure, raising vp and comforting many pore consciences, which had bene long oppressed with mens traditions vnder the Papacy, which was a plaine tyranny, a racking & crucifying of consciences. Many therefore gaue thankes vnto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightily deliuered out of those snares, and this slaughterhouse of consciences. But when these new fond heads sprang vp (who went about by all meanes to worke our discredit) then began our doctrine to be euill thought of: for it was commonly bruted abroade, that the professors thereof disagreed among themselves. Whereat many being greatly offended, fell quite from the truth, putting the Papists in comfort, that we together with our doctrine, shold shortly come to nougat, and by this meanes they shold recover their former dignity and authority againe.

Wherfore like as the false apostles vehemently contended that the Galathians, now iustified by faith in Christ, ought to be circumcised and keape the law of Moles, if they would be deliuered from their sins, and from the wrath of God, and obtaine the holy Ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sins, (for sinne is not taken away by the law, neither is the holy Ghost giuen through it, but onely it worketh wrath, and drueteth men into great terrors:) so at this day these rash heads, which ought to prouide for the safety of the catholike Church, and at once to drue downe all Popery, haue done no good, but much hurt in the Church: they haue not ouerthrowne the Papacy, but haue moze established it.

But if they had (as they began) with a common consent togerher with vs, taught and diligently urged the article of iustification: that is to say, that we are iustified neither by the righteousnes of the law, nor by our owne righteousnesse, but by onely faith in Jesus Christ: doubtles this one article by little and little (as it began) had ouerthrowne the whole Papacy, with all her brotherhoods, pardons, religious orders, reliques, ceremonys, invocation of Saints, Purgatory, Masses, watchings bowes, and infinite other like abominationes. But they leauing off the preaching of faith and true Christian righteousness, haue gone another way to worke, to the great hinderance both of sound doctrine, and of the Churches.

The Pope
dome a ve-
ry slaughter
house of co-
sciences.

The Ana.
baptists the
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seditions,
hindered
much the
course of
the Gospell.
The Ana.
baptists ene-
mies to the
article of iu-
stification.

Chap. III.

UPON THE EPISTLE

Verse 6. As Abraham beleued God, and it was imputed to him for righteousness.

Hitherto Paul reasoneth vpon the experience of the Galathians, and with this argument he vrgeth them vehemently. Ye (saith he) haue beleued, and belieuing haue done miracles, & haue shewed many notable signes: and mozeover ye haue suffered many afflictions, all which things are the effects and operations, not of the law, but of the holy Ghost. This y Galathians were constrained to confess. For they could not deny these things, which were before their eies and manifest to their senses: and therefore this argument grounded vpon their owne experience, is very strong.

Gen.15.6.

Rom.4.3.

How Abraham
was iustified
before God.

Rom.4.19 20
21. &c.

Now he addeth the example of Abraham, and heareth the testimonie of the Scripture. The first is out of Genesis: Abraham beleued God, &c. This place the Apostle here mightily prosecuteth, as also he did in his Epistle to the Romaines: It Abraham (saith he) was iustified by the workes of the law, he hath righteousness and reioycing, but not before God, but before men: For before God there is in him nothing but sinne and wrath. Now, he was iustified before God, not because he did worke, but because he did beleue. For the Scripture saith: Abraham beleued God, and it was imputed to him for righteousness. This place doth Paul there notably set forth and amplifie, as it is most worthy: Abraham (saith he) was not weake in the faith, neither considered he his owne bodie which was now dead, being almost an hundred yeaer old: neither the deadnesse of Saras wombe: Neither did he doubt of the promise of God through vnbelleefe, but was strengthened in the Faith, and gaue glorie to God, being fully assured, that whatsoeuer God had promised, he was able to do. Now, it is not written for him onely, that it was imputed to him for righteousness, but for vs also, &c.

The power
of faith in
nise.

To give glo
rie to God.

Paul by these wordes, Abraham beleued, of faith in God, maketh the chiefeſt worship, the chiefeſt dutie, the chiefeſt obedience, and the chiefeſt ſacrifice. Let him that is a Whetoritian, amplifie this place, and he ſhall ſee that faith is an almighty thing, and that the power thereof is infinite and inefſimable: For it giueth glory unto God, which is the highest ſervice that can be giuen unto him. Now, to give glorie vnto God, is to beleue in him, to count him true, wise, righteous, mercifull, almighty: briefly to acknowledge him

him to be the autho^r and giuer of al goodnes. This reason doth not, Faith giueth
glorie to
God. but faith. That is it which maketh vs divine people, and (as a man would say) it is the creator of a certaine divinity, not in the substance of God, but in vs. For without faith God loseth in vs his glory, wisedome, righteousness, truth and mercie. To conclude, no maiestie or diuinitie remaineth unto God, where faith is not. And the chiefest thing that God requireth of man is, that he give unto him his glory and his divinity: that is to say, that he take him not for an idol, but for God: who regardeth him, heareth him, sheweth mercie unto him, and helpeth him. This being done, God hath his full and perfect diuinitie, that is, he hath whatsoeuer a faithfull heart can attribute unto him. To be able therefore to gine that glory unto God, it is the wisedome of wisedomes, the righteousness of righteousnesses, the religion of religions, and sacrifice of sacrifices. Whereby we may perceiue, what an high and excellent righteousnesse faith is, and so by the contrary, what an horriblie & grieuous sinne infidelity is.

Whosoever then belieueth the word of God, as Abraham did, Righteous
before God is righteous before God, because he hath faith, which giueth glory unto God: that is he giueth to God that which is due to him. For faith saith thus: I belieue thee (O God) when thou speakest. And what saith God? Impossible things, lies, foolish, weake, absurd, abominable, heretical and diuellish things, if ye belieue reason. For what is more absurd, foolish, and impossible, then when God saith to Abraham, that he should haue a sonne of the barren and dead bo^d die of his wife Sarai?

So, if we will follow the iudgement of reason, God setteth forth absurd and impossible things, when he setteth out unto vs the Articles of the Christian faith. Indeue it seemeth to reason an absurd and a foolish thing, that in the Lords Supper is offered unto vs the body and bloud of Christ, that Baptisme is the Lauer of the new birth, and of the renuuing of the holy Ghost, that the dead shall rise in the last day, that Christ the Sonne of God was conceiued and caried in the wombe of the virgine Mary, that he was borne, that he suffered the most reprochful death of the croesse, that he was raised vp againe, that he now sitteth at the right hand of God the Father, & that he hath all power both in heauen & in earth. For this cause Paul calleth the Gospell of Christ crucified, the word of the croesse and foolish preaching, which to the Jewes was offensiu^e, What God
saith, if ye
set farre a-
side, & heat-
ken unto
reason. The iudge-
ment of rea-
son, touching
the articles
of faith.

The Gospel
is the word
of the croesse
1 Cor. 1.18.

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The chiefe
worship of
God.

and to the Gentiles foolish doctrine. Wherefore reason doth not understand that to heare the word of God & to beleue it, is the chiefeſt ſervice that God requireth of vs: but it thinketh that thofe things which it choſeth and doth of a god intent (as they call it) and of her owne deuotion, please God. Therefore when God ſpeaketh, reason iudgeth his word to be heretie and the word of the diuell, for it ſcarmeth unto it, absurd and foolish.

Faith killeth
reſon.

But faith killeth reſon, and killeth that beast which the whole world and all creatures cannot kill. So Abraham killed it by faith in the word of God, whereby ſcide was promised to him of Sara, who was barren and now past child bearing. Unto this word, reſon yielded not ſtraightway in Abraham, but it fought againſt faith in him, iudging it to be an absurd, a foolish, and an imposſible thing, that Sara, who was now not onely 90. yeares old, but also was barren by nature, ſhould bring forth a ſon. Thus faith wretled with reſon in Abraham: but herein faith got the victory, killed and ſacrificed reſon, that moſt cruell and peſilent enemy of God. So all the godly, entring with Abraham into the darkneſſe of faith, do kill reſon, ſaying: Reſon, thou art foolish, thou doest not fauour thofe things which belong unto God: Wherefore ſpeake not againſt me, but hold thy peace: iudge not, but heare the word of God and beleue it. So the godly by Faith kill ſuch a beast as is greater then the whole world, and thereby do offer to God a moſt acceptable ſacrifice and ſervice.

The wret-
ling of faith
with reſon
in Abraham

The ſacri-
fice of Chri-
ſtians.

Reason
Gods ene-
mie.

The com-
mendation
of faith.

And in comparison of this ſacrifice of the faithfull, all the religions of all nations, and all the workes of all Monkes and meritmongers are nothing at all. For by this ſacrifice, firſt (as I ſaid) they kill reſon, a great and mighty enemy of God. For reſon diſpileth God, denyeth his wiſdom, iuſtice, power, truthe, mercie, maiestie and diuinitie. Moreouer, by the ſame ſacrifice they yield glory unto God: that is, they beleue him to be iuſt, god, faithfull, true, &c. they beleue that he can do all things, that all his words are holy, true, lively and effectuall, &c. which is a moſt acceptable obedience unto God. Wherefore there can be no greater or moſe holy religion in the world, nor moze acceptable ſervice unto God, then faith is.

Contrariwise, the Iuſticiaries and ſuch as ſeke righteouſneſſe by their owne workes, lacking faith, do many things. They falſe, they pray, they watch, they lay crosses vpon themſelves. But be-
cause

cause they think to appease the wrath of God and deserve grace by these things, they giue no glory to God, y^e is, they do not iudge him to be mercifull, true, and keepe his promise, &c. but to be an angry Judge, which must be pacified with workes, & by this meanes they despise God, they make him a lyer in all his promises, they deny Christ and all his benefites: to conclude, they thrust God out of his seate, and set themselues in his place. For, they reiecting and despising the word of God, do chuse vnto themselues such a seruice of God, and such workes as God hath not commanded. They imagine that God hath a pleasure therein, and they hope to receiuē a reward of him for the same. Therefore they kill not reason, that mighty enemy of God, but quicken it: and they take from God his maiestie and his diuinitie, and attribute the same vnto their owne works. Wherefore onely faith giueth glory to God, as Paul witnesseth of Abraham. Abraham (saith he) was made strong in the ^{Rom. 4. 20.} faith, and gaue glory to God, being fully assured, that whatsoeuer ^{21-22.} God had promised, he was able to performe, and therefore it was imputed to him for righteousness.

Christian righteousness consisteth in faith of the heart, and Gods imputation. It is not without cause y^e he addeth this sentence out of the 15. chapter of *Genesis*: And it was imputed vnto him for righteousness. For Christian righteousness consisteth in two things, that is to say, in faith of the heart, and in Gods imputation. Faith is indeed a * formall righteousness, and yet this righteousness is not enough: for after faith there remaine yet certaine remnantes of sin in our flesh. This sacrifice of faith began in Abraham, but at the last it was finished in his death. Wherefore the other part of righteousness must needs be added also, to finish the same in vs: that is to say, Gods imputation. For faith giveth not enough to God, because it is imperfect, yea rather our faith is but a little sparke of faith, which beginneth only to render vnto God his true diuinity. We haue received the first fruites of the spirite, but not yet the tenthys. Besides this, reasō is not utterly killed in this life. Which may appeare by our concupisence, wrath, impatience and other fruites of the flesh, and of infidelity yet remaining in vs. Pea, the holiest that liue, haue not yet a full and continuall joy in God, but haue their sundry passions. sometimes sadde, sometimes merrie, as the Scriptures witnesse of the Prophets and Apostles. But such faults are not laid to their charge, because of their Faith in

* Formall
is that
which giveth
perfection
to the thing
whereunto
it is joyned.

The rem-
nantes of sin
in the godly

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Christ, for otherwise no flesh should be saved. We conclude therefore vpon these words: It was imputed to him for righteousness, that righteousness indeede beginneth through Faith, and by the same we haue the first frutes of the spirit: but because Faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousness, but imputation maketh it perfect vnto the day of Christ.

The blind-
nesse of the
Schoolmen.

God accep-
teth our
workes, say
the Papists,
of congru-
ence, that is,
because it is
meete that
God should
reward the-

Rom 8.7.

Reason must
be killed by
faith.

The Popish Sophisters and Scholemen dispute also of imputation, when they speake of the god acceptation of the worke: but besides and cleane contrary to the Scripture: for they wrest it onely to workes. They do not consider the vncleanness and inward poison lurking in the heart, as incredulity, doubting, contemning, and hating of God, which most pernicious and perillous beastes are the fountain and cause of all mischiefe. They consider no more but outward and grosse faults & vnrigheteousnes, which are little rivers proceeding and issuing out of those fountaines. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of duty, but of congruence. Contrariwise we, excluding all workes, do go to the very head of this beast which is called reason, which is the fountain and headspring of all mischiefes. For reason feareth not God, it loueth not God, it trueth not in God, but proudly contemneth him. It is not moued either with his threatnings or his promises. It is not delighted with his words or workes, but it murmureth against him, it is angrie with him, iudgeth and hateth him: to be shor, it is an enemy to God, not giuing him his glory. This pestilent beast (reason I say) being once slaine, all outward and grosse vices should be nothing.

Wherefore we must first and before all things go about by faith, to kill infidelity, the contempt and hating of God, murmuering against his iudgement, his wrath, and all his words and workes: for then do we kill reason, which can be killed by none other meanes but by faith, which in belieueng God giueth vnto him his glory, notwithstanding that he speaketh those things which seeme both foolish, absurd, and impossible to reason: notwithstanding also, that God setteth forth himselfe otherwise the reason is able either to iudge or conceiue, that is to say, after this manner: I will account & pronounce thee as righteous, not for the keeping of the law, not for thy workes & thy merits, but for thy faith in Jesus Christ.

Christ mine only begotten Sonne, who was borne, suffered, was crucified, and died for thy sinnes: and that sinne which remaineth in thee, I will not impute unto thee. If reason then be not killed, and all kinds of religion and seruice of God vnder heauen that are inuented by men to get righteousness before God, be not condemned, the righteousness of faith can take no place.

When reason heareth this, by and by it is offended: it rageth and bittreth all her malice against God, saying: Are then my god workes nothing? Haue I then laboured and borne the burden and heate of the day in vaine? Herof rileth those vprores of nations, of Kings and Princes, against the Lord and against his Christ. For the world neither wil nor can suffer that his wisedome, righteousness, religions and worshippings shoulde be reprooued and condemned. The Pope with all his popish rablement, will not seeme to erre, much lesse will he suffer himselfe to be condemned.

Wherfore let those which giue themselues to the study of the holy Scripture, learne out of this saying: Abraham beleued God, and it was counted to him for righteousness, to set forth truly and rightly this true Christian righteousness after this manner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Jesus Christ: And let them adde this clause as a difference: Which faith and confidence is accounted righteousness for Christs sake. For these two things (as I said before) woxke Christian righteousness: namely, faith in the hart, which is a gift of God, and assuredly belieueth in Christ; and also that God accepteth this imperfect faith for perfect righteousness, for Christs sake, in whom I haue begun to belieue. Because of this faith in Christ, God seeth not my doubting of his good will towards me, my distrust, heauiness of spirit, and other sinnes which are yet in me. For as long as I liue in the flesh, sinne is truly in me. But because I am couered vnder the shadow of Christs wings, as is the chicken vnder the wing of the hen, and dwelle without all feare vnder that most ample and large heauen of the forgiuenesse of sinnes, which is spred ouer me, God couereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherewith I began to lay hold vpon Christ, he accepteth my imperfect righteousness euен for perfect righteousness, and counteth my sinne for no sinne, which notwithstanding is sinne indeede.

Mat 20.18.

Psal. 2.2.

A definition
of the Chi-
stian faith.

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Exod.13.21. So we shroud our selues vnder the couering of Christ's flesh, who is our cloude pillar for the day, and our pillar of fire for the night, lest God should see our sinne. And although we see it, and so the same do feele the terrors of conscience, yet flying vnto Christ our Mediatour and reconciler (through whom we are made perfect) we are sure and safe: For as all things are in him, so through him we haue all things, who also doth supply whatsoeuer is wanting in vs. When we believe this, God winketh at the sinnes and the remnantes of sin yet sticking in our flesh, and so couereth them, as if they were no sinnes. Because (saith he) thou belieuest in my Sonne, although thou haue many sins, yet notwithstanding they shall be forgiuen thee, vntill thou be cleane deliuered from them by death.

Pauls di
uinity.

Christian
righteous-
nesse con-
siste in two
things.

A Christian
is both righ-
teous, and a
sinner.

Let Christians learne with all diligence to vnderstand this article of Christian righteousnesse. And to this end let them reade Paul, and reade him againe both often and with great diligence, & let them compare the first with the last: vna let them compare Paul wholly and fully with himselfe: then shall they finde it to be true, that Christian righteousness consisteth in these two things: namely in faith which giueth glory vnto God, and in Gods imputation. For Faith is weake (as I haue sayd) and therfore Gods imputation must needs be ioyned withall, that is to say, that God wil not lay to our charge the remnant of sinne, that he will not punish it, nor condonne vs for it: but will couer it and will freely forgive it, as though it were nothing at all: not for our sake, neither for our worthines & works, but for Jesus Christ's sake, in whō we believe.

Thus a Christian man is both righteous and a sinner, holy and prophane, an enemy of God and yet a child of God. These contraries no Sophister wil admit, for they know not the true maner of iustification. And this was the cause why they constrained men to worke well so long, vntill they should feele in themselves no sinne at all. Whereby they gaue occasion to many (which, stryving with all their endeour to be perfectly righteous, could not attaine therunto) to become stark mad: Nea, an infinite number also of those which were the authours of this diuelish opinion, at the houre of death were driven vnto desperation. Which thing had happened vnto me also, if Christ had not mercifully looked vpon me, and deliuered me out of this errour.

Contrarwaise, we teach and comfort the afflicted sinner after
this

this maner: Brother, it is not possible for thee to become so righteous in this life, that thou shouldest feele no sinne at all, that thy bodie should be cleare like the Sunne, without spot or blemish: but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I haue and feele sinne in me? I answer: In that thou doest feale and acknowledge thy sin, it is a good token: give thankes vnto God, and despaire not. It is one step of health, when the sick man doth acknowledge and confess his infirmitie. But how shall I be deliu-
An obiecti-
on.
 red from sinne? Runne to Christ the Phisition, which healeth them that are broken in heart, and saueth sinners. Follow not the iudgement of reason, which telleth thee, that he is angrie with sinners: but kill reason and belieue in Christ. If thou belieue, thou art righteous, because thou giuest glorie vnto God, that he is Almighty, mercifull, true, &c. thou iustifiest and praisest God. To be briese, thou yeeldest vnto him his diuinitie, and whatsoeuer els belongeth vnto him: And the sinne which remaineth in the, is not layd to thy charge, but is pardoned for Christs sake in whom thou believest, who is perfectly iust: whose righteousness is thy righteousness, and thy sinne is his sinne.

Here we see that every Christian is an high Priest: For first he offereth vp and killeth his owne reason, and the wisedome of the flesh: Then he giueth glory to God, that he is righteous, true, patient, pitifull and mercifull. And this is that dayly sacrifice of the new Testament which must be offered euening and morning. The euening sacrifice is to kill reason: the morning sacrifice is to glorifie God. Thus a Christian dayly and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellency and dignitie of this Christian sacrifice.

This is therefore a strange and a wonderfull definition of Christian righteousness, that it is the imputation of God for righteousness, or unto righteousness, because of our faith in Christ, or for Christs sake. When the popish Scholemen heare this definition, they laugh at it. For they imagine that righteousness is a certaine qualitie powred into the soule, and afterwards spread into all the parts of man. They cannot put away the vaine imaginations of reason, which leacheth that a right iudgement, and a god will, or a god intent is true righteousness. This unspeakable gift there-

Christians
be Priests.

The dayly
sacrifice of
the new te-
stament.

Christian
righteous-
ness.

What the
Papists call
righteous-
ness.

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soe excelleth all reason, that God doth account and acknowledgeth
him for righteous without workes, which embraceth his sonne by
faith alone, who was sent into the world, was borne, suffered, and
was crucified for vs.

This matter, as touching the wordes, is easie (to wit, that righ-
teousnesse is not essentially in vs, as the Papists reason out of A-
ristotle, but without vs in the grace of God only and in his imputa-
tion: and that there is no essentiall substance of righteousness in vs
besides that weake faith or first fruites of faith, whereby we haue
begun to apprehend Christ, and yet sin in the meane time remai-
neth verily in vs:) but in very deed it is no small or light matter,
but weightie and of great importance. For Christ which was gi-
uen for vs, and whom we apprehend by faith, hath done no small
thing for vs, but (as Paul sayd before:) He hath loued vs and gi-
uen himselfe in very deed for vs: He was made accursed for vs, &c.
And this is no vaine speculation, that Christ was delivered for
my sinnes, and was made accursed for me, that I might be deliue-
red from everlasting death. Wherefore to apprehend that Sonne
by faith, and with the heart to beleue in him, giuen vnto vs and
for vs of God, causeth that God doth account that faith, although
it be vnperfect, for perfect righteousness.

And here we are altogether in another world farre from reason,
where we dispute not what we ought to do, or with what workes
we may deserue grace and forgiuenesse of sinnes: but we are in a
matter of most high and heauenly dignitie, where we do heare
this gospel or glad tidings, that Christ died for vs, and that we be-
lieuing this, are counted righteous, though sins notwithstanding
do remaine in vs, and that great sinnes. So our Sauour Christ
also defineth the righteousness of faith. The father (saith he) loueth
you. Wherefore doth he loue you? Not because ye were Pharisees,
unreproueable in the righteousness of the law, circumcised, doing
good workes, fasting, &c. but because I haue chosen you out of the
world, and ye haue done nothing, but that ye haue loued me and
believed that I came out from the father. This obiect (1) being sent
from the father into the world, pleased you. And because you haue
apprehended and embraced this obiect, therefore the father loueth
you, and therefore ye please him. And yet notwithstanding in ano-
ther place he calleth them euill, and commandeth them to aske for
giuenes of their sinnes. These two things are quite contrarie: to
wit,

Gal. 3.10.

Gal. 3.13.

* A child is
borne vnto
vs, a Sonne
is ginen
vnto vs.
8.2.9.6.

The right-
eousnesse of
faith defined
out of the 15
chapter of S.
Johns Gospell.

* Christ is
called our
obiect, be-
cause the
eye of our
faith is di-
rected vnto
him.

wit, that a Christian is righteous and beloved of God, and yet notwithstanding he is a sinner. For God cannot denie his owne nature, that is, he must needs hate sinne and sinners: and this he doth of necessitie, for otherwise he shoulde be unrighteous and loue sin. How then can these two ^{*Contrary sayings.} contradictions stand together? I am a sinner, and most worthy of Gods wrath and indignation: and yet the father loueth me: Here nothing commeth betwene, but onely Christ the Mediator. The father (saith he) doeth not therefore loue you because ye are worthy of loue, but because ye haue loued me, and haue beleued that I came out from him.

*Job. 16. 27.
Job. 17. 8.*

Thus a Christian man abideth in true humilitie, feeling sinne in him effectually, and confessing himselfe to be worthy of wrath, the judgement of God, and everlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth unto Christ, and in him he listeth vp himselfe against this feeling of Gods wrath and judgement, and belieueth that, not onely the remants of sinne are not imputed vnto him, but that also he is loued of the father, not for his owne sake, but for Christs sake, whom the father loueth.

A holy and
a Christian
pride.

Hereby now we may see, how faith iustifieth without weare, and yet notwithstanding, how imputation of righteousness is also necessarie. Sinnen do remaine in vs, which God utterly hateth. Therefore it is necessary that we should haue imputation of righteousness, which we obtaine through Christ and for Christs sake, who is giuen vnto vs and received of vs by faith. In the meane time as long as we liue here, we are caried and nourished in the bosome of the mercie and long sufferance of God, vntill the bovie of sinne be abolished, and we raised vp as new creatures in that great day. Then shall there be new heauens and a new earth, in which righteousness shall dwell. In the meane while vnder this heauen sin and wicked men do dwelle, and the godly also haue sinne dwelling in them. For this cause Paul Rom. 7. complaineth of sinne which remaineth in the Saints: yet notwithstanding he saith afterwards in the 8. chapter: That there is no damnation to them which are in Christ Iesu. Now, how shall these things so contrarie ^{Impetration of righteousness.} and repugnant, be reconciled together, that sinne in vs is no sinne: that he which is damnable shall not be condemned: that he which is rejected shall not be rejected: That he which is worthy of the wrath of God and everlasting damnation, shall not be punished?

Things
which are
contrary in
themselves,
are reconciled
in Christ,

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*1. Tim. 1. 5.
Rom. 3. 1.*

The onely reconciler hereof is the Mediatour betwene God and man, euen the man Jesus Christ, as Paul saith: There is no condemnation to them which are in Christ Iesu.

Verse 7. Know ye therefore that they which are of Faith, the same are the children of Abraham.

Rom. 9. 7. 8.

The disputa-
tion of Paul
against the
Iewes.

Act. 9. 15.

This is the generall argument and whole disputation of Paul against the Iewes, that they which beleue, are the children of Abraham, and not they which are borne of his flesh and his blood. This disputation Paul vehemently prosecuteth in this place, and in the 4. and 9. chapter to the Rom. For this was the greatest confidence and glorie of the Iewes: We are the seede and children of Abraham. He was circumcised and kept the law: therefore if we will be the true children of Abraham, we must follow our father, &c. It was (no doubt) an excellent glorie and dignitie, to be the seed of Abraham. For no man could denie but that God spake to the seed and of the seed of Abraham. But this prerogatiue nothing profited the unbelieveing Iewes. By reason whereof Paul, especially in this place, mightily striueth against this argument, and wresteth from the Iewes this strong affiance in themselues. And this could he, as the elect vessell of Christ, do aboue all other. For if we at the beginning shoulde haue disputed with the Iewes without Paul, peraduenture we shoulde haue preuailed very little against them.

By what
meanes A-
braham was
justified.
*Gen. 12. 1.
Gen. 17. 24.
Gen. 22. 1. 3.*

So then Paule reasoneth against the Iewes which stood so proudly in this opinion, that they were the children of Abraham, saying: We are the seed of Abraham. Well, what then? Abraham was circumcised and kept the law: we do the same. All this I graunt: But will ye therefore looke to be iustified and saued? Nay not so. But let vs come to the Patriarke Abraham himselfe, and let vs see by what meanes he was iustified and saued. Doubtles, not for his excellent vertues and holy warkes: not because he forsooke his countrey, kinred, and fathers house: not because he was circumcised and obserued the law: not because he was about to offer vp in sacrifice at the commaundement of God, his sonne Isaac, in whom he had the promise of posterite: but because he beleued. Wherefore he was not iustified by any other meanes then by faith alone. If ye then will be iustified by the law, much more ought Abraham your father to be iustified by the law. But Abraham could not otherwise

therwise be iustified, nor receive forgiuenesse of sinnes and the ho-
ly Ghost, then by faith alone. Since this is true by the testimonie
of the Scripture, why stand ye so much vpon circumcision and the
law, contending that ye haue righteousnes and saluation thereby,
when as Abraham himselfe, your father, your fountaine and head-
spring, of whom ye do so much glorie, was iustified and sauued
without these by faith alone? What can be said against this argu-
ment?

Paul therefore concludeth with this sentence: They which are
of Faith, are the children of Abraham, that corporall birth or car-
nall seed maketh not the childdren of Abraham before God. As
though he would say: There is none before God accounted as the
child of this Abraham (who is the seruant of God, whom God
hath chosen and made righteous by faith) through carnall genera-
tion: but such childdren must be giuen him before God, as he was a
father. But he was a father of faith, was iustified and pleased God,
not because he could beget childdren after the flesh, not because he
had circumcision and the law, but because he beleued in God. He
therefore that will be a child of the believing Abraham, must also
himselfe beleue, or else he is not a child of the elect, the beloved
and the iustified Abraham, but onely of the begetting Abraham,
which is nothing else but a man conceiued, borne, and wrapt in
sin, without the forgiuenesse of sins, without faith, without the ho-
ly Ghost, as another man is, and therefore condemned. Such also
are the childdren carnally begotten of him, hauing nothing in them
like vnto their father, but flesh and bloud, sin and death: therefore
these are also damned. This glorious boasting then; we are the seed
of Abraham, is to no purppose.

The carnall
begetting
doth not
make vs the
children of
Abraham.

The believ-
ing and the
begetting
Abraham.

What man-
ner ones the
carnall chil-
dren of A-
braham are.
Job 8.38.33.

This argument Paul setteth out plainly in the 9. to the Ro-
manes by two examples of the holy Scripture. The first is of Is-
mael and Isaac, which were both the seed and naturall childdren of
Abraham, and yet notwithstanding Isemael (which was begotten of
Abraham, as Isaac was, yea and shold also haue bene the first be-
gotten, if carnal generation had had any prerogative, or could haue
made childdren to Abraham) is shut out, & yet the Scripture saith:
In Isaac shall thy seede be called. The second is of Esau and Jacob,
who when they were as yet in their mothers womb, and had done
neither god nor euill, it was said: The elder shall serve the yon-
ger. I haue loued Jacob, and Esau haue I hated. Therefore it is

The first ex-
ample, of Is-
mael and
Isaac.

The second
example, of
Esau and
Jacob.

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plaine, that they which are of faith, are the children of Abraham.

This word
Faith signifi-
eth in the
Hebrew
tongue,
truth.
Gen. 15.5.

Habac. 2.4.

Faith.

Faith thin-
keth rightly
of God.

Truth and
faith signific
both one
thing.

1. Job. 2.2.

But some will here obiect (as the Jewes do, and certaine cauilling spirits at this day) saying that this word Faith in the Hebrew signifieth truth, and therfore we do not rightly apply it: And moreover, that this place out of Gen. 15. speaketh of a corporall thing, namely of the promise of posteritie, and therefore is not well applied of Paul to faith in Christ, but ought simply to be understood of the faith of Abraham, whereby he beleuued according to the promise of God, that he should haue seed: and hereby they would proue that the arguments and allegations of Paul do conclude nothing. In like maner they may cauill also, that the place which Paul a little after alleageth out of Habacuc, speaketh of faith as touching the full accomplishing of the whole vision, and not of faith onely in Christ, for the which Paul alleageth it. Likewise they may wrest all the 11. cha. to the Hebrewes, which speaketh of faith and the exaxamples of faith. By these things such vaine gloriuous and arrogant spirits do hunt for praise, and seeke to be counted wise and learned, where they least of all deserue it. But because of the simple and ignorant, we will briefly answer to their cauillations.

To the first I answe thus, that faith is nothing else, but the truth of the heart: that is to say, a true and a right opinion of the heart as touching God. Now, faith onely thinketh and iudgeth rightly of God, and not reason. And then doth a man think rightly of God, when he beleueth his word. But when he will measure God without the word, and beleue him according to the wisdom of reason, he hath no right opinion of God in his heart, and therfore he cannot think or judge of him as he shoulde do. As for example: when a Monke imagineth that his coule, his shauen crowne, and his vowes do please God, and that grace and everlasting life is giuen unto him for the same, he hath no true opinion of God, but false and full of impiety. Truth therefore is faith it selfe, which iudgeth rightly of God, namely that God regardeth not our woxes and righteousness, because we are vncleane: but that he will haue mercie vpon vs, looke vpon vs, accept vs, iustifie vs, and sauе vs, if we beleue in his Sonne, whom he hath sent to be a sacrifice for the sinnes of the whole world. This is a true opinion of God, and in very ded nothing else but faith it selfe. I cannot comprehend nor be fully assured by reason, that I am received into Gods fauour

for Christ's sake: but I heare this to be pronounced by the Gospell, and I lay hold vpon it by faith.

To the second cavillation I answer, that Paule doeth rightly alleage the place out of the fifteenth of Genesis, applying it to faith in Christ. For with faith alwayes must be ioyned a certaine assurance of Gods mercie. Now, this assurance comprehendeth a faithfull trust of remission of sinnes for Christ's sake. For it is impossible that thy conscience should looke for any thing at Gods hand, except first it be assured, that God is mercifull unto thee for Christ's sake.

Therefore all the promises are to be referred to that first promise concerning Christ: The seede of the woman shall bruse the serpents head. So did all the Prophets both vnderstand it and teach it. By this we may see that the faith of our fathers in the old Testament, and ours now in the new is all one, although they differ as touching their outward obiects. Which thing Peter witnesseth in the Actes when he saith: which neither we nor our fathers were able to beare. But we beleue through the grace of our Lord Iesus Christ to be sau'd euen as they did. And Paul saith:

Our fathers did all drinke of that spirituall rocke that followed them, 1 Cor. 10.4: which rocke was Christ. And Christ himselfe saith: Abraham rejoyced to see my day, and he saw it and was glad. Notwithstan^d 10.8.56.

ding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. Abraham in his time was iustified by faith in Christ to come, but if he liued at this day, he would be iustified by faith in Christ now reuealed and present: Like as I haue said before of Cornelius, who at the first belieued in Christ to come, but being instructed by Peter, he beleued that Christ was alreadie come. Therefore the diversitie of times never changeth faith, nor the holy Ghost, nor the gifts thereof.

For there hath bene, is, and euer shall be one mind, one iudge, The faith of
ment and vnderstanding concerning Christ, as well in the ancient the fathers
fathers, as in the faithfull which are at this day, and shall come one.
hereafter. So we haue as well Christ to come and beleue in him,
as the fathers in the old Testament had. For we looke for him to
come againe in the last day with glorie, to iudge both the quick and
the dead, whom now we beleue to be come alreadie for our salua-
tion. Therefore this allegation of Paul offendeth none but those
blind and ignorant canillers.

Paul therefore (as I haue said) rightly alleageth that place out

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of Genesis, of faith in Christ, when he speaketh of the faith of Abraham. For all the promises past, were contained in Christ to come. Therefore as well Abraham and the other fathers, as also we, are made righteous by faith in Christ: They by faith in him then to come, we by faith in him now present. For we entreat now of the nature and maner of iustification, which is all one both in them and in vs, whether it be in Christ to be reuealed, or in Christ now reuealed and present. It is enough therefore that Paul sheweth, that the law iustifieth not, but only faith, whether it be in Christ to come, or in Christ alreadie come.

To some Christ is come, to some he is not yet come.

At this day also Christ to some is present, to other some he is to come. To all beleuvers he is present: to the vnbelauers he is not yet come, neither doth he profit them any thing at all: but if they heare the Gospell, and beleue that he is present vnto them, he iustifieth and saueth them.

Verse 7. Ye know therefore that they which are of Faith, the same are the children of Abraham.

Who are the children of Abraham.

Abraham a father both of the Jewes and the Gentiles.

*Gen. 17.4.
Rom. 4.17.*

The children of Abraham are not of the flesh, but of faith.

Abraham begetting & belieuing.

As if he would say: Ye know by this example of Abraham, and by the plaine testimonie of the Scripture, that they are the children of Abraham which are of faith, whether they be Jewes or Gentiles, without any respect either vnto the law, or vnto works, or to the carnal generation of the fathers. For not by the law, but by the righteousnesse of faith, the promise was made vnto Abraham, that he shoulde be heire of the world: that is to say, that in his seed all the nations of the earth shoulde be blessed, & that he shoulde be called the father of nations. And lest the Jewes shoulde fally interprete this word Nations, applying it vnto themselves alone, the Scripture preuenteth this, and saith not onely, a father of nations: but a father of many nations haue I made thee. Therefore Abraham is not onely the father of the Jewes, but also of the Gentiles.

Hereby we may plainly see that the children of Abraham are not the children of the flesh, but the children of faith, as Paul *Rom. 4.4.* declareth: Who is the father of vs all (as it is written: I haue made thee a father of many nations) euuen before God whom he did belieue: So that Paul maketh two Abrahams, a begetting and a belieuing Abraham. Abraham hath children and is a father of many nations. Where: before God, where he belieueth; not before the world where he begetteth.

For in the world he is the child of Adam and a sinner, or (which is more) he is a worker of the righteousness of the law, living after the rule of reason, that is, after the maner of men: but this pertaineth nothing to the believng Abraham.

This example therefore of Abraham wrappeth in it the holy Scripture it selfe, which saith that we are counted righteous by faith. Wherefore this is a strong and a mightie argument two maner of wayes, both by the example of Abraham, and also by the authoritie of the Scripture.

Verse 8. For the Scripture foreseeing that God would iustifie the Gentiles through faith:

These things pertaine to the former argument. As if he should say: Ye Jewes do glorie in the law aboue measure: ye highly commend Moses because God spake vnto him in the bush, &c: As the Jewes do proudly brag against vs, (as I haue my selfe at sundrie times heard) saying: ye Christians haue Apostles, ye haue a Pope and ye haue Bishops: but we Jewes haue Patriarkes, Prophets, yea we haue God himselfe, who spake vnto vs in the bush, in *Sina* where he gaue vnto vs the law, and in the temple, &c. Such a glorie and such an excellent testimonie alleage ye for your selues against vs, if ye can. To this answereth Paul the Apostle of the Gentiles: This your proud bragging and boasting is to no purpose: For the Scripture preuented it, and soresaw long before the law, that the Gentiles should not be iustified by the law, but by the blessing of Abrahams seed, which was promised vnto him (as Paul saith afterwards) 430. yeares before the law was giuen. Now, the law being giuen so many yeares after, could not hinder or abolish this promise of the blessing made vnto Abraham, but it hath continued firme, and shall continue for euer. What can the Jewes answer to this?

This argument grounded vpon the certaintie of time, is very strong. The promise of blessing is giuen vnto Abraham 430. yeares before the people of Israel received the law. For it is said to Abraham: Because thou hast beleued God and hast giuen glory vnto him, therfore thou shalt be a *father of many nations. There Abraham by the promise of God is appointed a father of many nations, and the inheritance of the world for his posterity and issue after him, is giuen vnto him before the law was published. Why

An argument
grounded v-
pon the cer-
taintie of
time.

*Gen. 17.5.

do ye then say, O ye Galathians, that ye obtaine forgiuenesse of sinnes, and are become children, and do receive the inheritance through the law, which followed a long time, that is to say, 430. yeares after the promiser

The error
of the false
apostles.

Gen. 15.6.

Gen. 17.10.

Abraham
was iustified
before Cir-
cumcision:
and 430.
yeares be-
fore the law

Thus the false Apostles did aduance the law and the glorie thereof. But the promise made vnto Abraham 430. yeares before the law was giuen, they neglected and despised, and would in no wise know that Abraham (of whom they gloried notwithstanding as the father of their whole nation) being yet vncircumcised, and living so many ages before the law, was made righteous by no other meanes then by faith onely, as the Scripture most plainly witnesseth: Abraham beleueed God, and it was counted to him for righteousness. Afterwards, when he was now accounted righteous because of his faith, the Scripture maketh mention of circumcision in the seventeenth of Genesis, where it saith: This is my couenant which ye shall keepe betweene me and you, &c. With this argument Paule mightily conuinceth the false apostles, and sheweth plainly that Abraham was iustified by faith onely, both without and before circumcision, and also 430. yeares before the law. This selfe same argument he handleth in the fourth chapter to the Romanes: to wit, that righteousness was imputed to Abraham before circumcision, and that he was righteous being yet vncircumcised: much more then he was righteous before the law.

Therefore (saith Paul) the Scripture did well prouide against this your glorious bragging of the righteousness of the law and workes. When? before circumcision and before the law. For the law was giuen 430. yeares after the promise, whereas Abraham was not onely iustified without the law and before the law, but was also dead and buried: and his righteousness without the law did not onely flourish vntill the law, but also shall flourish euen to the end of the world. If then the father of the whole Jewish nation was made righteous without the law and before the law, much more are the children made righteous by the same meanes that their father was. Therefore righteousness comineth by faith one, and not by the law.

Verse 8. Preached the Gospell before vnto Abraham, saying: In thee shall all the Gentiles be blessed.

The Jewes do not onely lightly passe ouer, but also do deride
and

and with their wicked gloses do corrupt these excellent & notable sentences : Abraham beleueed God, &c. I haue appointed thee a father, &c. and such like, which highly commend faith and containe promises of spirituall things. For they are blind & hard harted, and therfore they see not that these places do intreate of faith towards God, and of righteousness before God. With like malice also they handle this notable place of the spirituall blessing : In thee all the nations of the earth shalbe blessed. For (say they) to blesse signifieth nothing else but to praise, to pray for prosperitie, and to be gloriouse in the sight of the world. After this maner the Jew (say they) which is borne of the seed of Abraham, is blessed : and the proselite or stranger which worshippeth the God of the Jewes and ioyneth himselfe unto them, is also blessed. Therfore they thinke that blessing is nothing else but praise & glorie in this world, in that a man may glorie and vaunt that he is of the stocke and family of Abraham. But this is to corrupt and pervert the sentences of the Scriptures, and not to expound them. By these words, Abraham beleueed, Paul defineth and setteth before our eyes a spirituall Abraham, faithfull, righteous, and having the promise of God: an Abraham (I say) which is not in errour, and in the old flesh: which is not borne of Adam, but of the holy Ghost. And of this Abraham renued by faith and regenerate by the holy Ghost, speaketh the Scripture, & pronounceth of him, that he shold be a father of many nations: Also that all the Gentiles shold be giuen vnto him for an inheritance, when it saith : In thee shall all the nations of the earth be blessed. This Paul vehemently urgeth by the authozitie of the Scripture, which saith. Gen. 15. Abraham beleueed God, &c.

The Scripture then attributeth no righteousness to Abraham, but in that he belieueth, and it speaketh of such an Abraham, as he is accounted before God. Such sentences therefore of the Scripture do set forth vnto vs a new Abraham, which is separate from the carnall mariage and bed, and from the carnall generation, and make him such a one as he is before God, that is to say, belieuing and iustified through faith, to whom now God maketh this promise because of his faith : Thou shalt be a father of many nations. Againe : In thee shall all the nations of the earth be blessed, And this is the meaning of Paule, where he sheweth how the Scripture preuenteth the vaine presumption and prouid bragges of the Jewes as touching the law. For the inheritance of the

The Jewes
corrupt the
sentences of
the scripture

*Gen. 12. 3.
Act. 3. 25.*

What the
Jewes call
the blessing.

The new
Abraham.

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Gentiles was giuen vnto Abraham, not by the law and circumcission, but long before the same, by the onely righteousnesse of faith.

It is a great
glorie to be
of Abrahams
seede.

Therefore, whereas the Jewes will be counted and called blessed, because they are the children and seed of Abraham, it is nothing else but a vaineglorious brag. It is (no doubt) a great prerogative and glorie before the world, to be borne of Abrahams seede, as Paul sheweth, Rom. 9. but not so before God. Wherefore the Jewes do wickedly peruerit this place concerning the blessing, in applying it onely to a carnall blessing, and do great iniurie to the Scripture, which speaketh most manifestly of the spirituall blessing before God, and neither can nor ought otherwise to be vnderstood. This is then the true meaning of this place: In thee shall be blessed. In which thee? In thee Abraham belieuing, or in thy faith, or in Christ (thy seed) to come, in whom thou belieuest: All the nations of the earth (I say) shalbe blessed, that is, all the nations shalbe thy blessed children, euen like as thou art blessed, as it is written: So shall thy seede be.

Gen. 15.5.

Abrahams
faith & ours
all one.

We must
marke dili-
gently what
is set out to
vs in the
promises.

Gen. 15.1.
Gen. 12.3.
Gen. 15.5.

Heresof it followeth that the blessing and faith of Abraham is the same that ours is: that Abrahams Christ is our Christ: that Christ died aswell for the sinnes of Abraham, as for vs. Abraham which saw my day and reioyced. Ioh. 8. Wherefore all sound but one and the same thing. We may not suffer this word Blessing to be corrupted. The Jewes looke but through a veile into the Scripture, and therefore they vnderstand not what, or whereof the promise is which was made to the fathers: Which we notwithstanding ought to consider aboue all things. So shall we see that God speaketh to Abraham the Patriarke, not of the law nor of things to be done, but of things to be beleued: that is to say, that God speakeh vnto him of promises which are apprehended by faith. Now, what doth Abraham? He beleueth those promises. And what doth God to that belieuing Abraham? He imputeth faith vnto him for righteousness, and addeth further many moe promises, as: I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seed be. These are invincible arguments, against the which nothing can be said, if the places of the holy Scripture be throughtly considered.

Verse 9. So then they which are of faith, are blessed with faithfull Abraham.

All

All the weight and force hereof lieth in these words: with faithfull Abraham. For he putteth a plaine difference betwene Abraham and Abraham, of one and the selfe same person making two. As if he said: There is a working, and there is a belieuing Abraham. With the working Abraham we have nothing to do. For if he be iustified by workes, he hath to reioyce, but not with God. Let the Jewes glorie as much as they will, of that begetting Abraham, which is a worker, is circumcised, and kēpeth the law: but we glorie of the faithfull Abraham, of whom the Scripture saith, that he receiuued the blessing of righteousnesse through his faith, not onely for himselfe, but also for all those which beleue as he did: And so the world was promised to Abraham, because he beleueued: therefore all the world is blessed, that is to say, receiueth imputation of righteousness, if it beleue as Abraham did.

Wherefore the blessing is nothing else but the promise of the Gospell. And that all nations are blessed, is as much to say, as all nations shall heare the blessing, that is, the promise of God shall be preached and published by the Gospell among all nations. And out of this place the Prophets haue drawne many prophesies by a spirituall understanding. As *Psal. 2.* Aske of me and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. And againe, *Psal. 19.* Their voice hath gone through all the earth. Briefly, all the prophesies of the kingdome of Christ, and of the publishing of the Gospel throughout all the world, haue sprung out of this place: In thee shall all the nations of the earth be blessed. Wherefore, to say that the nations are blessed, is nothing else, but that righteousness is freely giuen vnto them, or that they are counted righteous before God, not by the law, but by the hearing of faith: For Abraham was not iustified by any other meanes then by hearing the word of promise, of blessing, & of grace. Wherefore, like as Abraham obtained imputation of righteousness by the hearing of faith: euен so did all the Gentiles obtaine and yet do obtaine the same. For the same word that was first declared vnto Abraham, was also afterward published to all the Gentiles.

Hereby then we see that to blesse signifieth nothing else (but as I layd before) to preach and teach the word of the Gospell, to confess Christ, and to spread abroad the knowledge of him among all the Gentiles. And this is the Priestly office and continuall sacrifice of the Church in the new Testament, which distributeth this

A working
and a belie-
uing Abra-
ham.

That all na-
tions are
blessed.

The Pro-
phets dili-
gently wey-
ed the pro-
mises made
vnto the fa-
thers.

The priestly
office of the
Church of
Christ.

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blessing by preaching and by ministering of the Sacraments, by comforting the broken hearted, by distributing the word of grace, which Abraham had, and which was also his blessing: which when he believed, he received the blessing. So we also believing the same,

The blessing
is spirituall,
and not cor-
porall, as the
Iewes
dreame.

are blessed. And this blessing is a great glorie, not before the world, but before God. For we have heard that our sinnes are forgiven vs, and that we are accepted of God, that God is our father, and that we are his children, with whom he will not be angrie, but will deliuer vs from sinne, from death and all euils, and will giue vnto vs righteousness, life and eternall saluation. Of this blessing (as I haue sayd) do the Prophets preach in every place, who did not so coldly consider those promises made vnto the fathers, as the wicked Iewes did, and as the Popish Schoolemen and Sectaries do at this day, but did reade them and wey them with great diligence, and also drew out of those promises whatsoeuer they prophecie concerning Christ or his kingdome. So the prophecie of Hoseas

Hos. 13.14.

13. chapter: I will redeeme them from the power of the graue: I will deliuer them from death: O death, I wil be thy death: O graue, I will be thy destruction, and such like places of the other Prophets, did all spring out of these promises, in the which God promised to the fathers the bruising of the Serpents head and the blessing of all nations.

Gen. 3.15.

Moreover, if the nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousness, saluation and everlasting life, not for their workes, but for their faith in Christ. Wherefore that place of Genesis the 12. chapter: In thee shall all the nations be blessed, speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousness, which is availeable before God, and redeemeth from the curse of sinne, and from all those euils that do accompanie sin.

Gen. 12.9.

Now, this blessing is received onely by faith. For the text saith plainly: Abraham believed, and it was accounted vnto him for righteousness. Wherefore it is a mere spirituall blessing, and there is no blessing indeed, but this: which although it be accursed in the world (as indeed it is) yet is it availeable before God. This place therefore is of great force, that they which are of faith, are become partakers of this promise of the blessing made vnto the believing Abraham. And by this meanes Paul preventeth the cavillation

The blessing
is received
onely by
faith.

of

of the Jewes, which brag of a begetting and a working Abraham
and iust before men, and not of a belieuing Abraham.

Now, like as the Jewes do glorie onely of a working Abraham, even so the Pope setteth out onely a working Christ, or rather an example of Christ. He that will liue godly (saith he) must walke as Christ hath walked, according to his owne saying in the 13. of John: I haue giuen you an example, that you should do even as I haue done to you. We denie not but that the faithfull ought to follow the example of Christ, and to worke well: but we say that they are not iustified thereby before God. And Paul doeth not here reason what we ought to do, but by what meanes we are made righteous. In this matter we must set nothing before our eyes, but Jesus Christ dying for our sinnes, and rising againe for our righteousness, and him must we apprehend by faith, as a gift, not as an example. This reason understandeth not, and therefore as the Jewes follow a working and not a belieuing Abraham, even so the Papists and all that seeke righteousnesse by workes, do behold and apprehend, not a iustifying, but a working Christ, and by this meanes they swarue from Christ, from righteousnesse and saluation. And like as the Jewes which were saued, ought to follow the belieuing Abraham: so we also, if we will be deliuered from our sinnes and be saued, must take hold of the iustifying and saving Christ, whom Abraham himselfe also by faith did apprehend, and through him was blessed.

It was indeed a great glorie, that Abraham received circumcision at the commaundement of God, that he was endued with excellent vertues, that he obeyed God in all things: as it is also a great praise and felicitie to follow the example of Christ working, to loue thy neighbour, to do good to them that hurt thee, to pray for thine enemies, patiently to beare the ingratitude of those which render euill for god: but all this availeth nothing to righteousnesse before God. The excellent deeds and vertues of Abraham were not the cause that he was counted righteous before God: So likewise the imitation and following of the example of Christ, doth not make vs righteous before God. For, to make vs righteous before God, there is a farre more excellent price required, which is neither the righteousnesse of man, nor yet of the law. Here we must haue Christ, to blesse vs and sauue vs, like as Abraham had him for his Blesser and Sauour.

The Pope setteth Christ forth as an example, and not as a gift.
Ioh. 13. 12.

In the matter of iustification we must consider the benefite, and not the example of Christ.

It is good to follow the example of Christ: but iustification cometh not thereby.

How: Not by workes, but by faith. Wherefore, as there is great difference betweene the beleevung & working Abraham: so is there great difference betweene Christ blessing and redeeming, & Christ working and giving example. Now, Paul speaketh here of Christ redēming and Abraham beleevung, and not of Christ giving example, or of Abraham working. Therefore he addeth purposely, and that with great behenencie: They which are of faith, are blessed with faithfull Abraham.

The faithful
Abraham
must be se-
parate from
the working
Abraham.

Wherefore we must separate the beleevung and the working Abraham as farre asunder, as there is distance betwirt heaven and earth. A man beleevung in Christ, is altogether a diuine person, the child of God, the inheritour of the world, a conquerour of sinne, death, the world and the diuell: therefore he cannot be praised and magnified inough. Let vs not suffer this faithfull Abraham to lie hid in his graue, as he is hid from the Jewes: but let vs highly extoll and magnifie him: and let vs fill both heaven and earth with his name: so that in respect of this faithfull Abraham, we see nothing at all in the working Abraham. So; when we speake of this faithfull Abraham, we are in heaven. But afterwards, doing those things which the working Abraham did, which were carnall and earthly, and not diuine and heauenly (but in as much as they were giuen unto him of God) we are among men in earth. The beleevung Abraham therefore filleth both heaven and earth. So every Christian through his faith filleth heaven and earth, so that besides it, he ought to behold nothing.

One contra-
rie prooved
by compa-
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his contra-
rie: As all
nations are
blessed
through
faith: there-
fore with-
out faith, all
are accursed

Now, by these words, shall be blessed, Paul gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared together. And it is a point of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word blessing importeth also the contrarie, that is to say, malediction. For when the Scripture saith, that all nations which are of faith, are blessed with faithfull Abraham, it followeth necessarily, that all, as well Jewes as Gentiles, are accursed without faith, or without this faithfull Abraham. For the promise of blessing was giuen to Abraham, that in him all nations should be blessed. There is no blessing then to be looked for, but onely in the promise made unto Abraham, now published by the Gospell throughout the whole world. Therefore, whatsoever is without that blessing, is accursed.

And

And this Paul sheweth plainly when he saith.

Verse 10. For as many as are of the workes of the law, are accursed.

Here ye see that the curse is as it were a fload, swallowing vp whatsoeuer is without Abraham: that is to say, without faith, and the promise of the blessing of Abraham. Now, if the law it selfe giuen by Moses at the commandement of God, maketh them subiect to the curse which are vnder it, much more shall the lawes and traditions so do, which are devised by man. He therefore that will auoide the curse, must lay hold vpon the promise of blessing, or vpon the faith of Abraham, or else he shall remaine vnder the curse. Upon this place therefore (shall be blessed in thee) it followeth, that all nations, whether they were before Abraham, in his time, or after him, are accursed, and shall abide vnder the curse for ever, vntille they be blessed in the faith of Abraham, vnto whom the promise of the blessing was giuen to be published by his sed, throught out the whose world.

To know these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: and mozeouer they teach vs to separate the righteousnesse of faith from the righteousnes of the flesh, or ciuill righteousness. For we must note that Paul is here in hand, not with a matter of policie, but with a diuine & a spirituall matter, lest any mad braine should cavill, and say that he curseth and condemneth politick lawes and Magistrates. Here all the Sophisters and Popish Schoolemen are dumbe and can say nothing. Wherefore the Readers must be admonished that in this place there is nothing handled as touching ciuill lawes, manners, or matters politicall (which are the ordinances of God and godly things, and the Scripture elsewhere approueth and commendeth the same,) but of a spirituall righteousness, by the which we are iustified before God, and are called the children of God in the kingdom of heauen. To be briefe, there is nothing handled here concerning the bodily life, but concerning euerlasting life, where no blessing is to be hoped for, or righteousness to be sought either throught the law, or traditions, or whatsoeuer can be named in this life, besides the promise of Abrahams blessing. Let ciuill lawes and ordinances abide in their place and order: let the Magistrate make never so god and excellent lawes: yet notwithstanding they deliuere

The law bringeth all men vnder the curse, which are without faith.

The righteousnesse of faith, and ciuill righteousness.

Ciuill lawes & ordinances are good and of God.

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no man from the curse of Gods law. The kingdome of Babylon ob-
dained of God, and by him committed vnto Kings, had excellent
lawes, and all nations were commanded to obey them: notwithstanding
this obedience of the lawes did not save it from the curse
of the law of God. In like manner we obey the lawes of Princes
and Magistrates, but we are not therefore righteous before God:
for here we are in another matter.

The righteousnesse of
faith and ci-
uill rightee-
ousnesse are
easily con-
founded. It is not without cause that I do so diligently teach and repeate
this distinction: for the knowledge thereof is very necessary. Al-
beit there are few that marke it or understand it indeede. Againe,
the confounding and mingling together of the heauenly and ciuill
righteousnes, is very easie. In the ciuil righteousness we must haue
regard to law & workes: but in the spirituall, diuine and heauenly
righteousnes, we must vtterly reject all lawes and workes, & set
the onely promise and blessing before our eyes, whiche layeth before
vs Christ the ginner of this blessing and grace, and our onely Sau-
our. So that this spirituall righteousness, secluding the law and all
workes, loketh onely vnto the grace and blessing which is given
by Christ, as it was promised to Abraham, and of him beleueed.

The blessing
must be re-
cieued by
faith, and
not by the
law.

Hereby we may plainly see, that this argument is invincible.
For if we must hope to receive this blessing by Christ alone, then
it must needs follow on the contrary, that it is not received by the
law. For the blessing was giuen to faithfull Abraham before the
law and without the law. Now, like as Abraham beleueed in Christ
which was to come, the ginner of the blessing: so and by the same
faith, we beleue in Christ which is come and present, and so are
we now iustified by faith, as Abraham was then iustified by faith.
They therefore which are vnder the law, are not blessed, but re-
maine vnder the curse.

How the ad-
uersaries
peruert and
laundre our
words.

This the Pope and his proud Prelats do not beleue, nor can
beleue, neither can they abide this doctrine. Yet must we not hold
our peace, but must confesse the truthe and say, that the Papacie is
accursed: yea all the lawes and ciuill ordinances of the Emperour
are accursed: For according to Paul, whatsoeuer is without the
promise and faith of Abraham, is accursed. When our aduersaries
heare this, by and by they peruert and laundre our words, as
though we taught that the Magistrates shold not be honoured,
but that we raise vp seditions against the Emperour, that we con-
demne all lawes, that we ouerthrow & destroy commonweales, &c.

But

But they do vs great wrong. For we put a difference betwene the corporall and the spirituall blessing, and we say that the Emperour is blessed with a corporall blessing. For, to haue a kingdonie, lawes and ciuill ordinances, to haue a wife, children, house and lands, is a blessing. For all these things are the god creatures and gifts of God. But we are not deliuered from the euerlasting curse by this corporall blessing, which is but temporall and must haue an end. Therefore we condemne not lawes, neither do we stirre vp sedition against the Emperour: but we teach that he must be obeyed, that he must be feared, reverenced and honoured, but yet ciuilly. But when we speake of the blessing after the maner of Divines, then we say boldly with Paul, that all things which are without the faith and promise of Abraham, are accursed and abide vnder that euerlasting curse of God. For there we must looke for another life after this, and another blessing after this corporall blessing.

To conclude, we say that all corporall things are the god creatures of God. Therefore (as I haue said) to haue wife, Children, gods, to haue politicke lawes and ordinances, are the god blessings of God in their place: that is to say, they are temporall blessings belonging to this life. But these blessings the Justiciaries and Law-workers of all ages, as the Jewes, Papists, Sectaries, and such like, do confound and mingle together. For they put no difference betwene corporall and spirituall things. Therefore they say: We haue a law, and this law is god, holy and righteous: therefore we are iustified through it. Who denyeth but that the law is god, holy and righteous? But yet it is also the law of malediction, of sinne, of wrath, and of death. Wherefore we make here a distinction betwene the corporall and spiritual blessing, and say, that God hath a double blessing: one corporall for this life, and another spirituall for y euerlasting life. Therefore to haue riches, children, and such like, we say it is a blessing, but in his degree, that is to say, in this life present. But as touching life euerlasting, it is not enough to haue corporall blessings: for the very wicked do therein abound most of all. It is not sufficient that we haue ciuill righteousnesse or the righteousnesse of the law: for therein also the wicked do specially flourish. These things God distributeth in the world freely, and bestoweth them both vpon the god and bad, like as he suffereth the sunne to rise both vpon the god and

The corpo-
rall blessing
deliuereth
v^t not from
sinnes.

Corporall
things are
the good
creatures
of God.

The law of
sinne, wrath
and death.

Corporall
blessings
are to be se-
parate from
spirituall
blessings.

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V P O N T H E E P I S T L E

God bestow
eth his gifts
both vpon
the good
and euill.

the euill, and sendeth raine vpon the righteous and vnrigheteous: for he is liberall vnto all. And to him it is a small matter to put all creatures vnder the fæte of the wicked. The Creature is subiect to vanitie, not of his owne will. Rom.8. They therefore which haue but onely these corporall blessings, are not the chidzen of God, blessed before God spiritually, as was Abraham: but they are vnder the curse, as Paul here saith: Whosoever is vnder the workes of the law, is vnder the curse.

Paul might haue said by a generall proposition: Whatsoever is without faith, is vnder the curse. He saith not so, but he taketh that which besides faith is the best, the greatest and most excellent among all corporall blessings of the world: to wit, the law of God. The law (saith he) indeede is holy and givien of God: notwithstanding it doth nothing else but make all men subiect to the curse, and keepe them vnder the same. Now, if the law of God do bring men vnder the curse, much more may the same be said of inferiour lawes and blessings. And that it may be plainly vnderstood what Paul calleth it to be vnder the curse, he declareth by this testimony of the Scripture, saying:

Deut. 27.26. *Verse 10.* For it is written: Cursed is every man that continueth not in all things which are written in the booke of the law, to do them.

Paul goeth about to proue by this testimonie taken out of the 27. of Deuteronomie, that all men which are vnder the law, or vnder the workes of the law, are accursed, or vnder the curse: that is to say, vnder sinne, the wrath of God, and euerlasting death. For he speaketh not (as I haue said before) of a corporall, but of a spirituall curse, which must needs be the curse of euerlasting death and hell. And this is a wonderfull maner of prouing.

Paul proo-
ueth the af-
firmative
sentence by
the nega-
tive. For Paul proueth this affirmative sentence, which he borroweth out of Moses: Whosoever are of the workes of the law, are vnder the curse: by this negative: Cursed is every one that abideth not in all things, &c. Now, these two sentences of Paul and Moses seeme cleane contrary. Paul saith: whosoever shall do the workes of the law, is accursed. Moses saith: whosoever shall not do the workes of the law, are accursed. How shal these two sayings be reconciled together: or else, (which is more) how shall the one be proved by the other? Indeede no man can well vnderstand this place,

vnlesse

vnlesse he also know and understand the article of Justification.

Paul (no doubt) being among the Galathians, had before more largely entreated of this matter: for else they could not haue vnderstod it, seeing he doth here but touch it by the way. But because they had heard him declare the same vnto them before, they being now againe put in mind thereof, do call it to remembrance. And these two sentences are not repugnant, but do very well agree. We also do teach in like manner: That the hearers of the law are not righteous before God, but the doers of the law shall be iustified. Rom. 2. And contrariwise: They that are of the workes of the law, are vnder the curse. For the article of Justification teacheth, that whatsoeuer is without the faith of Abraham, is accursed. And yet notwithstanding the righteousnesse of the law must be fulfilled in vs. Rom. 8. To a man that is ignorant of the doctrine of faith, these two sentences seeme to be quite contrary.

First of all therefore, we must marke well whereupon Paul entreateth in this place, whereabout he goeth, and how he looketh into Moses. He is here (as before I haue often said) in a spirituall matter, separated from policie and from all lawes, and he looketh into Moses with other eyes then the hypocrites and false Apostles do, and expoundeth the law spiritually. Wherefore the whole effect of the matter consisteth in this word [to do]. Now, to do the law, is not onely to do it outwardly, but to do it truly and perfectly. There be two sorte then of doers of the law: The first are they which are of the workes of the law, against whom Paul inueneth throughout all this Epistle. The other sorte are they which are of faith, of whom we will speake hereafter. Now, to be of the law, or of the workes of the law, and to be of faith, are quite contrary, yea euen as contrary as God and the diuell, sinne and righteousnesse, death and life. For they are of the law, which would be iustified by the law. They are of faith, which do assuredly trust that they are iustified through mercie alone for Christ's sake. He which saith that righteousness is of faith, curseth & condemneth the righteousness of works. Contrariwise, he which saith that righteousness is of the law, curseth and condemneth the righteousness of faith. Therefore they are altogether contrary the one to the other.

He that considereth this, shall easily vnderstand, that to obserue the law, is not to do that which is commanded in the law in outward shew onely (as the hypocrites imagine) but in spirit; that is

Sentences
in the Scrip-
tures some-
time seeme
to be con-
trario.

Two maner
of doers of
the law.

To be of
the law.
To be of
faith.

To do the
law.

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A doer of
the law ac-
cording to
the Papists.

* These be
the workes
preparato-
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Papists call
them, going
before iusti-
fication, as
the efficient
cause thereof.

The errour
and impiety
of the iusti-
ficiaries.

to say, truly and perfectly. But wheres shall we find him that will so accomplish the law? Let vs see him and we will praise him. Here our aduersaries haue their answer ready, saying: The doers of the law shall be iustified, *Rom. 2.* Very well. But let vs first define who be these doers of the law. They call him a doer of the law, which doth the workes of the law, and so by those workes * going before, is made righteous. This is not to do the law according to Paul: for (as I haue said) to be of the workes of the law, and to be of faith, are contrary things. Therefore to seeke to be iustified by the workes of the law, is to deny the righteousness of faith. Wherefore these Justiciaries and Law workers, when they do the law, euen in so doing denie the righteousness of faith, and sinne against the first, the second, and third commandements, yea euen against the whole law. For God commandeth that we shold worship him in faith, and in the feare of his Name. On the contrary, they make righteousness of workes, without faith and against faith: therefore in that they do the law, they do cleane contrary to the law, and sinne most deadly. For they denie the righteousness of God, his mercie and his promises: they denie Christ with all his benefites, and in their heart they stablish, not the righteousness of the law (which they understand not, and much lesse do it:) but a māre fantaste and an idoll of the law. Therefore we must needes say, that not onely in doing of the law they do it not, but also they sinne, and deny the diuine Maiesly in all his promises. And to this end the law was not giuen.

Rom. 10.3. Wherefore, they, not vnderstanding the law, abuse the law, and as Paul saith: They being ignorant of the righteousness of God, and seeking to stablish their owne righteousness, haue not submitted themselves to the righteousness of God. *Rom. 10.* For they are blind, and know not how they ought to iudge of faith and of the promises, and therefore without all vnderstanding they rush into the Scripture, taking hold but of one part thereof: to wit, the law, and this they imagine that they are able to fulfill by workes. But this is a very dreame, a bewitching and illusion of the heart: and that righteousness of the law, which they thinke they do fulfill, is nothing else in very dede, but Idolatrie and blasphemie against God. Therefore it cannot be but they must needes abide vnder the curse.

It is impossible therefore that we shold do the law in such sort

as they imagine, and much lesse that we should be iustified thereby. This thing first the law it selfe testifieth, which hath a cleane contrary effect: For it increaseth sin, it worketh wrath, it accuseth, it terrifieth and condemneth. How then should it iustifie? Moreover, the promise also sheweth the very same thing. For it was said vnto Abraham: In thee shall all the nations of the earth be blessed. *Gen. 12.* There is no blessing therefore but in the promise of Abraham: and if thou be without that promise, thou art vnder the curse. If thou be vnder the curse, thou fulfillest not the law, because thou art vnder sin, the diuell, and everlasting death: all which do assuredly follow the curse. To conclude. If righteousness should come by the law, then should the promise of God be in vaine, and in vaine should he poure out his blessing in so great abundance. Therefore when God saw that we could not fulfill the law, he provided for this long before the law, and promised the blessing to Abraham, saying: In thee shall all the nations of the earth be blessed. And so hath he testified that all the nations should be blessed, not by the law, but through the promise made vnto Abraham. They therefore that lay hold on the law, and seeke to be iustified thereby, despising the promise, are accursed.

Wherefore [to do] is first of all to beleue, and so through faith to perferme the law. We must first receive the holy Ghost, where with we being lightened and made new creatures, begin to do the law, that is to say, to loue God and our neighbour. But the holy Ghost is not received through the law (for they which are vnder the law, as Paul saith, are vnder the curse:) but by the hearing of faith, that is to say, through the promise. We must be blessed onely with Abraham in the promise made vnto him, and in his faith. Therefore before all things, we must heare and receive the promise, which setteth out Christ, and offereth him to al beleeuers: and when they haue taken hold vpon him by faith, the holy Ghost is givien vnto them for his sake. Then do they loue God and their neighbour, then do they god workes, then do they carrie the crosse patiently. This is to do the law indeede: otherwise the law remaneth alwaies vndone. Wherefore, if thou wilt define truly and plainly what it is to do the law, it is nothing else, but to beleue in Jesus Christ, and when the holy Ghost is received through faith in Christ, to worke those things which are commanded in the law: and otherwise we are not able to perferme the law. For the Scrip-

*The effect
of the law.*

*To fulfill the
law.*

*How the
law is ob-
served.*

Chap. III.

V P O N T H E E P I S T L E

To do the
law.

ture saith, that there is no blessing without the promise, no not in the law. It is impossible therefore to accomplish the law without the promise.

A doer of
the law.

There is not one therefore to be found in all the world, vnto whom this name and title, to be called a doer of the law, appertaineth, without the promise of the Gospell. Wherefore this word [doer of the law] is a fained terme, which no man understandeth vntesse he be without and abusse the law in the blessing and faith of Abraham. So that the true doer of the law is he, who receiuing the holy Ghost through faith in Christ, beginneth to loue God and to do god vnto his neighbour. So that this word [to do the law] must comprehend faith also which maketh the tree, and when the tree is made, then follow the frutes, The tree must be first, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterward bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but meere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer, which is made through faith in Christ, workes will follow. For the doer must needs be before the things which are done, and not the things which are done, before the doer.

The godly
are not
made righ-
teous by do-
ing righ-te-
ous things,
&c.

Rom. 3. 13.

The doer then is not so called of the things that are done, but of the things that are to be done. For Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ, they do righteous things. In politicke matters it cometh so to passe, that the doer or worker is made of the things which are wrought, as a man in playing the Carpenter becometh a Carpenter: but in divine matters the workers are not made of the workes going before, but the persons made and framed already by faith which is in Christ, are now become doers and workers. Of such speaketh Paul when he saith: The doers of the law shall be iustified, that is, shall be counted righteous.

The doctrin
of the Sophi-
sters and
Schoolmen.

Now, the very Sophisters and Schollemen are compelled to confess, and so they teach also, that a morall worke outwardly done, if it be not done with a pure heart, a god will, and true intent, it is but hypocriste. And hereof cometh the proverbe among the Germanes: Such a cowle couereth many a knaue. For the vilest and the wickedest knaue in the world may countersait the same workes that a godly man worketh by faith. Iudas did the same workes

that

that the other Apostles did. What fault was there in the works of Iudas, seeing he did the selfesame workes that the other Apostles did? Here marke what the popish Sophister answereth out of his morall Philosophie. Although he did the selfe same workes (saith he) which the other Apostles did, notwithstanding, because the person was reprobate, and the judgement of reason peruerse, therfore his workes were hypocriticall and not true, as were the works of the other Apostles, how like soever they seemed to be in outward shew. Wherefore they themselves are constrained to grant that in politike and externall matters, works do not iustifie, vnlesse there be ioyned withall an vpright heart, wil and judgement. How much more are they compelled to confesse the same in spirituall matters, where, before all things, there must be a knowledge of God, and faith which may purifie the heart: They walke therefore in works and in the righteousnes of the law, as Iudas did in the works of the Apostles: not vnderstanding what they say or what they affirme: And although Paul saith plainly every where that the law iustifieth not, but causeth wrath, vttereth sinne, reuealeth the indignation and judgement of God, and threatneth everlasting death: yet notwithstanding, reading these things they see them not, muchlesse do they vnderstand them. Therefore they deserue not to be called hypocrites, but visours and shadowes of disguised hypocrits, most miserably bewitched, in that they dreame that they are iustified by the workes of the law. Wherefore (as I haue said) this word doer of the law [as they define it, is an imagined terme, a very monster, and no where to be found.

Wherefore, when Paul proueth this place, Whosoever are of Gal. 3.

the workes of the law are vnder the curse, by this sentence of Moses: Cursed is every one that abideth not in all that is written in this booke, he proueth not one contrary by another, as at the first sight it may appeare, but he proueth it rightly and in due order. For Moses meaneth and teacheth the selfe same thing that Paul doth,

when he saith: Cursed is every one that doeth not all, &c.

But no man doth them: therefore whosoever are of the workes of the law, keepe not the law. If they keepe it not, they are vnder the curse. But seeing there be two sorte of men that are doers of the law (as before I haue said,) that is to say, true doers and hypocrites, the true doers must be separated from the hypocrites. The true doers of the law are they which through faith are the god

Iudas did
the same
workes that
the other A-
postles did.

In policie
the worke is
not iudged
to be good,
except it be
done with a
good mind:
much more
in Diuinitie.

The effects
of the law.

Paul doth
not proue
one contrarie
by another.

True doers
of the law.

tree before the fruit, doers and workers before the works. Of these speaketh Moses also: and except they be such, they are under the curse. But the hypocrites are not of this sort: for they thinke to obtaine righteousness by works, and by them to make the person just and acceptable. For thus they dreame: We that are sinners and unrighteous, will be made righteous. How shall that be? By godly works. Therefore they do even like as a foolish builder, which goeth about of the rousie to make the foundation, of the frutes to make the tree. For when they seeke to be iustified by works, of the works they would make the worker, which is directly against Moses, which maketh such a worker subject to the curse, as well as Paul doth. Therefore whiles they go about to do the law, they not onely do it not, but also deny (as I haue said) the first commandement, the promises of God, the promised blessing of Abraham, they renounce Faith, and they go about to make themselues blessed by their owne works: that is to say, to iustifie themselues, to deliuer themselues from sinne and death, to ouercome the diuell, and violently to lay hold upon the kingdome of heauen. And this is plainly to renounce God, and to set themselues in the place of God. For all these are the works of the divine Maiestie alone, and not of any creature either in heauen or in earth.

The error
and impiety
of hypocrites

Hereupon Paul was able easily to foreshew out of the first commandement, the abominations that were to come, which Antichrist should bring into the Church. For all they which teach that any other worship is necessary to saluation, then that which God requireth of vs by the first commandement, which is the feare of God, Faith and the loue of God, are plaine Antichrists, and set themselves in the place of God. That such should come, Christ himselfe foretold, when he saith, Matth. 24. Many shall come in my name, saying: I am Christ. So we also at this day may boldly and easly pronounce, that whosoever seeketh righteousness by works without faith, denieth God and maketh himselfe God. For thus he thinketh: If I do this worke, I shall be righteous, I shall be a conquerour of sinne, death, the diuell, the wrath of God, and of hell, and shall obtaine life everlasting. And what is this else (I pray you) but to challenge that worke unto himselfe which doth belong to God alone, and to shew indeede that he himselfe is God? Wherefore it is an easie matter for vs to prophesie,

The worship
of the first
commande-
ment.

Mat. 24. 5.

and

and most certainly to iudge of all those which are without faith, that they are not onely Idolaters, but very Infidels, which denie God, and set themselves in the place of God. Upon the same ground Peter also propheteith when he saith: There shall bee amongst you false teachers, which priuily shall bring in damnable heresies, and shall denie the Lord, &c. and make merchandise of the people.

And in the old Testament all the prophesies against Idolatrie sp;ang out of the first commandement. For all the wicked Kings and Prophets, with all the unfaithfull people, did nothing else but that which the Pope and all hypocrites alwaies do. They, contening the first commandement and worship appointed of God, and despising the promise of Abrahams seed, even that seed in whom all nations should be blessed and sanctified, ordained a wicked worship cleane contrary to the word of God, and said: With this worship will we serue God and set out his praise, which hath brought us out of the land of Egypt. So Ieroboam made two golden calves and said: Behold thy gods, O Israel, which brought thee out of the land of Egypt. This he said of the true God which had redemeed Israel, and yet both he and all his people were Idolaters: For they worshipped God contrary to the first commandement. They onely regarded the worke: which being done, they counted themselves righteous before God. And what was this else, but to deny God himselfe, whom they confessed with their mouth, and said that he had brought them out of the land of Egypt? Paul speaketh of such Idolaters when he saith: They confess that they know God, but in their deeds they denie him.

Wherefore all hypocrites and Idolaters go about to do those works, which properly pertaine to the divine Majestic, and belong to Christ onely and alone. Indeede they say not in plaine words, I am God, I am Christ, and yet in very deed they proudly chalenge unto themselves the Diuinitie and office of Christ, and therefore it is as much in effect as if they said: I am Christ, I am a Saviour, not onely of my selfe, but also of others. This the Monkes haue not onely taught, but also haue made the whole world to beleue: to wit, that they are able, not onely to make themselves righteous through their hypocritical holiness, but also others unto whom they communicate the same: whereas notwithstanding it is the proper and onely office of Christ to iustifie the sinner.

The Idola-
tric of the
Iewes.

The two gol-
den calves
of Ieroboam.

Exodus 32:4

Hypocrites
go about
to do that
thing which
belongeth
onely to
Christ.

Chap. III.

UPON THE EPISTLE

The Pope chalengeth a diuinitie or divine power aswell as God him selfe.

The vse of the doctrine of faith.

The Pope is Antichrist.

Mat. 24.5.

*2 Thes. 2. 4.
Mat. 24.15.
Mar. 13.14.
Dan. 9.27.*

What a mischievous thing hypocrite is.

Every meritmonger is both the matter and the worker, or the work and the workeman.

To seeke righteousness by the law.

The true doers of the law.

The Pope in like manner, by publishing and spreading his diuinitie throughort the whole world, hath denied and utterly buried the office and Diuinitie of Christ.

It is expedient that these things should be well taught and well weighed, for therby we may learne to iudge of the whole Christian doctrine, and the life of man: also to confirme mens consciences: to understand all prophesies and all the holy Scriptures, and rightly to iudge of all other things. He that knoweth all these things rightly, may certainly iudge that the Pope is Antichrist, because he teacheth a far other manner of worship, then the first table setteth out. He may perfectly know and understand, what it is to denie God, to denie Christ, and what Christ meaneth when he saith: Many shall come in my name, saying, I am Christ: What it is to be against God, and to be lifted vp aboue all that is called God, or that is worshipped: What it signifieth, that Antichrist sitteth in the temple of God, shewing himselfe as God: What it is, to see the abomination of desolation standing in the holy place, &c.

Now hereof spring all these mischieves, that this cursed hypocrite wil not be made righteous by the divine blessing, nor created anew of God the Creator. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needs be altogether an agent, and work those things which she should suffer God to work in her and receive of him. Therefore she maketh her selfe a creator, and a iustifier through her owne works, despising the blessing promised and given to Abraham and to his belieuing children: So that every hypocrite is both the matter and the worker (although this be against Philosophie, for one and the selfesame thing cannot worke vpon it selfe:) the matter, because he is a sinner: the worker, because he putteth on a cowle, or choseth some other worke through the which he hopeth to deserue grace, and to saue himselfe and others: therefore he is both the creature and the creator. No man therefore can expresse with words, how execrable and horrible it is, to seeke righteousness in the law by workes, without the blessing. For it is the abomination standing in the holy place which denieth God, and setteth vp the creature in the place of the Creator.

The doers of the law therefore are not the hypocrites, obseruing the law outwardly: but the true belieuers, who receiving the holy Ghost, do accomplish the law, that is to say, they loue God & their neighbour,

neighbour, &c. So that a true doer of the law, is to be vnderstod, not in respect of the workes which he worketh, but in respect of the person now regenerate by faith. For according to the Gospel, they that are made righteous do righteous things, but according to philosophy it is not so: but contrariwise, they that do righteous things are made iust and righteous. Therefore we being iustified by faith do good works, through the which (as it is said 2. Pet. 1.) our calling and election is confirmed, and from day to day is made more sure. But because we haue now onely the first fruites of the spirit, and haue not as yet the tenths, and the remnantes of sinne do still remaine in vs: therefore we do not the law perfectly. But this imperfection is not imputed vnto vs which do beleue in Christ, who was promised to Abraham, and hath blessed vs. For we are nourished and tenderly cherished in the meane season for Christ's sake, in þ lap of Gods long sufferance. We are that wounded man, which fell into the hands of þeues, whose wounds the Samaritan bound vp, pouzing in oyle and wine, and afterwards laying him vpon his beast, he brought him into the Inne, and made prouision for him, and departing, commended him to the host, saying: Take care of him. And thus we in the meane time are cherished as it were in an Inne, vntill the Lord put to his hand the second time (as Esay saith) Esa. 49.11.12. that he may deliuer vs.

The holy
do not the
law per-
fectedly.

Luke 10.30.
31.32.33.

Wherfore the sentence of Moses: Cursed is every one that abideth not in all the things that are written in this booke, is not contrary to Paul, who pronounceth all them to be accursed, which are of the workes of the law. For Moses requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For David saith: Lord enter not into judgement with thy servant, for no flesh is righteous in thy sight. And Paul saith: For what I would, that do I not: but what I hate, that do I. Wherfore Moses together with Paul doth necessarily dñe us to Christ, through whom we are made doers of the law, and are not accounted guiltie of any transgression. How so? first by forgiuenesse of sinnes and imputation of righteousness, because of our faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a new life and new motions in vs, so that we may also do the law effectually. Now, that which is not done, is pardoned for Christ's sake: and mozeover, what sinne soever is left in vs, is not imputed. So Moses agreeth with Paul, and meaneth

What a
doer of the
law Moses
requireth.
Psal. 143.2.
Rom. 7.15.

That we are
made doers
of the law
through
Christ.

the selfe same thing that he doeth, when he saith: Cursed is every one that abideth not, &c. For he saith that they do not the law, because they would iustifie themselves by workes, and concludeth with Paul, that they are vnder the curse. Therefore Moses requireth true doers of the law, which are of faith, euен as Paul condemmeth those which are not true doers of the law, that is to say, which are not of faith. Herein is no repugnance, that Moses speake negatively and Paul affirmatively, so that you define rightly what is meant by this word D o. So both sentences are true, to wit, that all are accursed which abide not in all that is written in this booke: And, that all they are accursed, which are of the workes of the law.

An answer to those arguments which the aduersaries alleadge against the doctrine and
righteousnesse of Faith.

Places of the
law and
workes.

Seing this place offereth vnto vs occasion. we must say something as touching the arguments which our aduersaries do object against the doctrine of Faith, which is: That we are iustified by Faith alone. There are many places both in the old Testament and in the new, as concerning workes and rewards of workes, which our aduersaries do alleadge, and thinke themselves able thereby vtterly to overthrow the doctrine of Faith which we teach and maintaine. Therefore we must be well furnished and armed, that we may be able, not onely to instruct our brethren, but also to answer the objections of our aduersaries.

The righte-
ousnesse of
the law was
all knowne
to the
heathen.

The Schole-men and all such as vnderstand not the article of iustification, do know no other righteousnes then the civill righteousnes & the righteousnes of the law, which after a sort the Gentiles also do know. Therefore they borrow certaine words out of the law and morall Philosophy, as [to do, to worke,] and such like, and they apply the same vnto spirituall matters: wherein they deale most peruerely and wickedly. We must put a difference betwene Philosophie and Diuinitie. The Schole-men themselves graunt and teach, that in the order of nature, being goeth before working, for naturally the tree is before the fruite. Againe, in Philosophie they graunt, that a worke morally wrought, is not good, except there be first a right iudgement of reason, and a good will

will or a god intent. So then they will haue a right iudgement of reason, and a god intent to go before the worke, that is to say, they make the person morall righteous before the worke. Contrariwise in Diuinitie, and in spirituall matters, where they ought most of all so to do, such sensesse asses they are, that they peruernt and turne all quite contrary, placing the worke before right iudgement of reason and good intent.

Wherfore, Doing is one thing in nature, another in morall Philosophie, and another in Diuinitie. In nature the tree must be first, and then the fruite. In morall Philosophie, Doing requireth a god intent and a sound iudgement of reason to worke well, going before. And here all the Philosophers are at a stay, and can go no further. Wherfore the Divines say, that morall Philosophie taketh not God for the obiect, and small cause. For Aristotle, or a Hadducey, or a man of any civill honesty, calleth this right reason and a good intent, if he seeke the publike commodity of the common wealth, and the quietnesse and honesty thereof. A Philosopher or Law worker ascendeth no higher. He thinketh not through a right iudgement of reason and a god intent to obtaine remission of sinnes and everlasting life, as the Sophister or the Monke doth. Wherfore the heathen Philosopher is much better then such an hypocrite. For he abideth within his bounds, having onely consideration of the honestie and tranquillity of the common wealth, not mingling heauenly & earthly things together. Contrariwise, the blind Sophister imagineth that God regardeth his god intent and workes. Therefore he mingleth earthly and heauenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philosophie, sauing that he abusest it much worse then the heathen man doth.

Wherfore we must ascend vp higher in Diuinitie with this word Doing, then in naturall things and in Philosophie, so that now it must haue a new signification, and be made altogether new, ioyned with a right iudgement of reason, and a god will, not morally, but diuinely: which is, that I know and beleue by the word of the Cospell, that God hath sent his Sonne into the world to redeeme vs from sinne and death. Here Doing is a new thing, unknowne to reason, to Philosophers, to Law workers, and unto all men: for it is a wisedome hidden in a mysterie. Wherfore in Diuinity the worke necessarily requireth Faith going before.

To do natu-
rally, moral-
ly, and spiri-
tually.

A compari-
son be-
tweene the
heathen
Philosopher
and the
Monke, &c.

The Popish
Schoolmen
think a right
iudgement
of reason, &
a good in-
tent without
faith, to be
sufficient to
commend
the worke.

Chap.III.

UPON THE EPISTLE

How we
must answer
our aduersaries,
vrging these
termes,
Doing and
Working.

To do, accor-
ding to the
Scripture,
what it is.

A rule to
be obserued
as touching
those places
which speake
of workes.

The worke
of David is
a faithfull
worke.

The sacri-
fice of Abel
and Caine.
Gen.4.5.

Therefore, when our aduersaries do alleadge against vs the sentences of the Scripture touching the law and workes, when mention is made of working and doing, thou must answer them, that they are termes pertaining to Divinity, and not to naturall or morall things. If they be applied to naturall or morall things, they must be taken in their owne signification. But if they be applied to matters of Divinity, they must include such a right iudgement, reason & god will as is incomprehensible to mans reason. Wherefore Doing in diuinity, must be alwayes vnderstood of a faithfull Doing. So that this faithfull Doing is altogether as it were a new kingdome, separate from the naturall or morall Doing. Therefore, when we that are Diuines speake of Doing, we must needs speake of that faithful Doing: for in Divinity we haue no other right iudgement of reason, no god wil or intent besides faith.

This rule is well obserued in the 11. chapter to the Hebrewes. There are recited many and sundrie workes of the Saints, out of the holy Scripture: as of Dauid, who killed a Lion and a Beare, and slue Goliath. There the Sophister or Scholeman, that foolish asse, looketh vpon nothing else but the outward appearance of the worke. But this worke of Dauid must be so looked vpon, that first we must consider what manner of person Dauid was, befor he did this worke: Then shall we see that he was such a person, whose heart trusted in the Lord God of Israel, as y^e text plainly witnesseth. The Lord that deliuered me out of the paw of the Lion, and out of the paw of the Beare, will deliuer me out of the hand of the Philistian. Moreouer: Thou commest to me with a sword, and with a speare, and with a shield: but I come to thee in the name of the Lord of hostes, the God of the host of Israel, vpon whom thou hast rayled this day. This day shall the Lord close thee in my hand, and I shall smite thee, and take thine head from thee, &c. Because the Lord saueth not with sword nor speare, (for the battell is the Lords) and he will giue you into our hands. You see then that he was a righteous man, beloved of God, strong and constant in faith, before he did this worke. This Doing of David therefore, is not a naturall or morall Doing, but a faithfull Doing.

So it is said of Abel in the same Epistle, that through Faith he offered vp a better sacrifice vnto God then Caine. If the Scholemen happen vpon this place as it is read in Genesis (where it is simply

simply set out, how that both Caine and Abel offred vp their gifts, and that the Lord had respect vnto Abel and his offrings) by and by they take hold of these words: They offered their oblations vnto the Lord: The Lord had respect to the offerings of Abel, and crieth out, saying: Here ye see that God had respect to offrings: therefore workes do iustifie. So that these filthie swyne do thinke that righteousness is but a morall thing, onely beholding the visour or outward shew of the worke, and not the heart of him that doth the worke: whereas notwithstanding euен in Philosophie they are constrained, not to looke vpon the bare worke, but the godly will of the worker. But here they stand altogether vpon these words: They offered vp gifts: The Lord had respect vnto Abel, and to his offerings, and see not that the text saith plainly in Genesis, that the Lord had respect first to the person of Abel, which pleased the Lord because of his faith, and afterwards to his offerings. Therefore in Divinitie we speake of faithfull workes, sacrifices, oblations and gifts, that is to say, which are offered vp and done in faith, as the Epistle to the Hebrewes declareth, saying: Through faith Abel offered vp a better sacrifice: Through faith Enoch was taken away: Through faith Abraham obeyed God, &c. We haue here then a rule set forth in the 11. to the Hebrewes, how we should simply answer to the arguments objected of the aduersaries as touching the law and workes, that is to say: this or that man did this or that worke in faith: And by this meanes thou giuest a solution to all their arguments, and so stoppest their mouthes, that they can haue nothing to reply againe.

Hereby it appeareth manifestly that in Divinitie and divine matters, the worke is nothing worth without faith, but thou must needs haue faith before thou begin to worke. For without faith it is impossible to please God: but he that will come vnto God, must believe. Wherefore in the Epistle to the Hebrewes it is said, that the sacrifice of Abel was better then the sacrifice of Caine, because he believed: Wherefore the worke or the sacrifice of Abel was faithfull. Contrariwise in Caine, because he was wicked and an hypocrite, there was no faith or trust of Gods grace and fauour, but mere presumption of his owne righteousness, and therefore his worke, whereby he went about to please God, was hypocritical and unfaithfull. Wherefore the aduersaries themselves are compelled to graunt that in all the workes of the Saints, faith

Not the
worke, but
the heart of
the worker
is to be con-
sidered.

What
workes the
Scripture
speaketh of.

A rule.

The worke
is nothing
worth with-
out faith.
Heb. 11. 6.

Abels sacri-
fice was
faithful, and
Caines un-
faithfull.

is presupposed or goeth before, for the which their workes do please God, and are accepted of him. Therefore in Diuinitie there is a new doing, cleane contrary to the mozell doing.

The Scrip-
ture some-
time spea-
ke h of faith
without
workes, and
sometime of
faith with
workes.

*Gal. 5.6.
Luke 1.18.
Mat. 19.17.
Rom. 10.5.
2. Gal. 37.27.*

* These
termes the
Papists use,
& let them
in the place
of faith.

The Scrip-
ture some-
time spea-
keth of one
nature in
Christ, some
time of both

A rule of
the comuni-
cation of
Proprieties
called com-
municatio n.
Luke 2.10.

Moreover, we are also wont to distinguish faith after this manner, that faith is sometime taken without the worke, sometime with the worke. For like as an Artificer speaketh diversly of the matter whereupon he worketh, and likewise a Gardiner of the tree being barren or fruitfull: even so the holy Ghost speaketh diversly of faith in the Scripture: sometime of an absolute faith: sometime of a compound, or (as a man would say) an incarnate faith. Now, an absolute faith is this, when the Scripture speaketh absolutely of iustification or of the iustified, as is to be seene in the Epistles to the Romaines, and to the Galathians. But when the Scripture speaketh of rewards and workes, then it speaketh of the compound or incarnate faith. We will rehearse some examples of this faith: As, Faith which worketh by loue. Do this, and thou shalt live. If thou wilt enter into life, keepe the commaundements. He that doeth these things shall liue in them. Decline from euill, and do that which is good. In these and such like places (as there are many in the holy Scripture) where mention is made of doing, the Scripture alwayes speaketh of faithfull doing. As when it saith: Do this and thou shalt live, it meaneth thus: See first that thou be faithfull, that thou haue * a right iudgement of reason and a god will, that is to say, faith in Christ. When thou hast this faith, worke on a Gods blessing.

What maruell is it then, if rewards be promised to this incarnate faith: that is to say, to the working faith, as was the faith of Abel, or to faithfull workes? And why shold not the holy Scripture thus speake diversly of faith, when it speaketh divers wayes of Christ, as he is God and man: that is to say, sometime of his whole person, sometime of his two natures apart, either of his diuine or of his humane nature? If it speake of the natures apart, it speaketh of Christ absolutely: but if it speake of the diuine nature united in one person to y humane nature, then it speaketh of Christ compound and incarnate. There is a common rule among the Scholemen of the communication of the proprieties, when the proprieties belonging to the Diuinitie of Christ, are attributed to the humanitie: which we may see every where in the Scriptures. As in Luke, 2. the Angell calleth the infant boyn of the virgin Ma-

rie, the Saviour of men, and the uniuersall Lord both of the Angels and men. And in the 1. Chapter he calleth him the Sonne of God. Hereupon I may truly say, that that infant which lay in the maunger and in the lap of the Virgine, created heauen and earth, and is Lord of the Angels. Here I speake indeede of a man: but man in this proposition is a new word, and (as the Scholemen themselves do graunt) hath relation to the Diuinitie, that is to say: this God which was made man hath created all things. Creation is attributed onely to the Diuinitie of Christ: for the humantie doth not create, and yet notwithstanding it is truly sayd, man created, because the Diuinitie, which onely createth, is incarnate with the humanitie, and therefore the humanity together with the diuinitie, is partaker of the same proprieties. Wherefore it is well and godly sayd: This man Jesus Christ brought Israell out of Egypt, stroke Pharaon, and wrought all the wonders from the beginning of the world.

Luke 1.42.

The man
Christ crea-
te all
things.

Therefore when the Scripture saith: If thou wilt enter into life, keepe the commaundements of God: Do this and thou shalt live. &c. first we must see of what manner of keeping and doing he speaketh. For in these and such like places (as I haue sayd) he speaketh of a compound faith, and not of a naked and simple faith. And the meaning of this place: Do this and thou shalt live, is this. Thou shalt live because of this faithfull doing, or this doing shall give unto thee life, because of thy faith alone. After this manner iustification is attributed to faith alone, as creation is to the diuinitie. And yet notwithstanding, as it is truly sayd: Jesus the Sonne of Marie created all things, so also iustification is attributed to the incarnate faith, or to the faithfull doing. Wherefore we must in no wise thinke with the Sophisters and hypocrites, that workes do absolutely iustifie, or that rewards are promised to mo-
rall workes, but to faithfull workes onely.

If thou wilt
enter into
life, &c.

Let vs therefore suffer the holy Ghost to speake as he doth in the Scriptures, either of naked, simple and absolute faith, or of compound and incarnate faith. All things which are attributed to workes, do properly belong vnto faith. For workes must not be looked vpon morally, but faithfully and with a spirituall eye. Faith is the diuinitie of workes, and is so spread throughout the workes of the faithfull, as is the Diuinitie throughout the humanitie of Christ. Faith therefore doeth all alone in the workes

Faith simple
& compound.

S y.

of the faithfull, Abraham is called faithfull, because faith is spread throughout the whole person of Abraham: so that beholding him working, I see nothing of the carnall or of the working Abraham, but of the believning Abraham.

The places
concerning
works in the
Scriptures,
must be
expounded
as the Epis-
tle to the
Hebreus
expoundeth
them.

^a Heb. 11.33
34.3.

Wherfore when thou readest in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought righteousness, raised vp the dead, ouercame kingdomes, thou must remember that these and such like sayings are to be expounded as the Epistle to the Hebrews expoundeth them, that is: "By faith they wrought righteousness, by faith they raised vp the dead, by faith they subdued kings and kingdomes, &c. So that faith incorporateth the worke, and giueth it his perfection. And this the aduersaries, if they be well in their wits, cannot denie, neither haue they any thing to say or object against it. Indeed they can cry out that the Scripture speaketh oftentimes of doing and working. And we alwayes answer them againe, that it speaketh also of faithfull doing. For first reason must be lightened by faith, before it can worke. Now, when it hath a true opinion and knowledge of God, then is the worke incarnate and incorporate into it: so that whatsoever is attributed to faith, is afterwards attributed to workes also, but yet because of faith onely and alone.

The diffe-
rence be-
tweene mo-
rall doing,
and spiritu-
all doing.

Hypocrites
do many
things, but
without
faith.

Wherfore in reading of the Scriptures we must learne to put a difference betwene the true and the hypocriticall, the morall and the spirituall doing of the law. So shall we be able to declare the true meaning of all those places which seeme to maintaine the righteousness of workes. Now, the true doing of the law is a faithfull and a spirituall doing, which he hath not, that seeketh righteousness by workes. Therefore every doer of the law and every holy morall worker is accursed. For he walkest in the presumption of his owne righteousness against God, whiles he will be iustified by mans free will and reason, and so in doing of the law, he doth it not. And this according to Paul, is to be vnder the workes of the law, that is to say, that hypocrites do the law, & yet in doing it, they do it not: for they understand this word Doing according to the literall sense of y law, which in true Christian diuinite is nothing worth. Indeed they work many things, but in y presumption of their own righteousness, and without the knowledge of God and faith, as the Pharisey did, Luke 18.9 as Paul did before his conuersion: therefore they are blind and miserably erre, and so remaine vnder the curse.

Wher-

Wherefore, againe I admonish you, that such sentences as the aduersaries do alledge out of the Scriptures concerning workes and rewards, must be spiritually expounded. As if they alledge this sentence out of Daniel, 4. Chapter: Redeme thy sins by almes deeds, thou must not here expound these words morally, but spirituall. So shalt thou see that this word Redeeme, signifieth no morall, but a faithfull doing, that is to say, it includeth faith. For in the Scriptures the worke (as I haue said) requireth also a god will and right iudgement of reason to go before, not morall as they would haue it, but diuine and spirituall, which is faith. By this meanes thou shalt be able to stop the mouthes of these peevish Sophisters. For they themselves are compelled to grant, (and so teach they also out of Aristotle) that every god worke procedeth out of mans choise or fre will. If this be true in Philosophy, much more must this god will and right iudgement of reason guided by faith, go before the worke in diuinitie and diuine matters. And this do all worder of the imperative mode, that is, all such worder as are commanding, signifie in the Scriptures, and all such worder also as teach the law, as the Epistle to the Hebrewes doth plainly declare: By faith Abel offered, &c.

The Papists
learene their
diuinitie out
of Aristotle
an heathen
Philosopher.

A generall
answer to
all the argu-
ments of the
aduersaries.
The argu-
ment of all
arguments,
to hold fast
the head
Christ.

Now, admit the case that this solution is not sufficient (although it be indeede most sure and certaine:) yet notwithstanding let this be the argument of all arguments, and the principall mirrorre of Christians to behold, against all the tentations and obiections, not onely of the aduersaries, but also of the diuell himselfe, namely to apprehend and to hold fast the head, which is Christ. Moreover, admit that the Sophisters being more craftie and subtile then I, should so snare and entangle me with their arguments, which they bring for the maintenance of workes against Faith, that I should know no way how to wind my selfe out (which notwithstanding it is impossible for them to do,) yet wil I rather give reverence and credite to Christ alone, then be perswaded with all the places they are able to alledge for the establishing of the righteousnes of works against the doctrine of Faith.

Wherefore, they must be simply and plainly answered after this manner: Here is Christ, there are the testimonies of the Scripture touching the law & works. Now, Christ is the Lord of the Scripture and of all works. He also is Lord of heaven, the earth, the Sabbath, the temple, righteousness, life, wrath, sinne, death, and gene-

rally of all things whatsoeuer. And Paul his Apostle sheweth that he was made sinne and became accursed for me. I heare then that I could by no other meanes be delivered from my sinne, my death and my malediction, but by his death and bloudshedding. Wherefore I conclude that it behoued Christ himselfe to ouercome my sin, death and malediction in his owne body, and not the works of ths law or mine owne works. And hereunto reason is constrained to yeld and say, that Christ is not the worke of the law, or my worke: that his bloud and death is not circumcision, the obseruation of the ceremonies of the law, and much lesse a Monkes cowle, a shauen crowne, abstinence, bowes and such like. Wherefore if he be the price of my redemption, if he be made sinne and malediction that he might iustifie me and blesse me: I care not if thou bring a thousand places of the Scripture for the righteousnesse of workes against the righteousness of faith, and crie out never so much, that the Scripture is against me. I haue the Author and Lord of the Scripture with me, on whose side I will rather stand, then beleue all the rablement of Law workers and meritmongers. Albeit it is impossible that the Scripture should be against this doctrine, bnesse it be among the sensesse and obstinate hypocrites: but to the godly and such as haue vnderstanding, it giueth witnes for Jesus Christ his Lord. See therefore how thou canst reconcile the Scripture, which thou sayest, is against my doctrine. As for me, I will sticke to the Author and Lord of the Scripture.

Therefore if any man thinketh himselfe not well able to reconcile such places of the Scripture, or answer vnto the same sufficiently, & yet notwithstanding is constrained to heare the obiections and cauillations of the aduersaries, let him answer simply and plainly after this sort: Thou settest against me the servant, that is to say, the Scripture and that not wholly, neither yet the principall part thereof, but onely certaine places as touching the law and workes. But I come with the Lord himselfe, who is aboue the Scripture, and is made vnto me the merite and price of righteousness and everlasting life. On him I lay hold, him I sticke to, and leaue workes vnto thee: which notwithstanding thou never diddest. This solution neither the diuell nor any Justiciarie can euer wrest from thee or overthrow. Moreover thou art in safetie before God: For thy heart abideth fired in the obiect, which is called Christ: who was nailed to the Crosse and accursed, not

The Scripture is not against it selfe.

A plaine and simple answer to the places of Scripture concerning workes.

for himselfe, but for vs, as the text saith: made a curse for vs. Hold fast this, and lay it against all the sentences of the law and works whatsoever, and say: doest thou heare this Sathan? Here he must nedes giue place, for he knoweth that Christ is his Lord and maister.

Verse 11. And that no man is iustified by the law in the sight of God, *Hab. 1. 4.*
it is evident: For the iust shall liue by Faith. *Rom. 1. 17.*

This is another argument grounded vpon the testimony of the Prophet Habacuck. And it is a sentence of great weight and authority, which Paul setteth against all the sentences touching the law and works. As if he shold say: What need we any long disputation? Here I bring forth a most euident testimony of the Prophet, against the which no man can cauil: The iust man shall liue by faith. If he liue by faith, then he liueth not by the law: For the law is not of faith. And here Paul excludeth works and the law, as things contrary to faith.

The Sophisters (as they are alwaies readie to corrupt the Scriptures) do w^rest and peruert this place after this manner. The iust man doth liue by faith: that is to say, by a working faith, or formed or made perfect with charitie: but if it be not formed with charitie, then doth it not iustifie. This glose they them selues haue forged, and by the same they do iniurie to the words of the Prophet. If they did call this formed or furnished faith, the true faith which the Scripture teacheth, this their glose should not offend me; for then faith should not be separated from charitie, but from the vaine opinion of faith: As we also put a difference betwene a counterfeit faith and a true faith. The counterfeit faith is that which heareth of God, of Christ, and of all the mysteries of his incarnation and our redemption: which also apprehendeth and beareth away those things which it heareth, yea and can talke godly thereof, and yet there remaineth nothing else in the heart, but a naked opinion and a sound of the Gospell: For it neither reneweth nor changeth the heart: it maketh not a new man, but leaueth him in the vanitie of his former opinion and conuersation: and this is a very pernicious faith. The mo^rall Philosopher is much better, then the hypocrite hauing such a faith.

How the So-
phisters cor-
rupt this
place: The
iust doth liue
by faith.

The diffe-
rence be-
tweene a
true and a
false faith.

Wherfore, if they would make a distinction betwene faith soymed (and take it as the scripture taketh it) and the false or counterfaiit faith, their distinction shoulde nothing offend me. But they speake of faith formed and made perfect with charitie, and make a double faith, that is to say, formed and vnformed. This pestilent and diuellish glose I vtterly detest. Although (say they) we haue faith infused, called (*Fides infusa*) which is the gift of the holy Ghost, and also faith gotten by our owne industrie, called (*Fides acquisita*:) yet both of them lacke their forme & perfection, which is charitie, and are formed with charitie. This is to preferre charitie before faith, and to attribute righteousness, not to faith, but to charity. Wherfore when they do not attribute righteousness to faith, but onely in respect of charitie, they attribute to faith nothing at all.

Pozouer, these peruerters of the Gospell of Christ do teach that euen that faith which they call faith infused, and not received by hearing, nor gotten by any working, but created in man by the holy Ghost, may stand with deadly sinne, and that the wort men may haue this faith: Therfore, say they, if it be alone, it is idle and vtterly vnproufitable. Thus they take from faith her office, & give it vnto charitie: so that faith is nothing, except charitie which they call the forme and perfection thereof, be ioyned withall. This is a diuellish and a blasphemous kind of doctrine, which vtterly defaileth & ouerthroweth the doctrine of faith, and carieth a man cleane from Christ the Mediatour, and from faith, which is the hand and onely meane whereby we apprehend him. For if charity be the forme and perfection of faith (as they dreame) then am I by and by constrained to say, that charitie is the principall part of Christian Religion, and so I lose Christ, his bloud, and all his benefites, and now I rest altogether in a morall doing, euen as the Pope, the heathen Philosopher, and the Turke doth.

But the holy Ghost which gineth to all men both mouth and tongue, knoweth how to speake. He could haue said, (as the Sophisters do wickedly imagine): The righteous man shall liue by faith formed and beautified or made perfect by charitie. But this he omitteth of purpose, and saith plainly: The righteous man liueth by faith. Let these doltish Sophisters go therfore, with this their wicked and pestilent glose. We will still hold and ertoll this faith, which God himself hath called faith, that is to say, a true and a certaine faith, which doubteth not of God, nor of his promises,

Of this faith
infused, and
what it is,
reade more
before the
the 2.chap.
fol.72.pag.
3. line 2.

The formed
faith of the
Schoolemen

True faith
before God.

nor of the forgiuenesse of sins through Christ, that we may dwell
sure and safe in this our obiect Christ, and may keepe stil before our
eyes the passion and bloud of our Mediatour and all his benefites.
Now, faith alone which layeth hold vpon Christ, is the only meane
that we suffer not these benefits to be taken out of our sight. Wher-
fore, reiecting this pestilent glose, we must understand this place of
faith onely and alone. And this Paul himselfe declareth, when he
reasoneth against faith formed with charitie, after this sort.

Faith onely
takeh hold
of Christ.

Verse 12. And the law is not of faith.

The Scholemen say: The righteous man doth live, if his faith
be formed and adorned with charitie. But contrariwise Paul saith:
The law is not of faith. But what is the law? Is it not also a com-
mandement touching charitie? Pea, the law commandeth nothing
else but charitie, as we may see by the text it selfe: Thou shalt loue
the Lord thy God, with all thy soule, &c. Againe: Shewing mer-
cie vnto thousands that loue him and keepe his commandements.
Also: In these two commandements consisteth the law and the Pro-
phets. If the law then, that commandeth charitie, be contrary to
faith, it must needs follow, that charitie is not of faith. So Paul
plainely confuteth that glose which the Sophisters haue forged
touching their formed faith, and speaketh onely of faith, as it is se-
parate from the law. Now, the law being separate and set apart,
charitie is also set apart, with all that belongeth to the law, & faith
onely is left, which iustifieth and quickneth to everlasting life.

The law
teacheth
loue.
Deut. 6. 5.
Mat. 22. 37.
Exod. 20. 6.

Mat. 22. 40.

Paul therefore reasoneth here out of a plaine testimonie of the
Prophet: that there is none which obtaineth iustification and life
before God, but the belieuing man, who obtaineth righteousness &
everlasting life without the law and without charitie, by faith a-
lone. The reason is, because the law is not of faith: that is, the law
is not faith, or any thing belonging to faith, for it belieueth not:
neither are the workes of the law faith, nor yet of faith: therefore
faith is a thing much differing from the law, like as the promise is
a thing much differing from the law. For the promise is not appre-
hended by working, but by belieuing. Pea there is as great a dif-
ference betwene the promise & the law, and consequently betwene
faith and workes, as there is distance betwene heauen and earth.

The belie-
ving man
obtaineth
righteous-
ness and
everlasting
life without
the law and
charitie.

It is impossible therefore, that faith shoulde be of the law. For
faith onely resteth in the promise, it onely apprehendeth & knoweth

Chap. III.

UPON THE EPISTLE

The law.
Faith.

God, and standeth onely in receiving god things of God. Contrariwise, the law and works consist in exacting, in doing, and in giving vnto God. As Abel offering his sacrifice, giueth vnto God: but he belieuing, receiueth of God. Paul therefore concludeth migh-
tily out of that place of Habacuck, that the righteous man liueth by
faith alone. For the law in no wise belongeth vnto faith, because
the law is not the promise. But faith resteth onely vpon the pro-
mise. Wherefore as there is a difference betweene the law and the
promise: so is there also betweene works and faith. That glose
therefore of the Scholemen is false and wicked, which ioyneth the
law and faith together, yea rather it quencheth faith, and setteth
the law in the place of faith. And here note, that Paul alwaies spea-
keth of such as would do the law morally, and not according to the
Scripture. But whatsoever is said of such god works as the Scrip-
ture requireth, the same is attributed to faith alone.

Verse 12. But the man that shall do those things shall live in them.

The righte-
ousnesse of
the law.
The righte-
ousnesse of
faith.

The office
of the law
and of faith.

The law and
the promise,
doing & be-
lieuing must
be distin-
guished.

Paul here goeth about to shew what is the very true righteous-
nes of the law and of the Gospell. The righteousness of the law is
to fulfill the law according to that saying. He that shall do those
things shall live in them. The righteousness of faith is to belieue, ac-
cording to that saying: The righteous man doth live by faith. The
law therefore requireth that we should yeld somewhat vnto God.
But faith requireth no workes of vs, or that we should giue any
thing vnto God, but that we belieuing the promise of God, should
receive of him. Therefore the office of the law is to worke, as the
office of faith is to assent vnto the promises. For faith is the faith
of the promise, and the worke is the worke of the law. Paul there-
fore standeth vpon this word Doing: & that he may plainly shew
what is the confidence of the law, and what is the confidence of
works, he compareth the one with the other, the promise with the
law, and faith with works. He saith, that of the law there cometh
nothing else but onely Doing: but faith is a cleane contrary thing,
namely, that which assenteth to the promise, & layeth hold vpon it.

These fourre things therefore must be perfectly distinguished.
For as the law hath his proper office, so hath the promise. To the
law pertaineth doing, and to the promise, belieuing. Wherefore, as
farre as the law and the promise are separate asunder, so far also
are doing and belieuing. By the which distinction Paul here goeth
about

about to separate charitie from faith, & to teach that charity iustifieth not, because the law worketh or helpeth nothing to iustification. Faith alone therefore iustifieth and quickneth: and yet it standeth not alone, that is to say, it is not idle, albeit that in her degrāe and office it standeth alone. Faith is not idle. Be see the cause then why Paul here alledgeth this place, namely that he may separate faith and charitie farre asunder.

Sie vpon the Sophisters therefore with their cursed glose and their blind distinction of faith formed and unformed. For these new forged termes, faith formed, faith unformed, faith gotten by mans industry, and such like, are very monsters devised by the diuel, to no other end but to deface and destroy the true Christian doctrine and faith, to blaspheme and tread Christ vnder foot, and to stablish the righteousnesse of works. Indeed works must follow faith, but faith must not be works, or works faith; but the bounds and the kingdomes of the law or works, and of faith must be rightly distinguished the one from the other.

When we beleue therefore, we liue only by faith in Christ, who is without sin, who is also our mercie seate and remission of sins. Contrariwise, when we obserue the law, we worke indeed, but we haue no righteousness nor life. For the office of the law is not to iustifie and give life, but to shew forth sinne, and to destroy. Indeede the law saith: He that shall do these things, shall liue in them. But where is he which doth the law: that is, which loueth God with all his heart, and his neighbour as himselfe? Therefore no man doth the law, and although he go about to do it neuer so much: yet in doing it he doth it not: therefore he abideth vnder the curse. But faith worketh not, but beleueth in Christ the iustifier. Therefore a man liueth not because of his doing, but because of his beleueng. But a faithfull man performeth the law, and that which he doth not, is forgiuen him through the remission of sinnes for Christs sake, and that which is remaining is not imputed vnto him.

Paul therefore in this place and in the 10. Chap. to the Romanes, compareth the righteousness of the law and of faith together, where he saith: He that shall do those things, shall liue in them. As though he would say: It were indeed a godly matter if we could accomylsh the law: but because no man doth it, we must flee vnto Christ, * who is the end of the law to righteousness to every one that beleueth. He was made vnder the law, that he might

Pides formatae, informatae, acquisita, are monstrous termes devised by the Papists.

The office
of the law.

The office
of faith.

* Christ the
end of the
law.
Rom. 10. 4.
Gal. 4. 4.

redeeme vs that were vnder the law. Belieuing in him we recelus
 the holy Ghost, and we begin to do ths law: and that which we do
 not, is not imputed vnto vs because of our faith in Christ. But in
 the life to come we shall no more haue neede of faith. For then we
^{1 Cor. 13.12.} shall not see darkely through a glasse (as we now do) but we shall
 see face to face: that is to say, there shall be a most gloriouſ bright-
 nesse of the eternall Maieſtie, in which we shall ſee God euuen as he
 is. There ſhall be a true and a perfect knowledge and loue of God,
 a perfect light of reaſon and a god will: not ſuch a morall and phi-
 losophicall will as the popiſh Scholemens dreme of, but an heaven-
 ly, diuine, and eternall will. Here in the meane time, in ſpirit by
 faith, we loke for the hope of righeteouſneſſe. Contrariwise, they
 that ſeke for righeteouſneſſe of ſinnes by the law and not by Christ,
 do neuer perſonne the law, but abide vnder the curse.

Who they
 are that
 Paul cal-
 leth righ-
 teous.

A double
 vſe of the
 law.

Paul therefore calleth them onely righeteous, which are iuſtified
 through the promeſe, or through faith in the promeſe without the
 law. Wherefore, they that are of the workeſ of the law, & will ſeeme
 to do the law, do it not. For the Apoſtle generally concludeth, that
 all they which are of the workeſ of the law, are vnder the curse:
 vnder the which they ſhould not be, if they fulfilled the law. In-
 deede it is true, that a man doing the workeſ of the law, ſhall liue in
 them, that is, ſhall be bleſſed: but ſuch a one cannot be found. Now
 ſeeing there is a double vſe of the law, the one politike, and the o-
 ther ſpirituall, he that will understand this ſentenge ciuilly, may
 do it after this ſorte. He that ſhall do thoſe things ſhall liue in them:
 that is, if a man obey the magistrate outwardly and in the politike
 gouernment, he ſhall avoide punishment and death: For
 then the ciuill magistrate hath no power ouer him. This is the
 politike vſe of the law, which ſerueth to bridle thoſe that are rude
 and untractable. But Paul here ſpeaketh not of this vſe, but en-
 treateth of this place like a Diuine: therefore there is a condition
 neceſſarily included. As if he ſaid: If men could keepe the law, they
 ſhould be happy. But where are they? They are not therefore da-
 ers of the law, except they be iuſtified before and without the law,
 through faith.

Wherefore, when Paul curſeth and condenmeth thoſe which
 are of the workeſ of the law, he ſpeaketh not of ſuch as are iuſtified
 through faith, but of ſuch as go about to be iuſtified by workeſ,
 without faith in Christ. This I ſay, leſt any man ſhould follow
 the

the sond imagination of Ierome, who being deceived by Origen, understood nothing at all in Paul, but tooke him as a mere ciuill Lawyer. Hereupon he reasoneth after this maner : The holy Patriakes, Prophets and Kings were circumcised and offered sacrifice : therfore they obserued the law. But it were a wicked thing to say, that they are vnder the curse : therfore all they that are of the workes of the law are not vnder the curse. Thus he setteth him selfe against Paul without all iudgement, making no difference betwene the true doers of the law iustified by faith, and those workees which scke to be iustified by the law, without faith.

The imaginacion of Ierome, vnderstanding Paule as though he spake of the law, but morally, and as it is separate from faith.

But Paul speaketh here nothing against those that are iustified by faith, and are true doers of the law indeed, for they are not of the workes of the law : but against those which, not onely do not keape the law, but also sinne against the same. For the law commandeth that we should feare, loue, and worship God with a true faith. This they do not, but chiose out new kinds of worship and works which were never commaunded of God, by the which God is not pacified, but more prouoked to anger, according to that saying : They worship me in vaine with the commaundements of men. Therefore they are full of impietie, rebels against God, and Idolaters, sinning grieuously against the first commaundement above all the rest. Moreover, they are full of wicked concupisence, wrath and other great passions. Briefly, there is no god thing in them, but that outwardly they would seeme to be righteous and to accomplish the law.

A picture of hypocrites.

Mat. 15.9.

So we also which are iustified by faith, as were the Patriarks, Prophets and all the Saints, are not of the workes of the law, as concerning iustification. But in that we are in the flesh, and haue as yet the remnants of sinne in vs, we are vnder the law, and yet not vnder the curse, because the remnants of sinne are not imputed vnto vs for Christs sake, in whom we beleue. For the flesh is an enemy vnto God, and that concupisence which yet remaineth in vs, not onely fulfilleth not the law, but also sinneth against þ same, rebelling against vs and leading vs captiue into bondage. *Rom. 7.* Now, if the law be not fulfilled in þ Saints, but that many things are done in them contrary to the law, if euil concupisence and the remnants of sinne are yet remaining in them, which do so hinder them that they cannot feare and loue God, they cannot call vpon God with assured trust, they cannot praise God and reuerence

Remnants
of sinne in
the Saints,
& the elect
of God.

Chap. III.

V P O N T H E E P I S T L E

his word as they shold do: much more is this true in a man which is not yet iustified by faith, but is an enemy vnto God, and with all his heart despiseth and hateth the word and worke of God. Ye see then that Paul speaketh here of such as will fulfill the law, and be iustified thereby, although they haue not yet received faith, and not of the Fathers and Saints (as Jerome imagineth) which are iustified by faith already.

Deut. 21.13. Verse 13. Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. (For it is written: Cursed is euery one that hangeth on a tree.)

This sentence which Paule reci-
-teth out of Deuter. is
miserably wrested and
racked of the Papists.

Here againe Jerome and the popish Sophisters which follow him, are much troubled, and miserably racke this most comforstable place, seeking, as they would lame, with a godly zeale to turne away this reproch from Christ, that he shold be called a curse or execration. They shift off this sentence after this maner: that Paul spake not here in god earnest: and therefore they most wickedly affirme, that the Scripture in Paul agreeth not with it selfe. And this they proue after this maner: The sentence (say they) of Moses, which Paul here alleageth, speaketh not of Christ. Moreover this generall clause [whosoeuer] which Paul alleageth, is not ad- ded in Moses. Againe, Paul omitteth this word [of God] which is in Moses. To conclude, it is evident enough, that Moses speaketh of a thēse or a malefactoz, which by his euill deedes hath deserued the gallowes, as the Scripture plainly witnesseth in the 21. chap. of Deut. Therefore they aske this question, how this sentence may be applied to Christ, that he is accursed of God & hanged vpon a tree, seeing that he is no malefactoz or thēse, but righteous & holy? This may peraduenture moue the simple and ignorant, thinking that the Sophisters do speake it not onely wittily, but also very godly, and thereby do defend the honour and glorie of Christ, & give warning to all Christians to beware that they thinke not so wickedly of Christ, that he shold be made a curse, &c. Let vs see therefore what the meaning and purpose of Paul is.

But here againe we must make a distinction, as the words of Paul do plainly shew. For he saith not, that Christ was made a curse for himselfe, but for vs. Therefore all the weight of the matter standeth in this word, For vs. For Christ is innocent as concerning his owne person, and therefore he ought not to haue bene hanged

This clause
for vs, is ef-
fectuall and
full of power

hanged upon a tree: but because, according to the law of Moses, every thēſe and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he ſustained the person of a ſinner and of a thēſe, not of one, but of all ſinners and thēues. For we are ſinners and thēues, and therefore guiltie of death and euerlaſting damnation. But Christ tooke all our ſinnes upon him, and for them died upon the croſſe: therefore it behoued that he ſhould become a transgressor, and (as Eſay the Prophet ſaith chap. 53.) to be reckoned and accounted among transgrefſors and trefpaffers.

Christ tooke
upon him
the peron
of a tran-
grefſor, and
therefore
muſt be
hanged.

And this (no doubt) all the Prophets did foreſee in ſpirit, that Christ ſhould become the greatest transgrefſor, murtherer, adulterer, thēſe, rebell and blaſphemere, that euer was or could be in all the world. For he being made a ſacrifice for the ſinnes of the whole world, is not now an innocent person and without ſinnes, is not now the Sonne of God borne of the virgine Marie: but a ſinner, which hath and carieth the ſinne of Paul, who was a blaſphemere, an oppreſſor and a perſecutor: of Peter which denied Christ: of David which was an adulterer, a murtherer, and cauſed the Gentiles to blaſphemē the name of the Lord: and briefly, which hath and beareth all the ſinnes of all men in his bodie: not that he himſelfe committed them, but for that he received them being committed or done of vs, and laide them upon his owne bodie, that he might make ſatisfaction for them with his owne bloud. Therefore this generall ſentence of Moſes comprehendeth him alſo (albeit in his owne peron he was innocent) because it found him amongſt ſinners and transgrefſors: Like as the Magistrate taketh him for a thēſe, and puniſheth him whom he findeth among other thēues and transgrefſors, though he never committed any thing worthy of death. Now, Christ was not onely found amongſt ſinners, but of his owne accord and by the will of his Father he would alſo be a companion of ſinners, taking upon him the fleſh and bloud of thoſe which were ſinners, thēues, and plunged in all kinds of ſin. When the law therefore found him among thēues, it condemned and killed him as a thēſe.

Christ the
greatest ſin-
ner of all
others, be-
cause he
bare the
ſinnes of the
whole world

Eſa. 53. 5.
Mat. 8. 17.

The popiſh Sophiſters do ſpoyle vs of this knowledge of what incen-
tives follow the do-
ctrine of the
Schoolmen.
Christ and moſt heauenly comfort, (namely that Christ was
made a culpe, that he might deliuere vs from the curse of the law)
When they ſeparate him from ſinners and ſinners, and onely ſet

Christ must
be wrapped
as well in
sinnes, as in
our flesh
and blood.

Christ is
made a
curse, and
become sin
for vs.

Ioh. 3.39.

Our sinne
must be
Christes
owne sinne,
or else we
shall perish
for euer.

Christ not
only bea-
reth sinne:
but the
Psalme wit-
nesseth that
he himselfe
also hath
sinne in-
deed.

him out vnto vs as an example to be followed. By this meanes they make Christ, not only vnproufitable vnto vs, but also a Judge and a tyrant, which is angrie with our sinnes, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sinnes, in our malediction, in our death, and in all our euils, as he is wrapped in our flesh and in our bloud.

But some man will say: It is very absurd and slanderous, to call the sonne of God a cursed sinner. I answer: If thou wilt deny him to be a sinner & to be accursed, denie also that he was crucified and died. For it is no lesse absurd to say, that the Sonne of God (as our faith confesseth and believeth) was crucified and suffered the paines of sinne and death, then to say, that he is a sinner and accursed. But if it be not absurd to confess and belieue, that Christ was crucified between two thyrees, then is it not absurd to say also that he was accursed and of all sinners the greatest. These words of Paul are not spoken in vaine: Christ was made a curse for vs, God made Christ which knew no sinne to become sinne for vs, that we in him might be made the righteousnesse of God. 2. Cor. 5.

After the same maner Iohn the Baptiste calleth him, The Lambe of God which taketh away the sinnes of the world. He verily is innocent, because he is the unspotted and undefiled Lambe of God. But because he beareth the sinnes of the world, his innocencie is burdened with the sinnes and gilt of the whole world. Whatsoeuer sinnes, I, thou, and we all haue done or shall do hereafter, they are Christis owne sinnes as verily as if he himselfe had done them. To be briese, our sinnes must needs become Christis owne sinne, or else we shall perish for euer. This true knowledge of Christ, which Paul and the Prophets haue most plainly deliuered vnto vs, the wicked Sophisters haue darkened and defaced.

Esay in the 53. chapter speaketh thus of Christ: God (saith he) layed the iniquitie of vs all vpon him. We must not make these words lesse then they are, but leaue them in their owne proper signification. For God dallieth not in the words of the Prophet, but speaketh earnestly, and of great loue: to wit, that Christ this Lambe of God shold beare the sinnes of vs all. But what is it to beare? The Sophisters answer, to be punished. Very well. But wherefore is Christ punished? Is it not because he hath sinne and beareth sinne? Now, that Christ hath sinne, the holy Ghost witnesseth in the 40. Psalme: My sinnes haue taken such hold of me, that

I am not able to looke vp, yea they are no more in number then the heares of my head. In this Psalme and certaine others, the holy Ghost speaketh in the person of Christ, and in playne wordes witnesseth, that he had sinnes. For this testimonie is not the voyce of an innocent, but of a suffering Christ, whiche tooke vpon him to beare the person of all sinners, and therefore was made guilty of the sinnes of the whole world.

Wherfore Christ was not onely crucified & dyed, but sinne also (through the loue of h̄ divine Maiestie) was layd vpon him. When sinne was layd vpon him, then commeth the law and sayth: every sinner must dye. Wherfore, O Christ, if thou wylt auiswre, become guiltie, and suffer punishment for sinners, thou must also beare sinne and malediction. Paule therefore doth very well alleage this generall sentence out of Moyses as concerningyng Christ: Every one that hangeth vpon the tree is the accursed of God: but Christ hath han ged vpon the tree, therefore Christ is the accursed of God.

And this is a singular consolation for all Christians, so to cloth Christ with our sinnes, and to wrap him in my sinnes, thy sinnes, and in the sinnes of the whole world, and so to behold him bearing all our iniquities. For the beholding of him after this maner, shall easily vanquish all the fantasticall opinions of the Papistes concering the iustification of workes. For they doe imagine (as I haue sayd) a certayne Fayth formed and adorned with charitie. By this (say they) sinnes are take away and men are iustified before God. And what is this else (I pray you) but to unwrap Christ, and to strip him quite out of our sinnes, to make him innocēt, & to charge and ouerwhelme our selues with our owne sinnes, and to looke vpon them, not in Christ, but in our selues. Yea what is this else but to take Christ cleane away, and to make him utterly unprofitable vnto vs: For if it be so that we put away sinne by the workes of the law and charitie, then Christ taketh them not away. For if he be the Lambe of God ordained from euerlastyng to take away the sinnes of the world: and mozeouer if he be so wrapped in our sinnes, that he became accursed for vs it must needs follow that we can not be iustified by workes. For God hath layd our sinnes, not vpon vs, but vpon his Sonne Christ, that he bearing the punishment thereof, might be our peace, and that by his stripes we might be healed. Therefore they can not be taken away by vs. To this all the Scripture beareth witnesse; and we also doe confess the

A singular
consolation
of the faith-
full.

* He allu-
deth to the
brazen Ser-
pent.

The faith of
the Papistes
formed with
charitie.

Our sinnes
are taken
away by
Christ alone

Eze. 33. 5.

same in the articles of the Christian beliefe, when we say: I beleue in Jesus Christ the Sonne of God, whiche suffered, was crucified and dyed for vs.

Hereby it appeareth that the doctrine of the Gospell, (whiche of all other is most sweete and full of singular consolation,) speaketh nothing of our workes or of the workes of the law, but of the inestimable mercy & loue of God towardes vs most wretched and miserabile sinners: to wit, that our most mercifull father seeing vs to be oppressed and overwhelmed with the curse of the law, and so to be holden under the same, that we could neuer be delivred from it by our owne power, sent his onely Sonne into the world, and layd upon him all the sinnes of all men, saying: Be thou Peter that denyer: Paule that persecuter, blasphemer, and cruell oppressor: David that adulterer: that sinner whiche did eat the apple in Paradise: that thiese whiche hanged vpon the crosse, and briefly be thou the person which hath committed the sinnes of all men: See therefore that thou pay and satisfie for them. Here now commeth the law and sayth: I finde him a sinner, and that such a one, as hath taken vpon him the sinnes of all men, and I see no sinnes else but in him: therefore let him dye vpon the Crosse: and so he setteth vpon him, & killeth him. By this meanes the whole world is purged and cleansed from all sinnes, and so delivred from death and all culpe. Now, sinne beeing vanquished & death abolished by this one man, God would see nothing els in the whole world if it did beleue, but a mere cleasing and righteouesnes. And if any remnantes of sinne should remaine, yet for the great glory that is in Christ, God would winke at them and would not see them.

Thus we must magnifie the article of Christian righteouesnesse against the righteouesnes of the law & workes: albeit no eloquence is able sufficiently to set forth the inestimable greatness thereof. Wherefore the argument that Paule handleth in this place, of all other is mighty against all the righteouesnesse of the law. For it containeth this invincible opposition: that is, if the sinnes of the whole world be in that one man Jesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made guiltie of all the sinnes which we all haue committed, then are we delivred from all sinnes, but not by our selues, nor by our owne workes or merites, but by him. But if he be innocent and heare not our sinnes, then doe we heare them,

Of what
pointes the
doctrine of
the Gospell
entreateth.

The law ac-
cused and
killed Christ

The article
of iustifica-
tion & Chri-
stian righte-
ouesnesse.

* This opposition is a comparing of two contraries, as Christ and the world together.

them, and in them we shall dye and be damned. But thankes be ^{1 Cor. 15. 57.} to God who hath giuen vs victorie by our Lord Jesus Christ. Amen.

But now let vs see by what meanes these two thinges so contrary and so repugnant, may be reconciled in this one person Christ. Not onely my sinnes and thine, but also the sinnes of the whole world, either past, present or to come, take hold vpon him, goe about to condemne him, and do in deede condemne him. But because in the selfe same person, which is the highest, the greatest, and the onely sinner, there is also an everlasting and invincible righteousnesse: therefore these two doe encounter together, the highest, the greatest and the onely sinne, and the highest, the greatest and the onely righteousness. Here one of them must needes be overcome and give place to the other, seeing they fight together with so great force and power. The sinne therefore of the whole world commeth upon righteousness with all maine & might. In this combate what is done? Righteousnesse is everlasting, immortall and invincible. Sinne also is a most mighty and cruell tyranne, ruling and raigning ouer the whole world, subduyng and bringing all men into bondage. To conclude, sinne is a strong and a mighty God, which devoureth all mankind, learned, unlearned, holy, mighty and wise-men. This tyranne (I say) flyeth vpon Christ, and will needes swallow him vp, as he doth all other. But he seeth not that he is a person of invincible and everlasting righteousness. Therefore in this combate sinne must needes be vanquished and killed, and righteousness must overcome, liue and raigne. So in Christ all sinne is vanquished, killed and buried and righteousness remaineth a conquerour and raigneth for euer.

In like maner, death, which is an omnipotent daene and emperesse of the whole world, killing Kinges Princes, and generally all men, doth mightily encounter with life, thinking vtterly to overcome it and to swallow it vp: and that which it goeth about, it bringeth to passe in deede. But because life was immortall, therefore when it was overcome, yet did it ouercome and get the victorie, vanquishing and killing death. Death therefore through Christ is vanquished and abolished throughout the whole world, so that now it is but a painted death, which losing his King, can no more hurt those that beleue in Christ, who is become the death of death, as Hoseas the Prophet sayth: O death I will be thy death.

Hos. 13. 14.

A marueilous
lous com-
bate be-
twene sinne
and righte-
ousnesse in
Christ.

Righteous-
nesse.

Sinne.

Righteous-
nesse the con-
querour of
sinne.

The com-
bate be-
twene life
and death.

Life con-
quered, is
the conque-
ror of death.

The conflict
of the curse,
with the
blessing.

So the curse, which is the wrath of God upon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternall mercy of God in Christ. The curse therefore figheth agaynst the blessing, and would condemne it and bryng it to nougat: but it can not so doe. For the blessing is diuine and euer-lasting, and therefore the curse must needes give place. For if the blessing in Christ could be overcome, then shold God him selfe also be ouercome. But this is impossible: therefore Christ the power of God, righteousness, blessing, grace and life, overcometh and destroyeth these monsters, sinne, death and the curse, without warre or weapons, in his owne body, and in him selfe, as Paule delifeth

Coloss. 1.15. to speake: Spoyling (sayth he) all principalities and powers, and triumphyng ouer them in him selfe, so that they can not any more hurt thole that doe beleue.

In himselfe. And this circumstance, In him selfe, maketh that combat much more wonderfull and gloriouſ. For it sheweth that it was necessary, that these inestimable thinges shold be accomplished in that one onely person Christ, (to witte, that the curse, sinne and death shold be destroyed, and the blessing, righteousness and life shold succaede in their place) and that so the whole creature through this one person shold be renewed. Therefore if thou looke vpon this person Christ, thou shalt see sinne, death, the wrath of God, hell, the deuill and all euils vanquished & mortified in him. Forasmuch the as Christ reigneth by his grace in the heartes of the faithfull, there is no sinne, no death, no curse: but where Christ is not knowne, there all these thinges doe still remaine. Therefore all they whiche beleue not, doe lacke this inestimable benefite and gloriouſ victory. For this (as S. John sayth) is our victorie that ouercometh the world, euen our fayth.

1. Joh 5.4. They that deny the article of the diuinitie of Christ, deny also the article of redemption.

This is the principall article of all Christian doctrine, whiche the Popish Scholemen haue altogether darkened. And here ye see how necessary a thing it is to beleue and to confesse the article of the Diuinitie of Christ: which when Arrius denied, he must needes also deny the article of our redemption. For to ouercome the sinne of the world, death, the curse and the wrath of God in him selfe, is not the worke of any creature, but of the diuine power. Therefore he whiche in him selfe shold ouercome these, must needes be truely and naturally God. For against this mighty power of sinne, death, and the curse (whiche of it selfe reigneth throughout the world and

in the whole creature) it was necessary to set a more high & mighty power. But besides the souereigne and diuine power, no such power can be found. Wherefore, to abolish sinne, to destroy death, to take away the curse in himselfe: and againe, to gaine righteousnesse, to bring life to light, and to gaine the blessing, are the worcks of the Diuine power onely and alone. Now because the Scripture doth attribute all these to Christ, therefore he in himselfe is life, righteouesnesse and blessing, which is naturally and substantially God. Wherefore they that deny the Divinity of Christ, do lose all Christianity and become altogether Gentiles and Turks. We must learne therefore diligently the Article of iustification (as I often admonish you). For all the other Articles of our faith are comprehended in it: and if that remaine sound, then are all the rest sound. Wherefore, when we teach that men are iustified by Christ, that Christ is the conqueror of sinne, death and the everlasting curse: we witnesse therewithall that he is naturally and substantially God.

They that
deny the di-
uinitie of
Christ, be-
come Turks
& Gentiles.

Christ God
by nature.

The blin-
dernes and im-
pietie of the
Papists.

Hereby we may plainly see how horrible the wickednesse and blindnesse of the Papists was, which taught that these cruell and mightie tyrants, sinne, death and the curse (which swallow vp all mankinde) must be vanquished, not by the righteousnesse of the law of God (which, although it be iust, god and holy, can do nothing but bring men vnder the curse): but by the righteousnesse of mans owne workes, as by Fasting, Pilgrimages, Masses, Cloyses, and such other like paltrie. But (I pray you) was there euer any found that being furnished with this armour, overcame sinne, death and the diuell? Paul in the 6 Chapter to the Ephesians describeth a farre other manner of armour, which we must vs against these most cruell and raging beasts. Therefore in that these blind buzzards and leaders of the blind, haue set vs naked and without armour before these invincible and most mighty tyrants, they haue not onely deliuered vs vnto them to be devoured, but also haue made vs ten times greater and more wicked sinners then either theenes, whores or murtherers. For it belongeth onely to the diuine power to destroy sinne and to abolish death, to create righteousness and to give life. These haue attributed this diuine power to our owne worcks, saying: If thou do this worke or that, thou shalt overcome sinne, death, and the wrath of God: And by this meanes they set vs in Gods place, making vs in verie deede naturally (if I may so say) God himselfe. And herein the

The armour
of Christias
set out.
Ephc. 6 13.
14. &c.

It is the
worke of
God, to a-
bolish death
and to give
life.

Chap. III. UPON THE EPISTLE

Papists vnder the name of Christ, haue shewed themselues to be
seuen fold more wicked Idolaters, then euer were the Gentiles.
1 Pet. 2.22.

For it hayneth to them, as it doth to the sow, which after shee
is washed, walloweth her selfe againe in the mire. And as
Christ saith: After they are falle away from Faith, an euill spi-
rit entreth againe into the house, out of the which he was driven,
and taketh vnto him seuen worse spirits then himselfe, and there
dwelleth: and then the latter end of that man is worse then the be-
ginnig.

Luke 11.26
What do-
ctrine the
Gospell set-
teth forth.

Let vs therefore receiu this most sweete doctrine and full of
comfort, with thanksgiving, and with an assured Faith, which
teacheth that Christ being made a curse for vs (that is, a sinner sub-
iect to the wrath of God) did put vpon him our person, and laid our
sinnes vpon his owne shoulders, saying: I haue committed the
sinnes which all men haue committed. Therefore he was made a
curse vndeade according to the law, not for himselfe, but (as Paul
saith) for vs. For vntesse he had taken vpon himselfe my sinnes and
thine, and the sinnes of the whole world, the law had had no right
ouer him, which condemneth none but sinners only, and holdeth
them vnder the curse. Wherefore he could neither haue bene made
a curse nor die, sith the only cause of the curse and of death is sinne,
from the which he was free. But because he had taken vpon him
our sinnes, not by constraint, but of his owne god will: it behoued
him to beare the punishment and wrath of God: not for his owne
person (which was iust and invincible, and therefore could be
found in no wise guiltie) but for our person.

Christ took
our sinnes
vpon him of
his owne ac-
cord, and
therefore it
behoued
him to be
made a
curse for
them.

So making a happie change with vs, he tolke vpon him our
sinfull person, and gaue vnto vs his innocent and victorious per-
son: wherewith we being now clothed, are freed from the curse of
the law. For Christ was willingly made a curse for vs, saying:
As touching mine owne person, I am blessed, and neede nothing.
Philip 2.7. But I will abase my selfe, and will put vpon me your person, that
is to say, your humane nature, and will walke in the same among
you, and will suffer death, to deliner you from death. Now, he thus
bearing the sinne of the whole world in our person, was taken, suf-
fered, was crucified and put to death, and became a curse for vs.
But because he was a person diuine and everlasting, it was impos-
sible that death should hold him. Wherefore he rose vp againe the
third day from death, and now liueth for euer: and there is neither
sinne

Christ is our
righteous-
nes, and our
siane is his.

sinne nor death found in him any more, but mere righteousness, life, and everlasting blessednesse.

This image and this myrrour we must haue continually before vs, and behold the same with a stedfast eye of Faith. He that doth so, hath this innocencie and victorie of Christ, although he be never so great a sinner. By Faith onely therefore we are made righteous, for Faith layeth hold upon this innocencie and this victorie of Christ. Looke then how much thou beleueest this, so much thou doest enjoy it. If thou beleue sinne, death, and the curse to be abolished, they are abolished. For Christ hath overcome and taken away these in himselfe, and will haue vs to beleue, that like as in his owne person there is now no sinne nor death, even so there is none in ours, seeing he hath performed and accomplished al things for vs.

Wherfore, if sinne were thee and death terrifie thee, thinke that it is (as it is indeede) but an imagination, and a false illusion of the Diuell. For in very deede there is now no sinne, no curse, no death, no Diuell to hurt vs any more, for Christ hath vanquished and abolished all these things. Therefore the victorie of Christ is most certaine, and there is no defect in the thing it selfe, (since it is most true,) but in our incredulitie; for to reason it is a hard matter to beleue these inestimable good things and vnspeakable riches. Moreover, Sathan with his fierie darts, and his ministers with their wicked and false doctrine goe about to wregt from vs and utterly to deface this doctrine. And specially for this Article, which we so diligently teach, wee sustaine the hatred and cruell persecution of Sathan and of the world. For Sathan feleth the power and fruite of this Article.

And that there is no more sinne, death, or malediction, since Christ now reigneth, we dayly confesse also in the Crede of the Apostles, when we say: I beleue that there is an holy Church. Which is indeed nothing else, but as if we should say: I beleue that there is no sin, no malediction, no death in the Church of God. For they which do beleue in Christ, are no sinners, are not guilty of death, but are holy and righteous, Lords ouer sinne, and death, and living for euer. But Faith onely seeth this: for we say, I beleue that there is an holy Church. But if thou beleue reason and thine owne eyes, thou wilt iudge cleane contrary. For thou seest many things in the

An inestimable comfort for all poore concieues beaten downe with sinne.

A remedy & a comfort against the terrors of sinne, &c.

The diuell & heretikes lye in waite to deceive the godly. The power of this article of Christian righteousness, destroyeth Satans kingdom.

Chap. III.

UPON THE EPISTLE

The weake- godly which offend thee. Thou seest them sometime to fall into sin,
ness of the and to be weake in Faith, to be subiect vnto wrath, enuie, and such
godly. other euill affections: therefore the Church is not holy. I deny the
consequence. If I loke vpon mine owne person, or the person of
my brother, it shall never be holy. But if I behold Christ, who hath
sanctified and cleansed his Church, then is it altogether holy: for he
hath taken away the sinnes of the whole world.

A feeling sinner, bra-
fied and bro-
ken hearted
for his sinnes
is counted
no sinner.

Wherfore where sinnes are seene and felt, there are they indeede
no sinnes. For according to Paules diuinitie, there is no sinne, no
death, no malediction any more in the world but in Christ, who is
the Lambe of God that hath taken away the sinnes of the world:
who is made a curse that he might deliver vs from the curse. Con-
trariwise, according to Philosophie and reason, sinne, death and
the curse are no where else but in the world, in the flesh, or in sin-
ners. For a sophistickall Divine can speake no otherwise of sinne,
then doth the heathen Philosopher. Like as the colour (saith he)
cleaueth in the wall, even so doth sinne in the world, in the flesh, or
in the conscience: therefore it is to be purged by contrary operati-
ons, to wit, by charitie. But the true diuinitie teacheth that there
is no sinne in the world any more: for Christ, vpon whom the Fa-
ther hath cast the sinnes of the whole world, hath vanquished and
killed the same in his owne body. He once dying for sinne & raised
up againe, dieth now no more. Wherfore wheresoever is a true
Faith in Christ, there sinne is abolished, dead & buried. But where
no faith in Christ is, there sinne doth still remayne. And albeit the
remnants of sinne be as yet in the Saints because they beleue not
perfectly, yet are they dead in that they are not imputed vnto them,
because of their Faith in Christ.

8/2 53. 6.
To the be-
leuers, sin
& death are
abolished.

Christ hath
redeemed
vs from the
curse: there-
fore the law
hath not
done it.

Two propo-
sitions of
Paul.

This is therefore a strong and a mighty argument, which Paul
here prosecuteth against the righteousnesse of works. It is not the
law nor works that do deliver vs from the everlasting curse, but
Christ alone. See therefore good Christian reader, I beseech thee,
that thou distinguish Christ from the law, and diligently marke
how Paul speaketh, and what he saith. All (saith he) which do not
fulfill the law, are necessarily vnder the curse. But no man fulfilleth
the law: therefore all men are vnder the curse. He addeth moreo-
uer another proposition: Christ hath redeemed vs from the curse of
the law, being made a curse for vs: therefore it followeth, that the
law and works do not redeme vs from the curse, but bring vs
rather

rather vnder the curse. Charitie therefore (which, as the Schole-men say, giueth forme and perfection vnto Faith) hath not onely not redemeed vs from the curse, but rather it wappeth vs more and more in the curse.

This text then is plaine, that all men, yea the Apostles, Prophets, & Patriarks had remained vnder the curse, if Christ had not set himselfe against sinne, death, the curse of the law, the wrath and judgement of God, and ouercome them in his ownebody: for no power of flesh and bloud could ouercome these huge and hideous monstres. But now, Christ is not the law, or the worke of the law, but a divine and humane person, which tooke vpon him sinne, the condemnation of the law and death, not for himselfe, but for vs. Therfore all the weight and force hereof consisteth in this word, For vs.

We must not then imagine Christ to be innocent and as a private person (as do the Schoolemen, and almost all the Fathers haue done) which is holy and righteous for himselfe onely. True it is indeede, that Christ is a person most pure and vnspotted: but thou must not stay there: for thou hast not yet Christ, although thou know him to be God & man: but then thou hast him indeede, when thou beleuest that this most pure and innocent person is surely given vnto thee of the Father to be thy high Priest and Saviour, yea rather thy servant, that he putting off his innocencie and holines, and taking thy sinfull person vpon him, might beare thy sinne, thy death, and thy curse, and might be made a sacrifice and a curse for this, that by this meaures he might deliuer thee from the curse of the law.

How Christ
is truly
knowne.

We see then with what an Apostolike spirit Paul handleth this argument of the blessing and of the curse, whilst he not onely maketh Christ subiect to the curse, but saith also that he is made a curse. So in the 2. Cor. 5. he calleth him sinne, when he saith: He hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousness of God in him. And although these sentences may be well expounded after this maner: Christ is made a curse, that is to say, a sacrifice for the curse: and sinne, that is, a sacrifice for sinne, yet in my iudgment it is better to keepe the proper signification of the words, because there is a greater force and vehemencte therein. For when a sinner cometh to the knowledge of himselfe indeede, he feeleth not onely that he is miserable, but misery it selfe: not onely that he is a sinner and is accused, but

Christ made
a curse and
sinne for vs.

Chap. III.

UPON THE EPISTLE

euē sinne & malediction it selfe. For it is a terrible thing to beare sinne, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of these things (as Christ did truly and effectually feele them for all mankind) is made euē sinne, death, malediction, &c.

The true
meaning of
these words
of Paul:
Christ was
made sinne,
a curse, &c.

All the cur-
ses of the
law must be
applied to
Christ.

This is a
most sure
argument,
taken out of
the whole
law.

Paul dill-
gently way-
eth this sen-
tence of Ge-
nesis: In thy
seede, &c.

Paul therefore handleth this place with a true Apostolicall spirit. There is neither Sophister, nor Lawyer, nor Jew, nor Anabaptist, nor any other that speaketh as he doth. For who durst alledge this place out of Moses: Accursed is every one that hangeith on a tree, and apply it unto Christ. Like as Paul then applied this sentence to Christ, euē so may we apply vnto Christ, not only that whole 27 Chap. of Deuteronomie, but also may gather all the curses of Moses law together, and expound the same of Christ. For as Christ is innocent in this generall law, touching his owne person: so is he also in all the rest. And as he is guiltie in this generall law, in that he is made a curse for vs, and is hanged vpon the croesse as a wicked man, a blasphemer, a murtherer and a traitour: euē so is he also guiltie in all others. For all the curses of the law are heaped together and laid vpon him, and therefore he did beare and suffer them in his owne body for vs. He was therefore not onely accursed, but also was made a curse for vs.

This is to interprete the Scriptures truly and like an Apostle. For a man is not able to speake after this maner without the holy Ghost: that is to say, to comprehend the whole law in this one saying, Christ is made a curse for vs, and lay the same altogether vpon Christ: and contrariwise to comprehend all the promises of the Scripture, and say, that they are all at once fulfilled in Christ. Wherefore this is indeede an Apostolike & invincible argument, not taken out of one place of the law, but out of the whole law: which Paul also vseth as a sure ground.

Here we may see with what diligence Paul read the holy Scriptures, and how exactly he wayed every word of this place: In thy seede shall all the nations of the earth be blessed. First, out of this word blessing he gathereth this argument: If blessing shall be given vnto all nations, then are all nations vnder the curse, yea the Jewes also, who haue the law. And he alledgeth a testimony of the Scripture, wherby he proueth that all the Jewes which are vnder the law, are vnder the curse: Cursed is every one which abideth not in all the things that are written in this booke.

Moreover, he diligently weigheth this clause: All nations. All nations. Out of the which he gathereth thus: that the blessing belongeth not onely to the Jewes, but also to all the nations of the whole world. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of Moses, for as much as there was no nation that had the law, but onely the Jewes. And although they had the law, yet were they so farre off from obtaining the blessing through it, that the more they endeavoured to accomplish it, y more they were subiect to the curse of the law. Wherefore there must needes be another righteousnesse which must be farre more excellent then the righteousnesse of the law, through the which, not onely the Jewes, but also all nations throughout the whole world, must obtaine the blessing.

The Jewes
attained not
to righteous-
nesse
through the
law.

Finally, these words: In thy seede, he expoundeth after this manner: that a certayne man should issue out of the seede of Abraham, that is to say, Christ, through whom the blessing should come afterwards vpon all nations. Seeing therfore it was Christ that should blesse all nations, it was he also that should take away the curse frō them. But he could not take it away by the law, for by the law it is more & more increased. What did he then? He ioyned himself to the company of y accursed, taking vnto him their flesh & their blood, and so set himself for a Mediator betweene God and men, saying: Al though I be flesh and blod, and now dwell among the accursed, yet notwithstanding I am that blessed one, through whō all men must be blessed. So in one person he ioyneth God & man together, and being united vnto vs which were accursed, he was made a curse for vs, and hid his blessing in our sinne, in our death, and in our curse, which condemned him & put him to death. But because he was the Sonne of God, he could not be holden of them, but overcame them, led them captaine & triumphed ouer them: and whatsoever did hang vpon flesh, which for our sake he tooke vpon him, he carried it with him. Wherefore all they that cleane vnto this flesh, are blessed & delivered from the curse, that is, from sinne, and everlasting death.

How the na-
tions were
delivered
from the
curse.

They that vnderstand not this benefite of Christ (whereof the Gospel especially intreateth) & know not another righteousnesse besides the righteousnesse of the law, when they heare that the works of the law are not necessary to saluation, but that men do obtaine the same by onely hearing and believning that Christ the Sonne of God hath taken vpon him our flesh, and ioyned himselfe to the

accursed, to the end that all nations might be blessed, they (I say) are offended: for all this they understand nothing, or else they understand it carnally. For their minds are occupied with other cogitations and fantastical imaginations: therfore these things seeme vnto them strange matters. Vea euен vnto vs which have received the first fruites of the Spirit, it is vnpossible to understand these things perfectly: for they mightily fight against reason.

To conclude, all evils should haue ouerwhelmed vs, as they shall ouerwhelme the wicked for ever. But Christ being made for vs a transgressor of all lawes, guilty of all our malediction, our sinnes, and all our euils, cometh betwene as a Mediatour, embracing vs wicked and damnable sinners. He tooke vpon him and bare all our euils, which should haue oppressed and tormented vs for ever: and these cast him downe for a litle while, and ranne ouer his head like water, as the Prophet in y person of Christ complaineth when he saith: Thy indignation sore presseth me, and thou hast vexed me with all thy stormes. Againe: Thine indignations haue gone ouer me, and thy terrors haue troubled me. By this meanes we being deliuered from these everlasting terrors and anguish through Christ, shall enjoy an everlasting and inestimable peace and felicitie, so that we beleue this.

These are the reverend mysteries of the Scripture, which Moses also somewhat darkely in some places did foreshew: which also the Prophets and Apostles did know, and did deliuere to their posteritie. For this knowledge and benefite of Christ to come, the Saints of the old Testament reioyced more, then we now do when he is so comfortably reuealed and exhibited vnto vs. Indeed we do acknowledge that this knowledge of Christ and of the righteousness of faith, is an inestimable treasure: but we conceiuе not therby such a full ioy of spirit, as the Prophets and Apostles did. Hereof it cometh, that they (and especially Paul) so plentifullly set forth and so diligently taught the article of iustification. For this is y proper office of an Apostle, to set forth the glory and benefite of Christ, and therby to raise vp and comfort troubled and afflicted consciences.

Verse 14. That the blessing of Abraham might come vpon the Gentiles through Christ Iesus.

The bles-
sing given.

Paul hath alwaies this place before his eyes: In thy seede, &c. For the blessing promised vnto Abraham, could not come vpon the

the Gentiles, but onely by Christ the seede of Abraham, and that vnto the
by this meanes, that it behoued him to be made a curse, that this promise made vnto Abraham: In thy seede shall all nations be blessed, might so be fulfilled. Therefore by no other meanes could this be done that is here promised, but that Jesus Christ must needes become a curse, & ioyne him selfe to those that were accursed, that so he might take away the curse from them, and through his blessing might bring vnto them righteousness and life. And here marke (as I haue also forewarned you) that this word blessing is not in vaine, as the Jewes dreame, who expound it to be but a salutation by word of mouth or by writing. But Paule entreateth here of sinne and righteousness, of death and life before God. He speakeþ therefore of inestimable and incomprehensible things, when he sayth: that the blessing of Abraham might come vpon the Gentiles, through Jesus Christ.

The word
blessing.

¶ We see moreover what merites we bring, and by what meanes we obtaine this blessing. This is the merite of congruence & wortunes, these are the workes preparatiue, whereby we obtaine this righteousness, that Christ Jesus was made a curse for vs. For we are ignorant of God, enemies of God, dead in sinne, and accursed: and what is our desert then? What can he deserue that is accursed, ignorant of God, dead in sinnes, and subiect to the wrath and judgement of God? When the Pope excommunicateth a man, whatsoever he doeth, is counted accursed. Howe much more then may we say, that he is accursed before God (as all we are before we knowe Christ) which doeth nothing else but cursed thinges? Wherefore there is no other way to auoyd the curse, but to believe, and with assured confidence to say: Thou Christ att my sinne and my curse, or rather I am thy sinne, thy curse, thy death, thy wrath of God, thy hell: and contrariwise, thou art my righteousness, my blessing, my life, my grace of God, and my heauen. For the text sayth plainly: Christ is made a curse for vs. Therefore we are the cause that he was made a curse: nay rather we are his curse.

Our desert
whereby we
obtaine the
blessing.

The way
how to es-
cape the
curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blind and hard hearted Jewes, yet it satisfieth vs that are baptizied and haue receiuied this doctrine, and concludeth most mightily, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, we are iustified and quickned vnto life. So long as sinne, death and the curse doe abide

in vs, sinne terrifieth, death killeth, and the curse condemneth vs. But when these are translated and layd upon Christes backe, then are these euils made his owne, and his benefits are made ours. Let vs therefore learne in all tentations to translate sinne, death, the curse and all euils which oppresse vs, from our selues vnto Christ; and againe, from him vnto our selues, righteousness, mercy, life and blessing. For he beareth all our euils and our miseries. God the father cast the iniqnities of vs all, as Esay the Prophet sayth, vpon him: And he hath taken them vpon him willingly, which was not guilty. But this he did, that he might fulfill the will of his father, by the which we are sanctified for ever.

Our sinnes
are cast vp
on Christ, &
his righteo-
ousnes is gi-
uen vnto vs.

The mercy
of God to-
wards vs sin-
ners vn-
speakable.

This is that infinite and unmeasurable mercy of God, which Paule would gladly amprise with al eloquence & plenty of words, but the slender capacite of mans heart can not comprehend, and much lesse vtter that unsearchable depth & burning zeale of Gods loue towardes vs. And verily the inestimable greatnessse of Gods mercy, not onely engendreth in vs an hardnes to beleue, but also incredulitie it selfe. For I doe not onely heare this Almighty God the Creator and maker of all things is god and mercifull, but also that the same high soueraigne Maiesy was so carefull for me a dauble sinner, a child of wrath and of euerlasting death, that he spared not his owne deare Sonne, but delivered him to a most shamefull death, that he hanging betweene two theenes, might be made a curse and sinne for me a cursed sinner, that I might be made blessed, that is to say, the child and heire of God. Who can sufficiently praise and magnifie this exceeding great goodnes of God? Not all the Angels in heauen. Therefore the doctrine of the Gospell speaketh of farre other matters then any booke of politicke or philosophy, yea or the booke of Moises him selfe: to wit, of the unspeakable and most diuine gifts of God, which farre passe the capacite and understanding both of men and Angels.

Of what
things the
Gospell en-
teacheth.

Verse 14. That we might receaue the promise of the spirite through faith.

The promise
of the spirite.

This is a phrase of the Hebrews: The promise of the spirite: that is to say, the spirite promised. Nowe, the spirite is freedome from the law, sinne, death, the curse, hell, and from the wrath and iudgement of God. Here is no merite or worthines of ours, but a free promise and a gift giuen through the seide of Abraham, that

we

we may be free from all evils, and obtaine all god things. And this libertie and gift of the spirit, we receive not by any other merites then by faith alone. For that onely taketh hold of the promise of God, as Paule plainly sayth in this place: that we might receive the promise of the spirit, not by works, but by Faith.

The nature
of Faith.

This is in dede a swete and a true Apostolike doctrine, which sheweth that those things are fulfilled for vs, and now given to vs, which many Prophets and Kings desired to see and heare. And such like places as this one is, were gathered together out of divers sayings of the Prophets, which foresaw long before in spirit, that all things should be chaunged, repaired, and gouerned by this man Christ. The Jewes therefore although they had the lawe of God, notwithstanding besides that law, looked for Christ. None of the Prophets or gouernours of the people of God, did make any new law, but Elias, Samuel, David, and all the other Prophets did abide under the lawe of Moises: they did not appoint any new tables, or a new kingdome and priesthood: for that newe change of the kingly priesthood of the lawe and the worship, was referred & kept to him onely, of whome Moises had prophesied long before: The Lord thy God shall rayse vp a Prophet vnto thee of thine owne nation, and from among thy brethren: Him shalt thou heare. As if he shoulde say: Thou shalt heare him onely, and none besides him.

What ma-
ner of do-
ctrine the
Apostolike
doctrine is.

The change
of all things
referred to
Christ alone

This the Fathers well understood, for none could teach greater and higher pointes then Moises him selfe, who made excellent lawes of high & great matters, as are the ten commaundements, especially the first commaundement: I am the Lorde thy God: Exod. 20. 2. Thou shalt haue none other Gods but me: Thou shalt loue the Lord thy God with all thy heart, &c. This lawe concerning the loue of God, comprehended the very Angels also. Therefore it is the headspring of all diuine wisedome. And yet was it necessary notwithstanding, that an other teacher should come, that is to say, Christ, which shoulde bring and teach an other thing farre passing these excellent lawes: to wit, grace and remission of sinnes. This text therefore is full of power: For in this short sentence: That we might receive the promise of the spirit by Faith, Paule poureth out at once whatsoever he was able to say. Therefore when he can go no further (for he could not utter any greater or more excellent thing,) he breaketh of, and here he stayeth.

The first com-
maundement
is the spring
of all the
wisedome of
God.

Verse 15. Brethren, I speake according to man: Though it be but a mans couenant when it is confirmed, yet no man doth abrogate it, or ad deth any thing thereto.

After this principall and invincible argument, Paule addeth an other, grounded vpon the similitude of a mans Testament: whiche seemeth to be very weake, and such as the Apostle ought not to bse for confirmation of a matter of so great importance. For in high and waigthy matters, we ought to confirme earthly things by diuine things, and not diuine and heauenly things by earthly and worldy things. And in deede it is true, that these arguments of all other are most weake, but when we go about to proue and confirme heauenly matters with earthly and corruptible things, as Scotus is wont to do. A man (saith he) is able to loue God aboue all things, for he loueth him selfe aboue all things: therefore much more is he able to loue God aboue all things. For a god thing, the greater it is, the more is it to be loued. And hereof he inferreth, that a man is able, *ex puris naturalibus*: that is to say euен of his owne pure naturall strength, easily to fulfill that high commaundement: Thou shalt loue the Lord thy God with all thy heart, &c. For (saith he) a man is able to loue the least god thing aboue all things; yea he setteth at naught his life (of all other things most deare vnto him) for a little vile money: Therefore he can much more doe it for Gods cause.

We haue oftentimes heard of me, that ciuill ordinances are of God: for God hath ordained them and alloweth them, as he doth the Sunne, the Moone, and other creatures. Therefore an argument taken of the ordinance or of the creatures of God, is good, so that we bse the same rightly. So the Prophetes haue very often vsed similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Moone: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophets, of trees, thornes, flowers, and fruits of the earth. The new Testament likewise is full of such similitudes. Therefore where Gods ordinance is in the creature, there may an argument be well borrowed and applyed to diuine and heauenly things.

So our Sauiour Christ in Mat.7. argueth from earthly things to heauenly things, when he sageth: If ye then which are euill can giue to your children good gifte, howe much more shall your Father

Humane
things must
be confir-
med by di-
uine things,
and not di-
uine things
by humane
things.

An argumēt
taken from
Gods crea-
tures hol-
deth.
The often
vse of simili-
tudes in the
holy Scrip-
tures.

gher which is in heauen, giue good things to them that aske him? Likewise Paul: We must obey men: therefore much more must we obey God. Ieremie also in the 35. chapter. The Recabites obeyed their Father: how much more ought ye to haue obeyed me? Now, these things are appointed of God, and are his ordinances, that fathers should giue vnto their children, and that children should obey their parents. Therefore such maner of arguments are good when they are grounded vpon the ordinance of God. But if they be taken from mens corrupt affections, they are naught. Such is the argumeut of Scotus: I loue the lesser god thing, therefore I loue the greater more. I deny the consequence. For my louing is not Gods ordinance, but a diuersilish corruption. Indeed it should be so, that I louing my selfe or another creature, should much more loue God the Creator: but it is not so. For the loue wherewith I loue my selfe, is corrupt and against God.

When arguing from humane things is of force.

When it is not of force.

The loue of our selues is corrupt.

This I say lest any man should cauill that an argument taken of corruptible things, and applied to diuine and spiritual matters, is nothing worth. For this argument (as I haue said) is strong enough, so that we ground the same vpon the ordinance of God, as we see in this argument which we haue in hand. For the ciuill law which is an ordinance of God, saith that it is not lawfull to breaue or to change the testament of a man. Vea it commaundeth that the last will or testament of a man be straitly kept: For it is one of the holiest and most laudable customes that are among men. Now therefore, vpon this custome of mans testament, Paul argueth after this maner: How commeth it to passe that man is obeyed and not God: Politicke and ciuill ordinances, as concerning testaments and other things, are diligently kept. There nothing is chaunged, nothing is added or taken away. But the testament of God is chaunged: that is to say, his promise concerning the spirituall blessing, that is, concerning heauenly and everlasting things, which the whole world ought not onely to receive with great zeale and affection, but also ought most religiously to reuerence and honour. This perswadeth vehemently, when we so argue from the examples and lawes of men. Therefore he saith: I speake after the maner of men: that is to say, I bring vnto you a similitude taken of the custome and maner of men. As if he shold say: The testaments of men and such other corruptible things are straitly executed, and that which the law commaundeth, is diligently obser-

The testament of a man is not changed.

The testament of God is changed.

Chap. III.

V P O N T H E E P I S T L E

A Testament used and kept. For when a man maketh his last will, bequeathing or last Will is confirmed his lands and goods to his heires, and thereupon dieth, this last will is confirmed and ratified by the death of the Testator, so that nothing may now be either added to it, or taken from it, according to all law and equitie. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last Will of God to be faithfully kept, which he promised and gaue unto Abraham and his seed after him: For when Christ died, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of Abraham was preached among all nations dispersed throughout the whole world. This was the last Will and Testament of God the great Testator, confirmed by the death of Christ: therefore no man ought to change it or to adde any thing to it, as they that teach the law and mans traditions do.

The Testament of God ought to be kept more faithfully then mans Testament. For they say, vniuersall thou be circumcised, keepe the law, do many workes, and suffer many things, thou canst not be saued. This is not the last Will and Testament of God. For he said not unto Abraham: if thou do this or that, thou shalt obtaine the blessing: or they that be circumcised and keepe the law shall obtaine the same: but he saith, In thy seed shall all the nations of the earth be blessed. As if he should say: I of mere mercie do promise unto thee, that Christ shall come of thy seede, who shall bring the blessing vpon all nations oppressed with sinne and death: that is to say, which shall deliuere the nations from the everlasting curse: to wit, from sinne and death, receiuing this promise by saith: In thy seed, &c. Wherefore, euuen as the false Apostles were in time past, so are all the Papists and Justiciaries at this day peruerters and destroyers, not of mans testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will obserue mans law exactly: but the lawes of God they do despise, & most wickedly transgresse. But the tyme shall come when they shall beare an horriblie iudgement, and shall feele what it is to contemne and pervert the testament of God. This argument then grounded vpon the ordinance of God, is strong enough.

The Testament or last Will of God. Who are the destroyers of Gods Testament

The nature of hypocrites

Verse 16. Now to Abraham and his seed were the promises made. He sayth not: And to the seedes, as speaking of many: but,

but, and to thy seed, as of one which is Christ.

Here by a new name he calleth the promises of God made unto Abraham, concerning Christ that should bring the blessing unto all nations, a Testament. And indeede the promise is nothing else but a testament, not yet revealed but sealed ^{by}. Now, a testament is not a law, but a donation or free gift. For heires looke not for lawes, exactions, or any burdens to be layd vpon them by the testament, but they looke for the inheritance confirmed thereby.

First of all therefore he expoundeth the words. Afterwards he applieth the similitude, and standeth vpon this word Seed. There were no lawes giuen unto Abraham, (saith he) but a testament was made and deliuered unto him: that is to say, the promises were pronounced unto him as touching the spirituall blessing: therefore somewhat was promised and giuen unto him. If then the testament of a man be kept, why should not rather the Testament of God be kept? whereof the testament of man is but a signe. As ^{The Testament of man is a signe of Gods Testament.} As gaine, if we will keape the signes, why do we not rather keape the things which they signifie?

Now, the promises are made unto him, not in all the Jewes or in many seedes, but in one Seed, which is Christ. The Jewes will not receive this interpretation of Paul: For they say, that the singular number is here put for the plurall, one for many. But we gladly receive this meaning and interpretation of Paul, Who oftentimes repeateth this word Seed, and expoundeth this Seed to be Christ: and this he doeth with an Apostolike spirit. Let the Jewes denie it as much as they will: we notwithstanding haue arguments strong enough, which Paul hath before rehearsed, which also confirme this thing, and they cannot denie them. Hitherto, as touching the similitude of Gods ordinance, that is to say: of mans testament. Now he expoundeth and amplifieth the same.

Verse 17. And this I say, that the law which was 430. yeares after, cannot disanull the couenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.

Here the Jewes might obiect, that God was not onely content to giue promises to Abraham, but also after 430. yeeres he made the law. God therefore mistrusting his owne promises, as unsufficient to iustifie, added thereto a better thing: that is to say, the

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law, to the end that when the same, as a better successor, was come, not the iole, but the doers of h law might be made righteous there by. The law therefore which followed h promise, did abrogate the promise. Such euasions and starting holes the Jewes sake out.

Paul confuteth the objection of the Jewes.

To this cauillation Paul answereth very well and to the purpose, and strongly consuteh the same. The law (saith he) was giuen 430. yeares after this promise was made: In thy seede, &c. and it could not make the promise void and unprofitable. For the promise is the Testament of God, confirmed by God himselfe in Christ so many yeeres before the law. Now, that which God once hath promised and confirmed, he calleth not backe againe, but it remaineth ratified and sure for euer.

Why the law is added to the promise.

Whyp then was the law added? Indeed it was deliuered so many ages after, to the posterite of Abraham, not to the end he might through it obtaine the blessing (for it is the office of the law to bring men vnder the curse, and not to blesse:) but that there might be in the world a certaine people which might haue the word and testimone of Christ, out of the which, Christ also according to the flesh, might be borne: and that men being kept and shut vp vnder the law, might sigh and groane for their deliuerance through the seed of Abraham, which is Christ: which only shold and could blesse, that is to say, deliuere all nations from sin and everlasting death. Moreouer, the ceremonies commaunded in the law, did foreshadow Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine seales, it was for a time confirmed, vntill the letters themselves or the writing of the Testament (to wit, the promise) might be opened, and by the preaching of the Gospell might be spread abroad among all nations.

The promise is confirmed, and therefore not abolished by the law.

But let vs suffer the law and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our workes make God a lier, and his promise of none effect. For if the law do iustifie vs and deliver vs from sinne and death, and consequently our works & our owne strength accomplishing the law, then the promise made unto Abraham is utterly void and unprofitable, and so consequently God is a lier & a dissembler. For when he which promiseth, will not performe his promise, but maketh it

What incommode should follow, if the law should abolish the promise.

of none effect, what doth he else but shew himselfe to be a lier and a dissimblor? But it is impossible that the law should make God a lier, or that our wozkes should make the promise vvoid, nay rather it must needes be firme and stable for euer (for God promiseth not in vaine,) although we were able to keepe and fulfill the law. And let vs admit that all men were as holy as Angels, so that they should not neede the promise (which notwithstanding is impossible:) yet must we thinke that the same promise abideth most sure and certaine, or else God should be found a lyer, which either hath promised in vaine, or else will not or cannot performe his promises. Therefore, like as the promise was before the law, so is it farre more excellent then the law.

And God did excellently well in that he gaue the promise so long before the law. Which he did of purpose and to this end, that it should not be said, that righteousness was giuen through the law, and not through the promise. For if he would that we should haue bene iustified by the law, then would he haue giuen the law 430. yeares before the promise, or else together with the promise. But now at the first he speaketh not a word as concerning the law, but at the length after 430. yeares he giueth the law. In the meane while, all that time he speaketh onely of his promises. Therefore the blessing and free gift of righteousness came before the law through the promise: The promise therefore is farre more excellent then the law. And so the law doth not abolish the promise, but faith in the promise (whereby the belieuer euen before Christs time were saued,) which is now published by the Gospell throughout the whole wozld, destroyeth the law, so that it cannot increase sin any more, terrifie sinners, or bring them into desperation, laying hold vpon the promise through Faith.

And in this also lyeth a certaine vehemencie specially to be noted, that he expresly setteth downe the number of 430. yeares. As if he would say: Consider with your selues how long it was betwene the promise giuen, and the law. It is plaine that Abraham received the promise a long time before the law. For the law was giuen to the people of Israel 430. yeares after. And this is an invicible argument gathered and grounded vpon a certaine time. And he speaketh not here of the law in generall, but onely of the written law. As if he would say: God could not then haue regard to the ceremonies and wozkes of the law, and giue righteousness The written law.

The law
doth not ab-
rogate the
promise: but
Faith laying
hold vpon
the promise,
doth abro-
gate the
law.

to the obseruers thereof. For as yet the law was not given, which commandeth ceremonies, requireth workes, and promiseth life to those that obserue them, saying: The man that shall do these things, shall live in them. And although it promise such things, yet it followeth not therefore that we obtaine these promises: For it saith plainly: The man that shall do these things, &c. Now, it is certaine that no man can do them. Moreover, Paul saith that the law cannot abolish the promise: therefore that promise made vnto Abraham 430. yeares before the law, remaineth firme & constant. And that the matter may be better vnderstod, I will declare the

A similitude same by a similitude. If a rich man, not constrained, but of his owne god will, should adopt one to be his sonne, whom he knoweth not, & to whom he owe nothing, & should appoint him to be the heire of all his lands and goods, and certaine yeares after that he hath bestowed this benefite vpon him, he should lay vpon him a law to do this or that: he cannot now say that he hath deserved this benefite by his owne works, seeing that many yeares before, he asking nothing, had received the same freely & of mere fauour: So, God could not respect our works and deserts going before righteousness: for the promise and the gift of the holy Ghost was 430 yeares before the law.

Abraham
was not
made righ-
teous by the
law, for whe-
re he liued
there was
no law.

Hereby it appeareth that Abraham obtained not righteousness before God through the law. For there was yet no law. If there were yet no law, then was there neither worke nor merite. What then? Nothing else but the mere promise. This promise Abraham believed, and it was counted to him for righteousness. By the selfe same meanes then that the father obtained this promise, the chil-
dren do also obtaine it and retaine it. So say we also at this day: Our sinnes were purged by the death of Christ aboue a thousand and ffe hundred yeares ago, when there were yet no religious orders, no canon or rule of penance, no merits of congruence and worthinesse. We cannot now therefore begin to abolish the same by our owne works and merits.

What maner
of argumēts
Paul useth.

Thus Paul gathereth arguments of similitudes, of a certaine time, and of persons, so sure and strong on every side, that no man can deny them. Let vs therefore arme and fortifie our consciences with such like arguments: For it helpeth vs exceedingly to haue them alwaies ready in tentations. For they leade vs from the law and works, to the promise and to faith: from wrath to grace: from sinne

sinne to righteousness, and from death to life. Therefore these two things (as I do often repeate;) to wit, the law and the promise, must be diligently distinguished. For in time, in place, and in person, and generally in all other circumstances they are separate as farre asunder as heauen and earth, the beginning of the world and the latter end. Indeede they are neare neighbours, for they are ioyned together in one man or in one soule: but in the outward affection and as touching their office, they ought to be separate farre asunder: so that the law may haue dominion ouer the flesh, and the promise may sweetly and comfortably reigne in the conscience. When thou hast thus appointed vnto them both their owne proper place, then thou walkest safely betwene them both in the heauen of the promise, and in the earth of the law. In spirit thou walkest in the Paradise of grace and peace: In the flesh thou walkest in the earth of works and of the crosse. And now the troubles which the flesh is compelled to beare, shall not be hard vnto thee, because of the swetnesse of the promise, which comforteth and reioyseth the heart exceedingly. But now, if thou confound and mingle these two together, and place the law in the conscience, and the promise of libertie in the flesh, then thou makest a confusion (such as was in Poperie:) so that thou shalt not know what the law, what the promise, what sinne, or what righteousness is.

Wherefore if thou wilt rightly deuide the word of truth, thou must put a great difference betwene the promise and the law, as touching the inward affections and whole practise of life. It is not for nought that Paul prosecuteth this argument so diligently. for he foresaw in spirit that this mischiefe should crepe into the Church, that the word of God should be confounded: that is to say, that the promise should be mingled with the law, and so the promise should be utterly lost. For when the promise is mingled with the law, it is now made nothing else but the very law. Therefore accustome thy selfe to separate the promise and the law asunder, euен in respect of time, that when the law cometh and accuseth thy conscience, thou mayest say: Lady law, thou comest not in season, for thou comest too soone: Tary yet vntill 430 yeares be expired, and when they are past, then come and spare not. But if thou come then, yet shalt thou come too late. For then hath the promise preuented the 430 yeares: to the which I assent, and sweetly repose my selfe in the same. Therefore I haue nothing to do

The law and
the premise
must be di-
stinguished.

We must
give to the
law and the
promise
their owne
proper pla-
ces.

What inc-
modities fol-
low of the
mingling of
the law and
the premise
together.

The promise
must not be
confounded
with the law

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with thee: I heare thee not. For now I live with the beleueng Abraham, or rather since Christ is now revealed and giuen vnto me, I live in him: who is my righteousnes, who also hath abolished the law. And thus let Christ be alwates before thine eyes, as a certaine summarie of all arguments for the defence of Faith, against the righteousness of the flesh, against the law, and against al works and merits whatsoeuer.

The argument touching the promise.

The office of the law.

Lem. 17. 5.

Gal. 3. 10.

1 Cor. 15. 56.

Hitherto I haue rehearsed almost all, but specially the p̄ncipal arguments which the Apostle Paul handleth in this Epistle, for the confirmation of this doctrine of Justification. Among which, the argument as touching the promise made vnto Abraham and to the other Fathers, is the weightiest and of greatest efficacie: which Paul doth chiefly prosecute both here and in the Epistle to the Romanes, the words wherof he diligently weigheth, and moreouer intreateth both of the times and persons. Also he standeth vpon this word Seed, applying the same vnto Christ. Finally, he declareth by the contrary, what the law worketh: namely, that it holdeth men vnder the curse. And thus he fortifieth the article of Christian righteousness with strong and mighty arguments. On the other side, he ouerthroweth the arguments of the false apostles, which they vsed in defence of the righteousness of the law, and turneth them vpon their owne heads: that is to say, whereas they contended that righteousness and life is obtained by the law, Paul sheweth that it worketh nothing but malediction and death in vs. He contend (saith he) that the law is necessary to saluation. Haue ye not read that it saith: He that shall do these things shall live in them? Now, who is he that performeth and accomplisheth them? No man living. Therefore, as many as are of the workes of the law, are vnder the curse. And againe, in another place: The sting of death is sinne, and the strength of sinne is the law. Now followeth the conclusion of all these arguments.

Verse 18. For if the inheritance be of the law, it is no more by the promise, &c.

So he saith in the 4 to the Romanes: For if they which be of the law be heires, then is faith but vaine, and the promise of none effect. And it cannot otherwise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be never so blind, is compelled to confesse, that

that it is one thing to promise, and another thing to require: one thing to gine, and another thing to take. The law requireth and eraceth of vs our works: the promise of the Seede doth offer vnto vs the spirituall and everlasting benefites of God, and that freely for Christ's sake. Therefore we obtaine the inheritance or blessing through the promise and not through the law. For the promise saith: In thy seede shall all nations of the earth be blessed. Therefore he that hath the law, hath not enough, because he hath not yet the blessing, without the which he is compelled to abide vnder the curse. The law therefore cannot iustifie because the blessing is not ioyned into it. Moreover, if the inheritance were of the law, then should God be found a lyer, and the promise should be in vaine. Again, if the law could obtaine the blessing, why did God then make this promise, In thy seede? &c. Why did he not rather say: Do this and thou shalt receiue the blessing? or else, by keeping of the law, thou maist deserue everlasting life. This argument is grounded vpon contraries: The inheritance is giuen by the promise: therefore not by the law.

To promise
& to require
are distinct
things.

The inheri-
tance is gi-
ven by the
promise, and
not by the
law.

Verse 18. But God gaue it vnto Abraham by promise.

It cannot be denied but that God, before the law was, gaue vnto Abraham the inheritance or blessing by the promise: that is to say, remission of sinnes, righteousness, saluation and everlasting life, that we should be sonnes and heires of God, and fellowheires with Christ. For it is plainly said in Genesis: In thy seede shall all nations be blessed. There the blessing is giuen freely without respect of the law or workes. For God gaue the inheritance before Moses was borne, or before any man had yet once thought of the law. Why vaunt ye then, that righteousness cometh by the law, seeing that righteousness, life and saluation was giuen to your father Abraham without the law, yea before there was any law? He that is not moued with thysse things, is blind and obstinate. But this argument of the promise I haue before handled more largely, and therefore I will but touch it by the way.

Hitherto we haue heard the principall part of this Epistle. Now the Apostle goeth about to shew the vse & office of the law, adding certaine similitudes of the Scholemaster, & of the little Heire: Also the allegorie of the two sonnes of Abraham, Isacke, and Isemael, &c. Last of all he setteth forth certaine precepts concerning manners. The summe: of that which fol- loweth in this Epistle.

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Verse 19. Wherefore then serueth the law?

When wee teach that a man is iustified without the law and workes, then doth this question necessarily follow: If the law do not iustifie, why then was it giuen? Also: why doth God charge vs and burden vs with the law, if it do not iustifie? What is the cause that wee are so hardly exercised and vered with it, if they which worke but one houre, are made equall with vs which haue borne the heate and burthen of the day? When as that grace is once published vnto vs which the Gospell setteth out, by and by ariseth this great murmuring: without the which the Gospell cannot be preached. The Jewes had this opinion, that if they kept the law, they shold be iustified thereby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to saue, not the righteous, but sinners, and that they shold go before them into the kingdome of God, they were wonderfully offended, complaining that they had boorne the heauie yoke of the law so many yeares with great labour and toyle, and that they were miserably vered and oppressed with the tyzannie of the law, without any profit, yea rather to their great hurt: Againe, that the Gentiles who were Idolaters, obtained grace without any labour or trauell. So do our Papists murmur at this day, saying: What hath it profited vs that we haue laved in a Cloister twenty, thirtie, or foortie yeares: that we haue bowed chastitie, pouertie, obedience: that we haue said so many Psalters, and so many Canonicall houres, and so many Masses: that we haue so punished our bodies with fasting, prayers, chastisements, &c. if a husband, a wife, a Prince, a Gouernour, a maister, a scholler, if an hireling or a drudge bearing laches, if a wench sweeping the house shall not onely be made equall with vs, but also be accepted as better and more worthy before God, then we?

Mat. 21. 31.
The murmu-
ring of the
Iewes a-
gainst the
doctrine of
Paul, for the
stablishing
of the law.

The murmu-
ring of the
Papists a-
gainst the
Gospell.

The judge-
ment of rea-
son concer-
ning the do-
ctrine of the
Gospell,
which tea-
cheth that
the law was
giuen for
transgres-
sions.

This is therefore an hard question, whereunto reason cannot answer, but is greatly offended with it. Reason after a sort understandeth the righteousness of the law, which also it teacheth and pregeth, and imagineth that the doers of it are righteous: but it understandeth not the office and end of the law. Therefore when it heareth this sentence of Paul, (which is strange and vnknowne to the world:) that the law was giuen for transgressions, thus it judgeth: Paul abolisheth the law, for he saith, that we are not iustified through it: Yea, he is a blasphemer against God which gave

the

the law, when he saith , that the law was given for transgressions. Let vs live therefore as Gentiles which haue no law. Yea, let vs sinne and abide in sinne, that grace may abound : Also , let vs do euill that god may come thereof. This happened to the Apostle Paul. And the selfesame happeneth at this day vnto vs. For when the common people heare out of the Gospell , that righteousness cometh by the mere grace of God through faith onely , without the law and without works, they gather by and by of it, as did the Jewes in times past : If the law do not iustifie , then let vs worke nothing : and this do they truly perorne.

What should wee then do ? This impietie doth indeede very much vere vs , but we cannot remedie it. For when Christ preache<sup>Christ is
judged to
be a blas-
phemer and
a seditious
person.</sup>d, he must needes heare, that he was a blasphemer and a seditious person : that is to say , that through his doctrine he deceived men, and made them rebels against Caesar. The selfe same thing happened to Paul and all the rest of the Apostles. And what marvell is it if the world in like manner accuse vs at this day? Let it accuse vs, let it slander vs, let it persecute vs and spare not: yet must not we therefore hold our peace, but speake freely, that afflicted consciences may be deliuered out of the snares of the diuell. And we must not regard the foolish and vngodly people in that they do abuse our doctrine: for whether they haue a law or no law, they can not be reformed. But we must consider how afflicted consciences may be comforted, that they perish not with the multitude. If wee should dissemble and hold our peace, miserable and afflicted consciences should haue no comfort , which are so entangled and snared with mens lawes and traditions, that they can wind themselues out by no meanes.

As Paul therefore, when he saw that some resisted his doctrine, and other some sought the libertie of the flesh, and thereby became worse , comforted himself after this sort, that he was an Apostle of Jesus Christ sent to preach the Faith of Gods elect , and that he must suffer all things for the elects sake , that they also might obtaine salvation : for we at this day do all things for the elects sake , whom wee know to be edified and comforted through our doctrine. But as for the dogs and swine (of whom the one sorte persecuteth our doctrine , and the other sorte treadeth vnder fote the libertie which wee haue in Christ Jesus,) I am so offended with them, that in all my life for their sakes I would not utter

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so much as one word: but I would rather wish that these swine, together with our aduersaries the dogs, were yet still subiect to the Popes tyrannie, rather then that the holy Name of God should be so blasphemed and euill spoken of through them.

Therefore, albeit not onely the swish and ignorant people, but they also which seeme in their owne conceites to be very wise, do argue after this sort: If the law do not iustifie, then is it in vaine and of none effect: yet is it not therefore true. For like as this consequence is nothing worth: Money doth not iustifie or make a man righteous, therfore it is unprofitable; the eyes do not iustifie, therfore they must be plucked out; the hands make not a man righteous, therfore they must be cut off: so is this naught also: The law doth not iustifie, therefore it is unprofitable: for we must attribute unto every thing his proper effect and vse. We do not therefore destroy and condemne the law, because we say that it doth not iustifie: but we answer otherwise to this question: To what end then serueth the law? then our aduersaries do, who do wickedly and peruerely counterfeit an office and vse of the law which belongeth not unto it.

Against this abuse and forged office of the law, we dispute and answer with Paul, that the law doth not iustifie. But in so saying, we affirme not that the law is unprofitable, as they do by and by gather. If the law do not iustifie (say they) then is it given in vaine.

The proper
office & vse
of the law.

When the
law is good.

No not so. For it hath his proper office and vse, but not that which the aduersaries do imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with Paul, that the law is god, if a man do rightly vse it: that is to say, if he vse the law as the law. If I give unto the law his proper definition, and keepe it within the compasse of his office and vse, it is an excellent thing. But if I translate it to another vse, and attribute that unto it which I shoulde not, then do I not onely peruer the law, but also the whole Scripture.

All me natu-
rally judge
that the law
doth iustifie.

Therefore Paul fighteth here against those pestilent hypocrites, who could not abide this sentence: The law was added for transgressions. For they thinke that the office of the law is to iustifie. And this is the generall opinion of mans reason among the So phisters, and throughout the whole world, that righteousness is gotten through the works of the law. And reason will by no means suffer this pernicious opinion to be westered from it, because it un derstandeth

derstandeth not the righteousness of faith. Whereof it commeth that Reason is ig-
the Papistes both foolishly and wickedly do say: The Church ^{nor an} hath the law of God, the traditions of the Fathers, the decrees of ^{the righte-}
^{ousnes} Councils: If it live after them, it is holy. No man shall perswade
these men, that when they keepe these things, they please not God,
but provoke his wrath. To conclude, they that trust in their owne
righteousnes, thinke to pacifie the wrath of God by their wilwor-
ship and voluntarie religion. Therefore this opinion of the righte-
ousnes of the law is the sinne of ali euils, and the sinne of sinnes of
the whole world. For grosse sinnes and vices may be knowne and
so amended, or else repressed by the punishment of the Magistrate.
But this sinne, to wit, mans opinion concerning his owne righte-
ousnes, will not onely be counted no sin, but also will be esteemed
for an high religion and righteousness. This pestilent sinne there-
fore is the mightie power of the diuell ouer the whole world, the
very head of the Serpent, and the snare whereby the diuell intan-
gleth and holdeth all men captiue. For naturally all men haue this
opinion, that they are made righteous by keeping of the law. Paul
therefore, to the end he might shew the true office and use of the
law, and might rwoke out of mens hearts that false opinion concer-
ning the righteousness thereof, answereth to this obiection: Where-
fore then serueth the law if it iustifie not: after this sort: It was not
given to make men righteous (saith he) but,

Verse 19. It was added because of transgressions.

As things are divers and distinct, so the uses thereof are divers
and distinct: Therefore they may not be confounded. For if they be,
there must needs be a confusione of the things also. A woman may
not weare a mans apparel, nor a man a womans attire. Let a man
do the workes that belong to a man, and a woman the workes that
belong to a woman. Let every man do that which his vocation &
office requireth. Let Pastors and Preachers teach the word of God
purely. Let Magistrates governe their subiects, and let subiects
obey their Magistrates. Let every thing serue in his due place and
order. Let the Sunne shine by day, the Moone and the Starres by
night: let the sea gine fishes; the earth, graine; the woods, wild
beasts and trees, &c. In like maner let not the law surpe the of-
fice and use of another, that is to say, of Iustification: but let it
leauue this onely to grace, to the promise, and to faith. What is

The great
power of
the diuell
throughout
the whole
world.

As all things
are distinct,
so are the
vies of
things.

Every crea-
ture serueth
in his order
and place.

Rom. 5:20.
The office
of the law.

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UPON THE EPISTLE

then the office of the law? Transgression, or else (as he saith in another place,) The law entreth in, that sinne should abound. A goodly office forsooth. The law (saith he) was added for transgressions: that is to say, it was added besides and after the promise, vntill Christ the seed should come, vnto whom it was promised.

Of the double vse of the Law.

The vse of
politicke
lawes.

All lawes
are giuen to
bridle tran-
gressions.

HEre ye must understand that there is a double vse of the law: One is ciuill: For God hath ordained ciuill lawes, yea all lawes to punish transgressions. Every law then is giuen to restraine sinne. If it restraine sinne, then it maketh men righteous. No, nothing lesse. For in that I do not kill, I do no commit adulterie, I do not steale, or in that I abstaine from other sinnes, I do it not willingly or for the loue of vertue, but I feare the prison, the sword, and the hangman. These do bridle and restraine me that I sinne not, as bonds and chaines restraine a Lion or a Beare, that he teare and deuoure not every thing that he meeteth: Therefore the restraining from sinne is not righteousness, but rather a signification of unrighteousnesse. For as a mad or wild beast is bound lest he should destroy euery thing that he meeteth: even so the law doeth bridle a mad and a furious man, that he sinne not after his owne lust. This restraint sheweth plainly enough that they which haue neede of the law (as all they haue which are without Christ) are not righteous, but rather wicked and mad men, whom it is necessary by the bonds and prison of the law so to bridle that they sin not. Therefore the law iustifieth not.

The power
of the diuell.

God hath
ordained
magistrates,
parents,
lawes, &c.
that sinnes
might be
bridled.

The first vse then of the law is, to bridle the wicked. For the diuell raigneth throughout the whole world, and enforceth men to all kinds of horrible wickednesse. Therefore God hath ordained Magistrates, Parents, Ministers, lawes, bonds, and all ciuill ordinances, that if they can do no more, yet at the least they may bind the diuels hands, that he rage not in his bondslaves after his owne lust. Like as therefore they that are possessed, in whom the diuell mightily raigneth, are kept in bondes and chaines lest they should hurt other: even so in the world, which is possessed of the diuell, and caried headlong into all kinds of wickednesse, the Magistrate is present with his bonds and chaines: that is to say, with his lawes, binding his hands and feete that he runne not headlong into

into all mischiefe. And if he suffer not himselfe to be brydeled after this sort, then he loseth his head. This ciuill restraint is very necessarie and appointed of God, aswell for publike peace, as also for the preseruation of all things, but specially lest the course of the Gospel shoule be hindered by the tumults and seditions of wicked, outragious and proud men. But Paul intreateth not here of this ciuill vse and office of the law. It is indeed very necessarie, but it iustifieth not. For as a possessed or a mad man is not therefore free from the snares of the diuell or well in his mind, because he hath his hands and his feet bound and can do no hurt: even so the world, although it be brydeled by the law from outward wickednesse and mischiefe, yet it is not therefore righteous, but still continueth wicked: yea this restraint sheweth plainly that the world is wicked and outragious, stirred vp and enforced to all wickednesse by his Prince the Diuell: for otherwise it neede not to be brydeled by lawes that it shoulde not sinne.

The ciuill
restraint of
the law is
necessarie.

Another vse of the law is diuine and spirituall, which is (as Paul saith) to increase transgressions: that is to say, to reueale vnto a man his sinne, his blindnesse, his miserie, his impietie, ignorance, hatred and contempt of God, death, hell, the iudgement and deserved wrath of God. Of this vse the Apostle intreateth notably in the 7. to the Romanes. This is altogether vnknowne to hypocrites, to the popish Sophisters and Schooleditines, and to all that walke in the opinion of the righteousnesse of the law, or of their owne righteousnesse. But to the end that God might bryde and beate downe this monster and this mad beast (I meane the presumption of mans righteousnes and religion) which naturally maketh men proud, and puffeth them vp in such sort, that they think themselves thereby to please God highly: it behoued him to send some * Hercules which might set vpon this monster with all force and courage to overthrow him, and utterly to destroy him: that is to say, he was constrained to gine a law in mount Sina, with so great Maiestie and with so terrible a shew, that the whole multitude was astonished. Exod. 19. & 20.

The spiritual
vse of the
law.

The spiritual
vse of the
law vn-
knowne to
reason.

This, as it is the proper and the principall vse of the law: so is it very profitable & also most necessarie. For if any be not a murderer, an adulterer, a thiefe, and outwardly restraine from sin, as the pharise did which is mentioned in þ Gospel, he would sweare (because he is possessed with the diuell) that he is righteous, and there-

* Hercules
was a mighty
champion
which slue
the great
monster Hy-
dra(as the
Poets faine)
which had a
hundred
neckes with
serpentes
heads.

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Hypocrites
are feared &
hambled by
the law.

for he conceiueth an opinion of righteousnesse, & presumeth of his god woxes and merits. Such a one God cannot otherwise mollifie and humble, that he may acknowledge his miserie and damnation, but by the law. For that is the hammer of death, the thundring of hel, and lightning of Gods wrath, that beateth to pouder the ob-stinate and sensesse hypocrites. Wherefore this is the proper and true use of the law, by lightning, by tempest, and by the sound of the trumpet (as in the mount Sina) to terrifie, and by thundering to beate downe and rent in paeces that beast which is called the opinion of righteousness. Therefore saith God by Ieremic his prophet: My word is a hammer breaking rockes. For as long as the opinion of righteousness abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, hatred of God, contempt of his grace and mercie, ignorance of the promises and of Christ. The preaching of free remission of sinnes through Christ cannot enter into the heart of such a one, neither can he feele any tast or sauour thereof. For that mightie rocke and adamant wall, to wit, the opinion of righteousness, wherewith the heart is enironed, doth resist it.

The opinion
of righteous-
nesse, in horri-
ble monster.

The proper
use of the
law.

The law is a
hammer,
breaking
the rockes.

1.Kin.19.11.
22.23.

As therefore the opinion of righteousness is a great and an horrible monster, a rebellious, obstinate and stiffe-necked beast: so for the destroying and ouerthrowing thereof, God hath need of a mightie hammer, that is to say, the law: which then is in his proper use and office, when it accuseth and reuealeth sinne after this sort: Behold, thou hast transgressed all the commaundements of God, &c: and so it striketh a terror into the conscience, so that it saleth God to be offended and angrie indeed, and it selfe to be guilty of eternal death. Here the poore afflicted sinner saleth the intollerable burden of the law, and is beaten downe even to desperation, so that now being oppressed with great anguish and terror, he desireth death, or else seeketh to destroy himselfe. Wherefore the law is that hammer, that fire, that mightie strong wind, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and ob-stinate hypocrites. Elias, not being able to abide these terrors of the law, which by these things are signified, couered his face with his mantle. Notwithstanding when the tempest ceased, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was. But it behoued that the tempest of fire, of wind, and the earthquake should passe,

before

before the Lord should reueale himselfe in that gracious wind.

This terrible shew and Maiestie wherein God gaue his law in Mount Sina, did represent the vse of the law. There was in the people of Israel which came out of AEgypt, a singular holinesse. They glorized and said: We are the people of God. We will do *Exod.19.8.* all those things which the Lord our God hath commanded. Moreover, Moses did sanctifie the people, and bad them wash their garments, refraine from their wiues, and prepare themselues against the third day. There was not one of them but he was full of holynesse. The third day Moses bringeth the people out of their tents to the mountaine into the sight of the Lord, that they might heare his voice. What followed then? When the children of Israel did behold the horrible sight of the Mount smoking and burning, the blacke clouds, and the lightnings flashing vp and downe in this horrible darknesse, and heard the sound of the trumpet blowing long and waring louder and louder: and moreover, when they heard the thundrings and lightnings, they were afraid, and standing a farre off, they sayd vnto Moses: We will do all things willingly, so that the Lord speake not vnto ys, lest that we die, and this great fire consume vs. Teach thou vs, and we will hearken vnto thee. I pray you, what did their purifying, their holinesse, their white garments, and restraining from their wiues profit them? Nothing at all. There was not one of them that could abide this presence of the Lord in his Maiestie and glorie: but all being amazed and shaken with terror, fled backe as if they had bene driven by the diuell. For God is a consuming fire, in whose sight no flesh is able to stand. *Deut.4.24.*

The law of God therefore hath properly and peculiarly that office which it had then in Mount Sina, when it was first giuen, and was first heard of them that were washed, righteous, purified and chalke: and yet notwithstanding it brought that holy people into such a knowledge of their owne miserie, that they were throwne downe euен to death & desperation. No purity nor holines could then helpe them: but there was in them such a feeling of their owne uncleannessse, vnwothinesse and sinne, and of the iudgement and wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voice. What flesh was there euer (say they) that heard the voice of the living God speaking out of the middes of the fire, and yet liued? This day haue we seene that God talketh *Deut.5.26.*
The law hath stil the same office that it had when it was giuen in mount Sina.
The Iewes were afraid at the voyce of the law.

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The same
hapneth to
hypocrites
and such as
put righte-
ousnesse in
worke that
happened
to the Iewes
Standing at
Mount Sina.

with man and yet he liueth. They speake now farre otherwise then they did a little before when they said : We are the holy people of God , whom the Lord hath chosen for his owne peculiar people before all the nations vpon the earth: We will do all things whiche the Lord hath spoken. So it hapneth at length to all Justiciaries, who being drunken with the opinion of their owne righteousnesse, do thinke when they are out of tentation, that they are beloued of God, and that God regardeth their bowes , their fastings, their prayars, and their wil-worke, and that for the same he must giue vnto them a singular crowne in heaven. But when that thundring, lightning , fire, and that hammer which breaketh in pieces the rockes, that is to say, the law of God, cometh suddenly vpon them, revealing vnto them their sinne, the wrath and iudgement of God: then the selfe same thing hapneth vnto them which hapned to the Iewes standing at the fote of mount Sina.

Here I admonish all such as feare God , and specially such as shall become teachers of others hereafter, þ they diligently learne out of Paul to vnderstand the true and proper use of the law: which (I feare) after our time will be troden vnder fote, and vtterly abolished by the enimies of the truth. For euuen now, whiles we are yet living , and employ all our diligence to set forth the office and use both of the law and the Gospell, there be very few, yea euuen among those which will be counted Christians , and make a profession of the Gospell with vs, that vnderstand these things rightly, and as they shoulde do. What thinke ye then shall come to passe when we are dead and gone: I speake nothing of the Anabaptists, of the new Arians, and such other vaine spirits, who are no lesse ignorant of these matters, then are the Papists, although they talke never so much to the contrary. For they are revolted from the pure doctrine of the Gospell, to lawes and traditions, and therefore they teach not Christ. They bragge and they sweare that they sike nothing else but the glorie of Christ, and the saluation of their brethen, and that they teach the word of God purely: but in very deed they corrupt it and wwest it to another sence, so that they make it to sound according to their owne imagination. Therefore, vnder the name of Christ, they teach nothing else but their own dreames and vnder the name of the Gospell, ceremonies and lawes. They are like therefore vnto themselves , and so they still continue; that is to say, monkes, workers of the law , and teachers of ceremonies,

Very few
understand
the proper
use of the
law.

monies, sauing that they devise new names and new workes.

It is no small matter then to vnderstand rightly what the law is, and what is the true vse and office thereof. And sozasmuch as we teach these things both diligently and faithfully, we do there by plainly testifie that we reiect not the law and workes, as our aduersaries do falsly accuse vs: but we do altogether stablish the law, and require the workes thereof, and we say that the law is god and profitable, but in his owne proper vse: which is, first to bridle ciuill transgressions, and then, to reueale and to increase spirituall transgressions. Wherefore the law is also a light, which sheweth and reuealeth, not the grace of God, not righteousness and life: but sinne, death, the wrath and iudgement of God. For, as in the mount Sina the thundring, lightning, the thicke and dark cloud, the hill smoking and flaming, and all that terrible shew did not reioyce nor quicken the children of Israel, but terrifiid and astonisched them, and shewed how vnable they were, with all their purity and holines, to abide the Maiestie of God speaking to them out of the cloud: even so y law, when it is in his true vse, doth nothing else but reueale sin, ingender wrath, accuse and terrifie men, so that it bringeth them to the very brinke of desperation. This is y proper vse of the law, and here it hath an end, & it ought to go no further.

It is no small matter to understand the proper vse of the law.

The light of the law.

The law in his true vse terrifieth.

The proper vse and office of the Gospell.

Contrariwise, the Gospel is a light which lightneth, quickneth, comforzeth and raiseth vp feareful consciences. For it sheweth that God for Christs sake is mercifull vnto sinners, yea and to such as are most vnworthy, if they beleue that by his death they are delivered from the curse, that is to say, from sinne and everlasting death; and that through his victory the blessing is freely giuen vnto them, that is to say, grace, forgiuenesse of sinnes, righteousness and everlasting life. Thus, putting a difference betwene the law and the Gospel, we giue to them both their owne proper vse and office. Of this difference betwene the law & the Gospell, there is nothing to be found in the bookes of the Monkes, Canonists, Scholemen, nor now in the bookes of the ancient Fathers. Augustine did somewhat vnderstand this difference and shewed it. Jerome and others knew it not. Briefly, there was wonderful silence many yeares as touching this difference in all Schooles and Churches: And this brought mens consciences into great danger. For vnlesse the Gospell be plainly discerned from the law, the true Christian doctrine cannot be kept sound & vncorrupt. Contrariwise, if this difference

The doctrin of faith can not remaine

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be wel knowne, then is also y true maner of Justification known,
 the law be
 rightly dif-
 cerned from
 the Gospell
 and then it is an easie matter to discerne faith from woxes, Christ
 from Moses & all politicke woxes. For all things without Christ
 are the ministers of death for the punishing of the wicked. There-
 fore Paul answereth to this question after this maner:

Verse 19. The law was added because of transgressions.

That is to say, that transgressions might increase and be more
 knowne and seene. And indeed so it cometh to passe. For when
 sinne, death, the wrath and iudgement of God, and hell, are reuea-
 led to a man throught the law: it is vnpossible but that he should be-
 come impatient, murmure against God, and despise his will. For
 he cannot beare the iudgement of God, his owne death and dam-
 nation: and yet notwithstanding he cannot escape them. Here he
 must needes fall into the hatred of God, and blasphemie against
 God. Before, when he was out of temptation, he was a very holy
 man, he worshipped and praised God, he bowed his knee before
 God and gane him thankes, as the Pharisee did, Luke 18. But
 now, when sinne and death is reuealed unto him, he wisheth that
 there were no God. The law therefore of it selfe bringeth a specy-
 all hatred of God. And thus sin is not onely reuealed and knowne
 by the law, but also is increased and stirred vp by the law. There-
 fore Paul saith, Rom. 7. Sinne, that it might appeare to be sinne,
 wrought death in me by that which was good, that sinne might be
 out of measure sinfull by the commandement. There he intrea-
 teth of this effect of the law very largely.

The double
use of the
law.

The law a
minister for
the obtain-
ing of
grace.

Paul answereth therefore to this question: If the law do not
 iustifie, to what end then serueth it? Although (saith he) it iustifie
 not, yet is it very profitable and necessary. For first it ciuilly re-
 straineth such as are carnall, rebellious and obstinate. Moreouer
 it is a glasse that sheweth unto a man himselfe, that he is a sinner,
 guilty of death, and worthy of Gods everlasting wrath and in-
 dignation. To what end serueth this humbling, this bruising and
 beating downe by this hammer, the law I meane? To this end,
 that we may haue an entrance unto grace. So then the law is a
 minister that prepareth the way unto grace. For God is the God
 of the humble, the miserable, the afflicted, the oppressed and the des-
 perate, and of those that are brought even to nothing: and his na-
 ture is to exalt the humble, to feede the hungry, to giue sight to the
 blind,

blind, to comfort the miserable, the afflicted, the bruised and broken hearted, to iustifie sinners, to quicken the dead, and to saue the very desperate and damned. For he is an almighty Creator, making all things of nothing. Now, that pernicious and pestilent opinion of mans owne righteousnes, which will not be a sinner, vncleane, miserable and damnable: but righteous and holy suffereth not God to come to his owne natural and proper worke. Therefore God must needs take this maule in hand, the law I meane, to drive downe, to beate in pieces, & to bring to nothing this beast, with her vaine confidence, wisedome, righteousness and power, that she may so learne at the length by her owne miserie and mischiefe, that she is utterly forlorne, lost and damned. Here now, when the conscience is thus terrified with the law, then commeth the doctrine of the Gospell & The doctrin
of the Gos-
pell belong-
eth to thole
which are
terrified
with the
law.
Eze. 43. 3.
Mat. 12. 28.

grace, which raiseth vp and comforteth the same againe, saying: Christ came into the world, not to breake the bruised reede, nor to quench the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach the forgiuenesse of sinnes to the captiues, &c.

But here lieth all the difficulty of this matter, that when a man is terrified and cast downe, he may be able to raise vp himselfe againe, and say: Now I am bruised and afflicted enough: the time of the law hath tormented and vexed me sharply encugh. Now is the time of grace, now is the time to heare Christ: out of whose mouth procede the words of grace and life. Now is the time to see, not the smoking and burning Mount Sina; but the Mount Moria, where is the Throne, the Temple, the Mercie seate of God, that is to say, Christ: who is the King of righteousness and peace. There will I hearken what the Lord speaketh unto me: who speaketh nothing else but peace vnto his people.

Nay, the foolishnesse of mans heart is so great, that in this conflict of conscience, when the law hath done his office and exercised his true ministerie, he doth not only not lay hold vpon the doctrine of grace, which promiseth most assuredly the forgiuenesse of sinnes for Christes sake, but seeketh and procureth to himselfe moe lawes to satisfie and quiet his conscience. If I live (saith he) I will amend my life: I will do this, I will do that. Here, except thou do the quite contrary: that is to say, except thou send Moses away with his law, to those that are secure, proud and obstinate, and in these terrors and this anguish lay hold vpon Christ, who was

Reason fli-
eth not to
the doctrin
of grace in
reniations
but to the
doctrine of
the law.

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crucified and died for thy sinnes, luke for no saluation.

The law not
only shew-
eth vnto a
man his sin,
but also dri-
ueth him to
Christ.

Mar. 11.18.

So the law with his office helpeth by occasion to Iustification, in that it driueth a man to the promise of grace, and maketh the same swete and comfortable vnto him. Wherefore we do not abrogate the law, but we shew the true office and vse of the law: to wit, that it is a true and a profitable minister, which driueth a man to Christ. Therefore, after that the law hath humbled thee, terrified thee, and utterly beaten thee downe, so that now thou art at the very brinke of desperatton, see that thou learne how to vse the law rightly. For the office and vse of it is, not onely to reveale sin and the wrath of God, but also to driue men vnto Christ. This vse of the law the holy Ghost onely setteth forth in the Gospell, where he witnesseth that God is present vnto the afflicted and broken hearted. Wherefore if thou be bruised with this hammer, use not this bruising peruerely, so that thou loade thy selfe with moe lawes, but heare Christ, saying: Come vnto me all ye that labour, and are heauie loaden, and I will refresh you. When the law so oppresseth thee that all things seeme to be utterly desperate, and thereby driueth thee vnto Christ to seeke helpe and succour at his hands, then is the law in his true vse, and through the Gospell it helpeth to iustification. And this is the best and most perfect vse of the law.

Wherefore Paul here beginneth afresh to intreate of the law, and defineth what it is, taking occasion of that which he sayd before: to wit, that the law iustifieth not. For reason hearing this by and by doth thus inferre: Then God gaue the law in vaine. It was necessarie therefore to seeke how to define the law truly, and to shew what the law is, and how it ought to be vnderstood, that it be not taken more largely or more straitly then it shoulde be. There is no law (saith he) that is of it selfe necessarie to iustification. Therefore when we reason as touching righteousness, life, and everlasting saluation, the law must be utterly remoued out of our sight, as if it had never bene, or never shoulde be, but as though it were nothing at all. For in the matter of Iustification no man can remoue the law farre enough out of his sight, or behold the onely promise of God sufficiently and as he shoulde do. Therefore I sayd before that the law and the promise must be separate farr asunder as touching the inward affections and the inward man, albeit indeed they are nearely ioyned together.

The most
perfect vse
of the law.

Verje

Verse 19. Vntill the seed came vnto the which the promise was made.

Paule maketh not the law perpetuall, but he saith that it was given and added to the promises for transgressions: that is to say, to restraine them civilly, but specially to reueale and to encrease them spiritually, & that not continually, but for a time. Here it is necessarie to know how long the power and the tyranny of the law ought to endure, which discouereth sinne, sheweth vnto vs what we are, and reuealeth the wrath of God. They whose harts are touched with an inward feeling of these matters, should suddenly perish if they should not receive comfort. Therefore if the dayes of the law should not be shortned, no man should be saued. A time therefore must be set, & bounds limited to the law, beyond the which it may not raigne. How long then ought the dominion of the law to endure? Untill the Seed come: to wit, that Seed of which it is written: In thy Seed shall all the nations of the earth be blessed. The tyranny of the law then must so long continue vnto the fulnesse of the time, and vntill that Seed of the blessing come: Not to the end that the law should bring this Seed or gire righ- teousnesse, but that it should civilly restraine the rebellious and obstatine, and shut them vp, as it were in a prison; and then spi- ritually should reprooue them of sinne, humble them and terrifie them, and when they are thus humbled & beaten downe, it should constraine them to looke vp to that blessed Seed.

How long
the domi-
nation of the
law endu-
reth.

We may understand the continuance of the law both according to the letter, and also spiritually. According to the letter thus: that the law continued vntill the time of grace. The law and the Prophets (saith Christ) prophecied vntill Iohn. From the time of Iohn vntill this day, the kingdome of heauen suffereth violence, and the violent take it by force. In this time Christ was baptised and began to preach. At what time also, after the letter, the law, and all the ceremonies of Moses ceased.

The law ac-
cording to
the letter,
ceased at
the coming
of Christ.
Mat. 11. 16.

Spiritually the law may be thus vnderstood, that it ought not to raigne in the conscience any longer then to the appointed time of this blessed Seed. When the law sheweth vnto me my sinne, terrifieth me, & reuealeth the wrath and iudgement of God, so that I begin to tremble and to despaire: there hath the law his bounds, his time and his end limited, so that he now ceaseth to exercise his

How long
the law
must raign
in the con-
science.

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tyranny any more. For when he hath done his office sufficietly, he hath reuealed the wrath of God, & terrifid inough. Here we must say: now leau off, law: thou hast done inough: thou hast terrifid & tormented me inough. All thy flouds haue runne ouer me, and thy terrors haue troubled me. Lord turne not away thy face in thy wrath from thy seruant: Rebuke me not I beseech thee, in thine anger, &c. When these terrors and troubles come, then is the time and the houre of the blessed Seede come. Let the law then gue place, which indeed is added to reueale and to increase transgressions, and yet no longer, but vntill that blessed Seed be come. When that is come, then let the law leau off to reueale sinne and to terrifie any more: and let him deliuer vp his kingdome to another: that is to say, to the blessed Seede, which is Christ: who hath gracious lippes, wherwith he accuseth and terrifieth not, but speacheth of farre better things then doth the law, namely of grace, peace, forgiuenesse of sinnes, victorie ouer sinne, death, the Diuell and damnation, gotten by his death and passion vnto all belieuers.

The con-
suance of
the law, li-
terally and
spiritually.

Paule therefore sheweth by these words: Vntill the Seed should come, vnto whom the blessing was promised, how long the law should endure literally and spiritually. According to the letter, it ceased after the blessed Sead came into the world, taking upon him our flesh, giuing the holy Ghost, and writing a new law in our harts. But the spirituall time of the law doth not end at once, but continueth fast rooted in the conscience. Therefore it is a hard matter for a man which is exercised with the spirituall vse of the law, to see the end of the law. For in these terrors and feeling of sinne, the mind cannot conceiue this hope, that God is mercifull, and that he will forgiue sinnes for Chристs sake: but it iudgeth onely that God is angry with sinners, and that he accuseth and condemneth them. If faith come not here to raise vp againe the troubled and affested conscience, or else (according to that saying of Chрист: where two or three be gathered together in my name, &c.) there be some faithfull brother at hand that may comfort him by the word of God, which is so oppressed & beaten down by the law, desperation & death must needs follow. Therefore it is a perilous thing for a man to be alone. Woe be to him that is alone (saith the Preacher) for when he falleth he hath none to raise him vp. Wherefore they that ordained that cursed monkish and solitarie life,

The terrors
of the law
are driven
away by
faith.

Math. 18. 10.

Eccles. 4. 10.

The solita-
ry or mon-

gau

*2 Pet. 3. 7.
2 Pet. 3. 1.
Psal. 6. 9.
Psal. 6. 2.*

gave occasion to many thousands to dispaire. If a man should separate himself from the company of other for a day or two to be occupied in prayer (as we reade of Christ, that sometime he went aside alone into the Mount, & by night continued in prayer) there were no daunger therein. But when they constrained men continually to live a solitary life, it was a deuice of the Diuell himselfe. For when a man is tempted and is alone, he is not able to raise vp himselfe, no not in the least temptation that can be.

Vers 19. And it was ordained by Angels in the hand of a Mediatour.

This is a little digression from this purpose, which he neither declareth nor finisheth, but onely toucheth it by the way, & so proce-
deth. For he returneth incontinent to his purpose, when he saith: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fell into this difference be-
twene the law and the Gospel, that y law added to the promises,
did differ from the Gospell, not onely in respect of the time, but al-
so of the autho: & the efficient cause thereof. For the law was de-
livered by the Angels, Heb. 1. but the Gospell by the Lord himselfe.
Wherefore the Gospell is farre moze excellent then the law. For
the law is the voyce of the seruants, but the Gospell is the voyce
of the Lord himselfe. Wherefore to abase and to diminish the au-
thority of the law, and to exhalt and magnifie the Gospell, he saith
that the law was a doctrine giuen to continue but for a smal time The lawe
(for it endured but only vntill the fulnesse of the promise, that is to
say, vntill the blessed Deed came which fulfilled the promise:) but
the Gospell was soe euer. For all the faithfull haue had alwaye the
Gospell, and the selle same Gospell from the beginning of the world, and by
that they were sauied. The law therefore is farre inferiour to the
Gospell, because it was ordained by the Angels which are but ser-
uants, and endured but for a short time, whereas the Gospell was
ordained by the Lord himselfe, to continue soe euer. Heb. 1. For it
was promisid before all worlds. Tit. 1.

Moreover y word of the law was not onely ordained by y An-
gels being but seruants, but also by another seruant farre inferiour
to the Angels, namely by a man, that is (as here he saith) by the
hand of a Mediatour, that is to say, Moses. Now, Christ is not a
seruant, but the Lord himselfe. He is not a Mediatour betwene
a Christ is not
a Mediatour
according

lath life
hath hurt
many.
Math. 26.39.
Luke 22.41.

to the law
as Moses
was.

Chap. III.

UPON THE EPISTLE

God and man according to the law, as Moses was: but he is a Mediator of a better Testament. The law therefore was ordained by Angels as servants. For Moses and the people heard God speaking in the Mount *Sina*: that is to say, they heard the Angels speaking in the person of God. Therefore Stephen in the seventh chapter of the *Actes* sayth: Ye haue received the law by the ministerie of the Angels, and ye haue not regarded it. Also the text in the third of Exodus sheweth plainly that the Angell appeared vnto Moses in a flame of fire, and spake vnto him from the middest of the bush.

Paule therefore signifieth that Christ is a Mediator of a farre better Testament then Moses. And here he alludeth to that history in Moses concerning the giving of the law, which saith, that Moses led the people out of their tents to meete with God, and that he placed them at the fote of the Mount *Sina*. There was an heauie & an horrible sight. The whole Mount was on a flaming fire. When y^e people saw this, they began to tremble: for they thought that they should haue bin suddenly destroyed in this fearfull tempest. Because therefore they could not abide the law sounding so horribly out of Mount *Sina*, for that terrifying voice of the law would haue killed the people: they sayd vnto Moses their Mediator: Come thou hither and heare what the Lord saith, and speake thou vnto vs. And he aunswere^d: In y^e selfe (saith he) was a Mediator and one that stood betweene God and you, &c. By these places it is plaine enough that Moses was appointed a Mediator betwene the people, and the law speaking.

Moses a
Mediator.

Wherefore Paule by this historie goeth about to declare, that it is impossible that righteousnesse should come by the law. As if he should say, how can the law iustifie, seeing the whole people of Israell, being purified and sanctified, yea and Moses himselfe the Mediator betweene God and the people, were afraid & trembled at the voyce of the law, as it is sayd in y^e Epistle to the Hebrewes? Here was nothing but feare and trembling. But what righteousnesse & holines is this, not to be able to beare, yea not to be able or willing to heare the law, but to flee from it, & so to hate it, that it is impossible to hate and abhor any thing more in the whole world? as the historie most plainly testifieth, that the people when they heard the law, did hate nothing more then the law, and rather wised death, then to heare the law.

The lawe
terrifieth,
therefore
it iustifieth
not.

50,

So, when sinne is discouered, as it were by certaine bright beames which the law striketh into the hart, there is nothing more odious & more intollerable to man then the law is. Here he would rather choose death, then be constrained to beare these terrors of the law never so little a time: which is a most certaine token that the law iustifieth not. For if the law did iustifie, then (no doubt) men would loue it, they would delight and take pleasure in it, & would embrace it with heartie god will. But where is this god will? No where: neither in Moses nor in the whole people, for they were all astonished and fled backe. And how doth a man loue that which he flieth? Or how delighteth he in that which he deadly hatcheth?

Nothing is
more intol-
lerable to
man then
the l.w.

All the peo-
ple fled a-
way at the
voice of the
law, there
fore the law
iustifieth
not.

Wherfore this slight sheweth a deadly hatred of mans heart against the law, and so consequently against God himselfe the authour of the law. And if there were no other argument to proue that righteousness cometh not by the law, this one history were inough, which Paul setteth out in these words: In the hand of a Mediator. As though he would say: Do ye not remember that your fathers were so farre vnable to heare the law, that they had need of Moses to be their Mediator: and when he was now appointed to that office, they were so farre off from louing of the law, that they by a fearefull flight, together with their Mediator, shewed themselues to hate the same, as the Epistle to the Hebrewes witnesseth: and if they could, they would haue gone euен through an yron moutaine backe againe into Egypt. But they were inclosed round about, so that they had no way to escape. Wherfore they cry unto Moses: Speake thou unto vs: for if we heare the voyce of the Lord our God any more, we shall die. Now wherfore, if they be not able to heare the law, how should they be able to accomplish it?

Exod. 20.13.
Deut. 5.24.

Wherfore, if the people that were vnder the law, were constrained of necessitie to haue a Mediator, it followeth by an infallible consequence, that the law iustified them not. What did it then? Euen the same thing that Paul saith: The law is added that sinne Rom. 5.20. might abound. The law therefore was a light and a Sunne which stroke his beames into the hearts of the children of Israell, whereby it terrifid them, and stroke into them such a feare of God, that they hated both the law and the authour thereof: which is an horrible impietie. Would ye now say that these men were righteous? They are righteous which heare the law, and with a god will em- All men na-
turally hate
the law.

brace the same and delight therein. But the historie of giuing the law witnesseth that all men in the whole world, be they never so holy (especially seeing they which were purified and sanctified could not heare the law) do hate and abhorre the law, and wish that the law were not. Therefore it is impossible that men should be iustified by the law: nay it hath a cleane contrary effect.

Although Paul (as I haue said) doth but onely touch this place by the way, and doth not thorowly wey it, nor fully finish the same, yet he that shall diligently and attentively reade it, may easily understand that he speaketh very well of both Mediators: that is to say, of Moses and of Christ, and compareth the one with the other, as hereafter we will declare. If he would haue prosecuted this matter more largely, this onely place would haue ministered vnto him an argument and occasion plentifull enough to write a new epistle: and that history also in the 19. and 20. of Exodus, concerning the giuing of the law, would minister matter enough to write a great volume, although it were read but sleightly and without affection: albeit it may seeme to be very barren to those which know not the true office and vse of the law, if it be compared with other holy histories.

Hereby we may see that if all the world had stood at the Mount as the people of Israell did, they would haue hated the law and would haue fled from it, as they did. The whole world therefore is an enemie to the law and hateth it most deadly. But the law is holy, just, true and good, and is the perfect rule of the will of God. How then can he be righteous which doth not onely abhorre and detest the law and flee from it, but moreover is an enemie of God, who is the authour of the law? And true it is that the flesh can do no otherwise, as Paul witnesseth Rom. 8. The wisedome of the flesh is enimitie against God: for it is not subiect to the law of God, neither indeed can it be. Therefore it is an extreame madnesse so to hate God and his law that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

Wherefore the Sophisters and Scholediuines are Clarke blind, and understand nothing at all of this doctrine. They looke onely upon the outward visour of the law, thinking that it is accomplished by civill workes, and that they are righteous before God, which do the same externally, not considering the true and spirituall

Moses and
Christ both
Mediators.

The whole
world ha-
teth the law
of God.

The flesh
hateth the
law of God.

tuall effect thereof: which is, not to iustifie, and to quiet and pacifie afflicted consciences, but to increase sinne, to terrifie the conscience, and to engender wrath. They being ignorant of this, do vaunt that a man hath a god will, & a right iudgement of reason to do the law of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voice of the law in the Mount Sina. Aske* Dauid himselfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was euен in hel, and that he was terrified and oppresed with the greatness of his sinne, with the wrath and iudgement of God, set not sacrifices nor yet the law it selfe against these mighty tyrants, but was rayled vp and comforsted by the onely free mercie of God. Therefore the law iustifieth not.

The faith of the Papistes is nothing else but a good will and a right iudgement of reason, which the very infidels haue.
*How Dauid behaved himselfe in tentations.

If the law should serue mine affections, that is to say, if it should approue mine hypocrisie, mine opinion and confidence of mine owne righteousness: if it should say that without the mercy of God and faith in Christ, through the helpe of it alone (as all the world naturally iudgeth of the law) I might be iustified before God: and moreouer, if it should say that God is pacified and overcome by workes, and is bound to reward the doers thereof; that so hauing no need of God, I might be a god vnto my selfe, and merite grace by my workes, and setting my Sauour Christ apart, might saue my selfe by mine owne merites: If (I say) the law should thus serue mine affections, then should it be sweete, delectable, and pleasant indeede: So well can reason flatter it selfe. Notwithstanding this should no longer continue, but vntill the law should come to his owne vse and office: then should it appeare that reason cannot suffer those bright beames of the law. There some Moses must needes come betwene as a Mediatour, and yet notwithstanding without any fruite, as I wil declare hereafter.

To this purpose serueth that place in the 2. Cor. 3. chapter, concerning the couered face of Moses, where Paul out of the history of Exod. 34. chapter, sheweth that the children of Israel, not onely did not know, but also could not abide the true and spirituall vse of the law: First, for that they could not looke vnto the end of the law, (saith Paul) because of the veile which Moses put vpon his face: Againe, they could not looke vpon the face of Moses being bare and uncouered, for the glory of his countenance. For when Moses went about to talk with them, he couered his face with a

The law flattereth not reason, and reason hateth it.

The places of Paul expounded, at touching the cou-

Chap. III.

UPON THE EPISTLE

ring of Mo-
ses face.

Faith in
Christ dri-
ueth away
the terrors
of the law.

The power
of free will

veile : without the which they cold not beare his talke , that is, they could not heare Moses himselfe their Mediatour , vntesse he had set another Mediatour betwene, that is to say, the veile. How then shoulde they heare the voice of God , or of an Angell , when they could not heare the voice of Moses being but a man , yea and also their Mediator, except his face had bene couered ? Therefore, except the blessed Sæde come to raise vp and comfort him which hath heard the law, he perisheth through desperation,in detesting of the law,in hating and blaspheming of God, and dayly more and more offending against God. For this feare and confusson of conscience which the law bringeth , the deeper it pierceth and the longer it continueth , the more it increaseth hatred and blasphemie against God.

This historie therefore teacheth what is the power of free will. The people are striken with feare,they tremble and they flee back. Where is now free will ? where is now that god will, that god intent , that right iudgement of reason which the Papists do so much bragge of ? What auaileth free will here in these sanctified and holy men ? It can say nothing : It blindesth their reason : it peruertereth their will: it receiueth not, it saluteth not, it embraceth not with ioy the Lord comming with thundring , lightning, and fire into the Mount Sina : It cannot heare the voice of the Lord: but contrariwise it saith : Let not the Lord speake vnto vs lest we die. We see then what the strength and power of free will is in the children of Israel, who though they were cleansed and sanctified, could not abide the hearing of one sillable or letter of the law. Therefore these high commendations which the Papists giue to their free will, are nothing else but mere toyes & doting dreames.

Verse 20. Now, a Mediator is not a Mediator of one.

Here he compareth these two Mediatours together , and that with a maruellous brevity:yet so notwithstanding, that he satisfieth the attentive reader, who,because this word Mediatour is generall,by and by understandeth that Paul speaketh also of the Mediatour generally, and not of Moses onely. A Mediator (saith he) is not a mediatour of one onely : but this word necessarily comprehendeth two, that is to say, him that is offended, and him that is the offender : of whom the one hath neede of intercession , and

This word
Mediator
includeth
two, namely
the partie
offended &
the offender.

the

the other needeth none. Wherefore a Mediatour is not of one, but of two, and of such two, as be at variance betwene themselves. So Moses by a general definition is a Mediatour, because he doth the office of a Mediatour betwene the law and the people, which can not abide the true and spirituall vse of the law. The law therefore must haue a new face, and his voice must be changed: that is to say, the voice of the law must be made spirituall, or the law must be made lively in the inward affection, and must put on a visour or a veile, that it may now become more tollerable, so that the people may be able to heare it by the voice of Moses.

Now the law being thus conered, speaketh no more in his maiestie, but by the mouth of Moses. After this manner it doth not his office any more: that is, it terrifieth not the conscience. And this is the cause that they do neither vnderstand, nor regard it: by meanes whereof they become secure, negligent, and presumptuous hypocrites. And yet notwithstanding the one of these two must needes be done: to wit, that either the law must be without his vse, and couered with a veile, (but then, as I haue sayd, it maketh hypocrites:) or else it must be in his vse without the veile, and then it killeth. For mans heart cannot abide the law in his true vse, without the veile. It behoueth thee therefore, if thou looke to the end of the law without the veile, either to lay hold on that blessed Seede by faith, that is to say, thou must looke beyond the end of the law vnto Christ, which is the accomplishment of the law, which may say vnto thee: The law hath terrified thee enough: Be of good comfort my sonne, thy sinnes are forgiuen thee. (whereof I will speake more anone:) or else surely thou must haue Moses for thy Mediatour, with his veile.

For this cause Paul saith: A Mediatour is not a Mediatour of one. For it could not be that Moses should be a Mediatour of God alone, for God needeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he doth the office of a Mediatour betwene God and the people, which were at variance with God. For it is the office of a Mediatour to pacifie the party that is offended, and to reconcile vnto him the partie which is the offender. Notwithstanding Moses is such a Mediatour (as I haue said) as doth nothing else but change the voyce of the law, and maketh it tollerable, so that the people may abide the hearing thereof, but he giueth no power to accomplish the same. To conclude, he

Because
God spea-
keth not
now in his
Maiestie as
he did in
the Mount,
but by the
voice of me,
therefore
men feare
him not, nor
regard his
law.

The office
of a Medi-
ator.

Chap.III.

V P O N T H E E P I S T L E

Moses a Medi-
diator of the
veile.

is a Mediatour of the veile, and therefore he giueth no power to performe the law, but onely in the veile. Therefore his disciples, in that he is a Mediatour of the veile, must alwaies be hypocrites.

When we
are terrifid
by the law,
we haue
need of ano-
ther maner
of Mediator
then Moses.

But what should haue come to passe (thinke ye) if the law had bene giuen without Moses, either else before or after Moses, and that there had bene no Mediatour, and moreouer, that the people should neither haue bene suffered to slie, nor to haue a Mediatour? Here the people being beaten down with intollerable feare, should either haue perished forthwith, or if they should haue escaped, there must needes haue come some other Mediatour, which shold haue set himselfe betwene the law and the people, to the end that both the people might be preserued, and the law remaine in his force, and also an attonement might be made betwene the law and the people. Indeed Moses cometh in the meane time, and is made a Mediatour: he putteth on a veile, and couereth his face: but he can not deliver mens consciencies from the anguish and terroure which the law bringeth. Therefore when the pore sinner, at the houre of death or in the conflict of conscience feleth the wrath and iudgement of God for sinne, which the law reuealeth and increaseth: here, to keepe him from desperation, setting Moses aside with his law, he must haue a Mediatour which may say vnto him: Although thou be a sinner, yet shalt thou remaine, that is, thou shalt not die, although the law, with his wrath and malediction do still remaine.

Christ cou-
reth not the
law with a
veile, but ta-
keth it away
and therfore
he is a better
Mediator
then Moses.

This Mediatour is Jesus Christ, which changeth not the voice of the law, nor hideth the same with a veile as Moses did, nor leadeth me out of the sight of the law: but he setteth himselfe against the wrath of the law and taketh it away, and satisfieth the law in his owne body by himselfe. And by the Gospell he saith vnto me: Indede the law threatneth vnto thee the wrath of God and eternall death: but be not afraid: slie not away, but stand fast. I supply and perforne all things for thee: I satisfie the law for thee. This is a Mediator which far excelleth Moses, who setteth himselfe betwene God being offended, and the offender. The intercession of Moses here profiteth nothing: he hath done his office, and he with his veile is now vanished away. Here the miserable sinner being utterly desperate, or a man now approaching vnto death, and God being offended, do encounter together. Therefore there must come

a farre other Mediatour then Moses , which may satisfie the law, take away the wrath thereof, and may reconcile vnto God which is angrie, that pore sinner, miserable and guiltie of eternall death.

Of this Mediatour Paul speaketh briefly when he sayth : A Mediator is he that standeth betwene the offender & the person offended. God of his justice can not forgive sinne without satisfacion, which is done by Christ.

A Mediator is he that standeth betwene the offender & the person offended. God of his justice can not forgive sinne without satisfacion, which is done by Christ.

Mediatour is not a Mediatour of one. For this word Mediatour properly signifieth such a one as doth the office of a Mediatour betwene the partie that is offended, and the offender. We are the offenders : God with his law is he which is offended. And the offence is such , that God cannot pardon it , neither can we satisfie for the same. Therefore betwene God, who of himselfe is but one, and vs, there is wonderfull discord. Moreover, God cannot reuoke his law, but he will haue it obserued and kept. And we which haue transgressed the law, ccannot flee from the presence of God. Christ therefore hath set himselfe a Mediatour betwene two which are quite contrary and separate asunder with an infinite and euer-lasting separation, and hath reconciled them together. And how hath he done this ? He hath put away (as Paul sayth in another place) the hand-writing which was against vs , which by ordinances (that is, by the law) was contrary vnto vs , and he hath taken it and fastened it to the crosse, and hath spoyled principallities and powers, and hath made a shew of them openly, and hath triumphed ouer them by himselfe . Therefore he is not a Mediatour of one, but of two, vtterly disagreeing betwene themselves.

This is also a place full of power and efficacie , to confound the righteousnesse of the law, and to teach vs that in the matter of Iustification, it ought to be vtterly remoued out of our sight. Also this word (Mediatour) ministreth sufficient matter to proue that the law iustifieth not : for else what neede should we haue of a Mediatour : Seing then that mans nature cannot abide the hearing of the law, much lesse is it able to accomplish the law, or to agree with the law.

This doctrine (which I do so often repeate and not without tre-
diousnesse do still beate into your heads) is the true doctrine of the law, which every Christian ought with all diligence to learne, that he may be able truly to define what the law is, what is the true use and office, what are the limites, what is the power, the time and the end thereof. For it hath an effect cleane contrary to the judgement of all men: which haue this pestilent and pernicious o-

Man cannot abide the hearing of the law, therfore he can not keepe the law. The doctrin of the law.

pinion naturally rooted in them, that the law iustifieth. Therefore I feare lest this doctrine will be defaced and darkned againe, when we are dead. For the world must be replenished with horrible darknes and errours before the latter day come.

The proper office of the law.

Who so therefore is able to vnderstand this, let him understand it, that the law in true Christian diuinitie, and in his true and proper definition, doeth not iustifie, but hath a quite contrary effect. For it sheweth and reuealeth vnto vs our selues: it setteth God before vs in his anger: it reuealeth Gods wrath, it terrifieth vs, and it doth not onely reueale sinne, but also mightily increaseth sinne, so that where sinne was before but little, now by the law which bringeth the same to light, it becommeth exceeding sinfull: so that a man now beginneth to hate the law and to sие from it, and with a perfect hatred to abhorre God the maker of the law. This is not to be iustified by the law (and that reason it selfe is compelled to graunt) but to commit a double sinne against the law: First, not onely to haue a will so disagreeing from the law that thou canst not heare it: but also to do contrary to that which it commandeth: And secondly, so to hate it that thou wouldest wish it were abolished, together with God himselfe, who is the Author thereof and absolutely god.

The law is good and holy, and yet intollerable to mans nature.
Exod.20.2.
Deut.5.5.

The law containeth profitable doctrine, & yet men cannot heare it.

Now, what greater blasphemie, what sinne more horible can be imagined then to hate God: to abhorre his law, and not to suffer the hearing thereof: Which notwithstanding is god and holy. For the historie doth plainly witnes that the people of Israel refused to heare that excellent law, those holy and most gracious words (namely, I am the Lord thy God, which brought thee out of the land of AEgypt, and out of the house of bondage. Thou shalt haue none other gods, &c. Shewing mercie to thousands, &c. Honour thy father and thy mother that it may go well with thee, and that thy dayes may be prolonged vpon the earth, &c.) and that they had neede of a Mediatour. They could not abide this most excellent, perfect and diuine wisedome: this most gracious, swete and comfortable doctrine. Let not the Lord speake vnto vs (say they) lest we die. Speake thou vnto vs, &c. Doubtlesse it is a maruellous thing that a man canot heare that which is his whole felicitie, namely that he hath a God, yea and a merciful God which will shew mercie vnto him in many thousands of generations, &c. And moreover that he cannot abide that which is his chiese safetie and

and defence, namely: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: For by these words the Lord hath defended and fortified the life of man, his wife, his children and his goods, as it were with a wall, against the force and violence of the wicked.

The law then can do nothing, sauing that by his light it lighteth the conscience that it may know sinne, death, the iudgement and the wrath of God. Before the law come, I am secure: I feele no sinne: but when the law commeth, sinne, death & hell are revealed unto me. This is not to be made righteous, but guilty & the enemy of God, to be condemned to death and hell fire. The principall point therefore of the law in true Christian Divinity is, to make men, not better but worse: y is to say, it sheweth vnto them their sinne, that by the knowledge thereof they may be humbled, terrifed, bruised and broken, and by this meanes may be duiuen to sake comfort, and so to come to that blessed Land.

The law maketh not me
better but
worse.

Verse 20. But God is one.

God offendeth no man, and therefore needeth no Mediatour. But we offend God, and therefore we haue need of a Mediatour, not Moses, but Christ, which speaketh farre better things for vs &c. Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse 21. Is the law then against the promise of God?

Paul sayd before that the law iustifieth not. Shall we then take away the law? No, not so. For it bringeth with it a certaine commodity. What is that? It bringeth men vnto the knowledge of themselues: it discouereth and increaseth sinne, &c. Here now riseth another obiectien. If the law do nothing else but make men worse in shewing vnto them their sinne, then is it contrary to the promises of God. For it semeth that God is but only prouoked to anger and offended through the law, & therefore he regardeth not, nor performeth his promises. We Jewes haue thought the contrary: to wit, that we are restrained and bridled by this exterrnall discipline, to the end that God being prouoked thereby, might hasten the performing of his promise, and that by his discipline we might deserue the promise.

The iudge-
ment of the
Jewes and
of all others
as touching
the law.

Paul aunswereþ: It is nothing so. But contrariwise, if ye

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Reason can
not abide to
heare the
good law
of God.

haue regard to the law, the promise is rather hindered. For naturall reason offendeth God which so faithfully promiseth, whiles it will not heare his god and holy law. For it saith : Let not the Lord speake vnto vs,&c. How can it be then that God should perforne his promise vnto those, which, not onely receive not his law and his discipline, but also with a mostall hatred do shunne it and flee from it: Here therefore (as I sayd) riseth this obiection : Is the law against the promise of God? This obiection Paule toucheth by the way and briesly answereth, saying :

Verse 21. God forbid.

*Gen.12.1.15.
8.12.18.*

Why so? First, for that God maketh no promise vnto vs because of our wothiness, our merits, our god works : but for his owne godnesse and mercies sake in Christ. He saith not to Abraham : All nations shall be blessed in thee because thou hast kept the law. But when he was uncircumcised, had no law, & was yet an Idolater, he sayd vnto him : Go out of thine owne land,&c. I will be thy protectour, &c. Also : In thy seed shall all nations be blessed. These are absolute and mere promises : which God freely giueth vnto Abraham, without any condition or respect of works either going before or comming after.

The promi-
ses of God
are not hin-
dered be-
cause of our
sinnes.

1. Pet. 1.9.

A diuinal
dreame of
the Jewes.

The law is
not against
the promi-

This maketh specially against þ Jewes, which thinke that the promises of God are hindered because of their sinnes. God (sayth Paul) doth not slacke his promises because of our sinnes, or hasten the same for our righteousness and merites: he regardeth neither the one nor the other. Wherefore, although we become more sinfull, and are brought into greater contempt and hatred of God by meanes of the law, yet notwithstanding God is not moued thereby to deser his promise. For his promise doth not stand vpon our wothiness, but vpon his only godnesse & mercy. Therfore, where the Jewes say : The Messias is not yet come because our sinnes do hinder his comming, it is a detestable dreame. As though God should become unrighteous because of our sinnes, or made a lyer because we are lyers. He abideth always iust and true: his truth therefore is the only cause that he accomplisheth and perfo;meth his promise.

Moreover, although the law do reueile and increase sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper wooke and end, it hum-bleth

bleth and prepareth a man (so that he vseth it rightly) to sigh and ses of God.
 seke for mercie. For when sinne is reuealed to a man and so increased by the law, then he beginneth to perceiue the wickednesse and hatred of mans heart against the law, and against God himselfe the Author of the law. Then he saleteth indeede, that, not onely he longeth not God, but also hateth and blasphemeth God, who is full of goodnesse and mercie, and his law which is iust and holy. Then is he constrained to confesse that there is no god thing in him. And thus, when he is thowne downe and humbled by the law, he acknowledgeth himselfe to be most miserable and damnable. When the law therefore constraineth a man so to acknowledge his owne corruption, and to confesse his sinne from the bottome of his heart, then it hath done his office truly, and his time is accomplished and ended: And now is the time of grace, that the blessed When the office and time of the law is accom- plished. Saed may come to raise vp and to comfort him that is so cast downe and humbled by the law.

After this maner the law is not against the promises of God. For first the promise hangeth not vpon the law, but vpon the truth and mercie of God onely and alone. Secondly, when the law is in his chiese end and office, it humbleth a man, and in humbling him it maketh him to sigh and grone, and to seeke the hand and ayde of the Mediator, and maketh his grace and his mercie exceeding sweet and comfortable (as is said Psalme 109. Thy mercy is sweete) and his gift precious and inestimable. And by this meanes it prepareth vs, and maketh vs apt to apprehend and to receive Christ. For as the Poet saith:

Dulcia non meruit qui non gustauit amara: that is,
 Who so hath not tasted the things that are bitter,
 Is not worthy to tast the things that are sweeter.

There is a common prouerbe, that hunger is the best Cooke.

Like as therefore the drye earth coueteth the raine, even so the law maketh troubled and afflicted soules to thirst after Christ. To such Christ sauoureth swetely: to them he is nothing else but joy, consolation and life: and there beginneth Christ and his benefite rightly to be knowne.

The law maketh troubled & afflicted soules to thirst for Christ.

This is then the principall vse of the law: namely, when a man can so vse it, that it may humble him and make him to thirst after Christ. And indeed Christ requireth thristie soules, whom he most louingly and graciously allurseth and calleth vnto him when he

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Vpon whom
Christ be-
foweth his
benefites.

*Eph. 6.1.1.
Luke 4.18.*

*John 7.37.
Psal. 147.3.*

faith : Come vnto me all ye that labour, and are heauie laden, and I wil refresh you. He delighteth therfore to water these drie grounds. He pouereth not his waters vpon fat and ranke grounds, or such as are not drie and couet no water. His benefites are inestimable, and therefore he giueth them to none but vnto such as haue need of them, and earnestly desire them. He preacheth glad tidings to the poore : he giueth drinke to the thurstie. If any thirst (saith S. Iohn) let him come vnto me, &c. He healeth the broken hearted, &c. that is, he conforteth those that are brused and afflicted by the law. Therefor the law is not against the promises of God.

Verse 21. For if there had bene a law giuen which bringeth life, surely righteousness should haue bene by the law.

The law
quickeneth
not, but kil-
leth.

By these words Paul signifieth that no law of it selfe is able to quicken or giuen life, but onely killeth. Therefore such workes as are done, not onely according to the lawes and traditions of the Pope, but also according to the very law of God, do not iustifie a man before God, but make him a sinner : they do not pacifie the wrath of God, but they kindle it : they obtaine not righteousness, but they hinder it : they quicken not, but they kill & destroy. Therefore, when he saith : If a law had bin giuen which could haue brought life, &c. he teacheth plainly that the law of it selfe iustifieth not, but that it hath a cleane contrary effect.

Although these words of Paul be plaine enough, yet are they obscure and utterly unknowne to the Papists. For if they did understand them indeede, they would not so magnifie their free will, their naturall strength, the keeping of the * counsels, the workes of supererogation, &c. But lest they should seeme to be manisfelly wicked and plaine Infidels in denying the words of the Apostle of Christ so impudently, they haue this pestilent glose alwayes readie (whereby they peruerre the places of Paul concerning the law, which reuealeth sinne and engendreth wrath, that is to say, the ten commaundements) that Paul speakest onely of the ceremoniall and not of the morall law. But Paul speaketh plainly when he saith : If a law had bene giuen, &c. and he excepteth no law. Wherefore this glose of the Papists is not worth a rush. For the lawes of the ceremonies were as well commandied of God, and as streitly kept, as the morall lawes. The Jewes also kept circumcision as precisely as they did the Sabbath day. It is evident e-
nough

* The Pa-
pists bragge
that they
keepe, not
only the com-
maundements
but also the
counsels,
which they
call the ex-
hortatiōns of
the Gospells;
and other
workes not
commaun-
ded in the
Scripture,
which they
call workes
of superero-
gation.

rough therfore that Paule speaketh of the whole law.

These words of the Apostle are song and sayd in the Papacie & in all their Churches, & yet notwithstanding they both teach and live quite contrary. Paul saith simply that no law was giuen to quicken and to bring life: but the Papists teach the contrary, and affirme that many and infinite lawes are giuen to quicken and to bring life. Although they say not this in plaine words, yet in very ded such is their opinion, as their monkish religion doth plainly witnesse, besides many other lawes and traditions of men, their works and merits before grace & after, and innumerable wicked ceremonies and false worshippings, which they haue devised of their own heads, and those onely haue they preached, treading the Gospell vnder their feete, and assuredly promising grace, remission of sinnes, and life everlasting to all such as shold keepe and accomplish the same. This that I say, cannot be denied: for their booke which are yet extant, giue certaine testimony thereof.

Paule teacheth that
no law was
giuen to
bring life,
but the pope
teacheth
quite con-
trary.

But contrariwise, we affirme with Paule that there is no law, whether it be mans law or Gods law, that giueth life. Therfore we put as great difference betwene the law and righþousnes, as is betwene life and death, betwene heauen & hell. And the cause that moueth vs so to affirme, is that plaine & evident place of Paul, where he saith, that the law is not giuen to iustifie, to giue life, and to save, but only to kill and to destroy, contrary to the opinion of al men: for naturally they can iudge no otherwise of the law, but that it is giuen to worke righþousnes, and to giue life and saluation.

The iudg-
ment of men
as touching
the law.

This difference of the offices of the law and the Gospell, keepeth all Christian doctrine in his true and proper vse. Also it maketh a faithfull man iudge ouer all kinds of life, ouer the lawes & decesses of all men, and ouer all doctrine whatsoeuer, and it gineth them power to try all maner of spirits. On the other side the Papists, because they confound and mingle the law and the Gospell togerher, can teach no certainty touching faith, workes, the states and conditions of life, nor of the difference of spirits.

What profit
commeth by
knowing the
difference
betweene
the law and
the Gospell

Now therfore, after that Paule hath prosecuted his confutatiōns and arguments sufficiently and in god order, he teacheth that the law (if ye consider his true & perfect vse) is nothing else but as a certaine scholemaister to lead vs vnto righþousnes. For it humbleth men, it prepareth and maketh them apt to receive the righþousnes of Christ. When it doth his owne proper woake and office,

The true &
perfect vse
of the laws

that is, when it maketh them guilty, terrifieth and bringeth them to the knowledge of sinne, wrath, death and hell. For when it hath done this, the opinion of mans own righteousness and holines vanisheth away, and Christ with his benefits beginneth to wastewater unto him. Wherefore the law is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousness: notwithstanding it humbleth vs with his exercise and office, and so maketh vs more thirke and more apt to receiuue the benefit of Christ. Therefore (saith he) if any law had bene gauen which might haue brought righteousness, and through righteousness life (for no man can obtaine life except first he be righteous,) then indeed righteousness shoulde come by the law. Moreover, if there were any state of life, any worke, any religion, whereby a man might obtaine remission of sinnes, righteousness and life, then shoulde these things indeed iustifie and giue life. But this is impossible: for,

Verse 22. The Scripture hath concluded all men vnder sinne.

The Scripture sheweth all vnder the curse, first by the promise.

Where: First in the promises themselues as touching Christ, as Genesis 3. The Seed of the woman shall breake the head of the Serpent. And Genesis 22. In thy Seed, &c. Wheresoever then is any promise in the Scriptures made vnto the fathers concerning Christ, there the blessing is promised, that is, righteousness, salvation and eternall life. Therefore by the contrary it is evident, that they which must receiuue the blessing are subiect to the curse, that is to say, sinne and eternall death: for else to what end was the blessing promised?

Secondly, the Scripture shitteth men vnder sinne and vnder the curse especially by the law, because it is his peculiar office to reueile sinne and ingender wrath, as we haue declared throughout this Epistle, but chiefly by this sentence of Paule: Whosoeuer are of the workes of the law, are vnder the curse: Also by that place which the Apostle alleageth out of the 27. chapter of Deut. Cursed is every one that abideth not in all the words of this law to do them, &c. For these sentences in plaine words do shut vnder sinne and vnder the curse, not only those which sinne manifly against the law, or do not outwardly accomplish the law: but also those which are vnder the law, and with all indenour go about to performe the same, and such were the Jewes, as before I haue sayd. Much more then

Secondly by the law.

Gal. 3. 10.

then doth the same place of Paul shut vp vnder sinne and vnder the curse, all Monkes, Friars, Heremites, Carthusians and such like, with their professions rules, and religions, to the which they attributed such holines, that when a man had once made a vow of his profession, if he died by a by, they dreamed y he went straight to heaven. But here ye heare plainly that the Scripture shutteth all vnder sinne. Therfore neither the vow nor religion of the Carthusian, be it never so angelicall, is righteousness before God: for the Scripture hath shut all vnder sinne, all are accursed and damned. Who pronounceth this sentence? The Scripture. And where? first by this promise: The Seed of the woman shall bruise the Serpents head: In thee shall be blessed, &c. and such like places: Moreover, by the whole law, whereof the principall office is to make men guilty of sinne. Therefore no Monke, no Carthusian, no Celestine bruseth the head of the Serpent, but they abide bruised and broken vnder the Serpents head, that is, vnder the power of the Devil. Who will beleue this?

The proper
office of the
law.

Briefly, whatsocuer is without Christ and his promise, whether it be the law of God or the law of man, the ceremoniall or the morall law, without all exception is shut vnder sinne: For the Scripture shutteth all vnder sinne. Now, he that saith All, excepteth nothing. Therfore we conclude with Paul, that the policies and lawes of all nations, be they never so god and necessary, with all ceremonies and religions without faith in Christ, are to abide vnder sinne, death and eternall damnation, except faith in Jesus Christ go withall or rather before, as followeth in the text. Of this matter we haue spoken largely before.

These things
were counted so high
a service to
God, that
scarce any
man would
believe they
could be so
abhornable.

Wherefore this is a true proposition: Only Faith iustifieth without works (which notwithstanding our aduersaries can by no meanes abide:) For Paul here strongly concludeth that the law doth not quicken nor giue life, because it is not giuen to that end. If then the law do not iustifie and giue life, much lesse do workes iustifie. For when Paule sayth that the law giueth not life, his meaning is that workes also do not giue life. For it is more to say, that the law quickneth and giueth life, then to say that workes do quicken and giue life. If then the law it selfe being fulfilled (although it be impossible that it shoulde be accomplished) do not iustifie, much lesse do workes iustifie. I conclude therefore that faith only iustifieth and bringeth life, without workes. Paule cannot

Only Faith
iustifieth.

If the law
iustifie not,
much lesse
do workes
iustifie.

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suffer this addition, Faith ioyned with workes iustifieth: but he procedeth simply by the negative. Rom. 3. as he doth also before in the second chapter: Therefore by the workes of the law (saith he) shall no flesh be iustified. And againe in this place: The law is not giuen to bring life.

Verse 22. That the promise by the Faith of Iesus Christ should be giuen to them that beleue.

*The promise
giuen to A-
braham what
it is.*

*The promise
giuen to
them that
beleue.*

He sayd before that the Scripture hath shut all vnder sinne. What, for euer? No, but vntill the promise should be giuen. Now, the promise is the inheritance it selfe, or the blessing promised to Abraham: to wit, the deliuerance from the law, sinne, death and the Diuell, and a free giuing of grace, righeteousnes, saluation and eternall life. This promise (saith he) is not obtained by any merite, by any law, or by any worke, but it is giuen. To whom? To those that beleue. In whom? In Iesus Christ, who is the blessed Deed, which hath redemeed all beleuers from the curse, that they might receiu the blessing. These words be not obscure, but plaine enough: notwithstanding we must marke them diligently and wryt well the force and weight thereof. For if all be shut vnder sinne, it followeth that all nations are accursed and are destitute of the grace of God: Also that they are vnder the wrath of God and the power of the Diuell, and that no man can be deliuered from them by any other meanes, then by faith in Iesus Christ. With these words therefore Paul inueyeth mightily against the fantasticall opinions of the Papists and all Justiciaries touching the law and workes: when he saith, that the promise by faith in Iesus Christ might be giuen to all beleuers.

*The senten-
ces concer-
ning works.*

Now, how we should answer to those sentences which speake of workes and rewards, I haue sufficiently declared before. And the matter requireth not now, that we shold speake any thing of workes. For we haue not here taken in hand to intreat of workes, but of Iustification: to wit, that it is not obtained by the law and workes, since all things are shut vnder sinne & vnder the curse: but by faith in Christ. When we are out of the mater of Iustification, we cannot sufficiently praise and magnifie those workes which are commanded of God. For who can sufficiently commend and set forth the profit and fruite of one onely worke, which a Christian doth through Faith and in Faith? Indeed it is more precious

*The com-
mendation of
good workes,
one of the
causes of Ju-
stification.*

then

then heauen or earth. The whole world therfore is not able to give a worthy recompence to such a god worke. Yea the world hath not the grace to magnifie the holy workes of the faithfull as they are worthie, and much lesse to reward them: For it seeth them not, or if it do, it esteemeth them not as god workes, but as most wicked and detestable crimes, and riddeth the world of those which are the doers thereof, as most pestilent plagues to mankind.

So Christ the Saviour of the world, for a recompence of his incomprehensible & inestimable benefits, was put to the most opprobrious death of the crosse. The Apostles also bringing the word of grace and eternall life into the world, were counted the scouring & the outcasts of the whole world. This is the godly reward which the world giueth for so great & unspeakable benefits. But workes done without faith, although they haue never so godly a shew of holinesse, are vnder the curse. Wherefore so far off it is, that the doers thereof should deserue grace, righteousness & eternall life, that rather they heap sinne vpon sinne. After this maner the Pope, that childe of perdition, and all that follow him, do worke. So worke all meritmongers and heretikes which are fallen from the faith.

How Christ
was ieward-
ed of the
world for his
benefites.

Works with
out faith.

Verse 23. But before Faith came.

He procedeth in declaring the profite and necessitie of the law. He said before that the law was added for transgressions: Not that it was y principal purpose of God to make a law that should bring death and damnation, as he saith Rom. 7. Was that which was good (faith he) made death vnto me? God forbid. For the law is a word that sheweth life and diueth men vnto it. Wherefore it is not only giuen as a minister of death, but the principall vse and end thereof is to reueile death, that so it might be scene and knowne how horrible sin is. Notwithstanding it doth not so reueile death as though it tended to no other end but to kill and destroy: but to this end it reueileth death, that when men are terrifid, cast downe, and humbled, they should feare God. And this doth the 20.chap.of Exod. declare. Feare not (saith Moses) for God is come to proue you, and that his feare may be before you, that ye sinne not. The office therefore of the law is to kill, & yet so, that God may reuiue & quicken againe. The law then is not giuen onely to kill: but because man is proud & dreameth that he is wise, righteous & holy: wherefore it is necessarie he should be humbled by y law, that so this beast the opinion of righ-

The vse of
the law.

Why the
law reuea-
leth sinne.

Exod. 20.20.

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 teousnes I say, might be slaine: for otherwise no man can obtaine
 life.

God vseth
the effect of
the law, that
is to say,
death, to
bring life.

Albeit then that the law killeth, yet God vseth this effect of the law, this death I meane, to a good end, that is, to bring life. For God seeing that this vniversall plague of the whole wold: to wit, mans opinion of his owne righteouesnes, his hypocrisie, and confidence in his owne holines could not be beaten downe by any other meanes, he would that it should be slaine by the law: not for ever, but that whē it is once slaine, man might be raised vp againe above and beyond the law, and there might heare this voice, Feare not: I haue not giuen the law, & killed theē by the law, that thou shouldest abide in this death: but that thou shouldest feare me and liue. For the presuming of godly wōrkes and righteouesnes standeth not with the feare of God: And where the feare of God is not, there can be no thirsting for grace or life. God must therfore haue a strong hammer, or a mightie maule to bēake the rockes, and a hote burning fire in the middest of heauen to euerthow the mountaines: that is to say, to destroy this furious and obſtinate beast (this presumption I say) that when a man by this bruising and bēaking is brought to nothing, he should despaire of his owne strength, righteouesnes and holines, and being thus thoroughly terrified, should thirſt after mercie and remission of sinnes.

Verse 23. But before Faith came, we were vnder the law, shut vp vnto the Faith which should afterwards be reuealed.

This simili-
tude of the
prison shew-
eth what
the law wor-
keth.

This is to say, before the time of the Gospell and grace came, the office of the law was, that we should be shut vp and kept vnder the same, as it were in prison. This is a godly and a fit similitude, shewing the effect of the law, and how righteous it maketh men: therefore it is diligently to be wēped. No thāfe, no murtherer, no adulterer or other malefactour loueth the chaines and fetters, the darke and lothsome prison wherein he lieth fast bound: but rather, if he could, he would bēake and bēate into powder the prison, with his yrons and fetters. Indeed whiles he is in prison he restraineth from doing of euill: but not of a godly will or for righteouesnes sake: but because the prison restraineth him that he cannot do it: And now being fast fettered he hateth not his theft and his murther: (yea he is sorie with all his heart that he cannot rob and steale,

steale, cut and slay) but he hateth the prison, and if he could escape, he would rob and kill, as he did before.

*The law shutteth men vnder sinne two wyses,
civilly and spirituallly.*

Such is the force of the law and the righteousnesse y commeth What the
of the law, compelling vs to be outwardly god when it threatneth
righteousnes of the
death or any other punishment to the transgessours thereof. Here
law is.
we obey the law indeed, but for feare of punishment: that is, vn-
willingly and with great indignation. But what righteousness is
this, when we abstaine from doing euill for feare of punishment?
Wherefore, this righteousnesse of workes is indeed nothing else,
but to loue sinne and to hate righteousness, to detest God with his
law, and to loue and reuerence that which is most horriblie & ab-
ominable: For loke how heartily the thefe loueth the prison and
hateth his theft: so gladly do we obey the law in accomplishing
that which it commaundeth, and auoyding that which it for-
biddeþ.

The right-
eousnes of
workes.

Notwithstanding, this fruit and this profite the law bringeth, The profite
although mens hearts remaine neuer so wicked, y first outward-
ly and civilly after a soþt it restraineth theues, murtherers and o-
ther malefactours. For if they did not see and understand, that sin
is punished in this life by imprisonment, by the gallowes, by the
sword and such like, and after this life with eternall damnation &
hell fire: no Magistrate should be able to bridle the surie and rage
of men by any lawes, bonds or chaines. But the threatnings of
the law strike a terrorre into the hearts of y wicked, whereby they
are bridled after a soþt, that they run not headlong, as otherwise
they would do, into al kinds of wickednes. Notwithstanding they
would rather that there were no law, no punishment, no hel, and
finally no God. If God had no hel, or did not punish the wicked, he
should be loued and praised of all men. But because he punishment
the wicked, and all are wicked: therefore in asmuch as they are
shut vnder the law, they can do no otherwise, but mortally hate
and blasphemie God.

The civill
vfe of the
law.

Furthermore, the law shutteth men vnder sinne, not only civill-
ly, but also spirituallly: that is to say, the law is also a spiritual pri-
son, and a very hell. For when it reuealeþ sinne, threatneth death,
spirituall
prison.
and the eternal wrath of God, a man cannot auoid it, nor find any

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comfort. For it is not in the power of man to shake off these horrible terrors which the law stirreth vp in the conscience, or any other anguish or bitterness of spirit. Whereof come these lamentable complaints of the Saints, which are every where in the Psalms: In hell who shall confesse thee? &c. For then is a man shut vp in prison: out of the which he cannot escape, nor seeth how he may be deliuered out of these bonds, that is to say, these horrible terrors.

The lamentable complaints of the Saints.
Psal. 6.5.

The law is a prison both civilly & spiritually.

Thus the law is a prison both civilly and spiritually. For first it restraineth and shutteth vp the wicked, that they run not headlong according to their owne lust, into all kinds of mischiefe. Againe, it sheweth vnto vs spiritually our sinne, terrifieth and humbleth vs, that when we are so terrified & humbled, we may learne to know our owne misery and condemnation. And this is the true and the proper vse of the law, so that it be not perpetuall. For this shutting and holding vnder the law, must endure no longer, but vntill Faith come: and when Faith commeth, then must this spirituall prison haue his end.

Here againe we see, that, although the law and the Gospell be separate far asunder, yet as touching the inward affections, they are very nearely ioyned the one with the other. This Paul sheweth when he saith: We were kept vnder the law, and shut vp vnto the Faith which should be reuealed vnto vs. Wherefore it is not enoughe that we are shut vnder the law: for if nothing else should follow, we shoulde be driven to desperation and die in our sinnes. But Paule addeth moreouer, that we are shut vp and kept vnder a Schoolemaister (which is þ law:) not for ever, but to bring vs vnto Christ, who is the end of the law. Therefore this terrifying, this humbling and this shutting vp must not alwayes continue: but onely vntill Faith be reueiled: that is, it shall so long continue, as shall be for our profit and our saluation: So that when we are cast downe and humbled by the law, then grace, remission of sinnes, deliuerance from the law, sinne and death may become sweet vnto vs: which are not obtained by works, but are reciuied by faith alone.

The shutting vp vnder the law, must not be continual.

Who vicieth the lawe rightly.

He which in time of temptation can ioyne these two things together so repugnant and contrary, that is to say, which when he is throughly terrified and cast downe by þ law, doth know that the end of the law, and the beginning of grace or of Faith to be reuealed,

nealed, is now come, vseth the law rightly. All the wicked are Caine being
utterly ignorant of this knowledge and this cunning. Caine knew
it not when he was shut vp in the prison of the law: that is, he
felt no terror, although he had now killed his brother: but dissem-
bled the matter craftily, and thought that God was ignorant ther-
of. Am I my brothers keeper, saith he? But when he heard this
word: What hast thou done? Behold the voyce of the bloud of
thy brother crieth vnto me from the earth, he began to feele this
prison indeede. What did he then? He remained still shut vp in
prison. He ioyned not the Gospell with the law, but sayd: My pu-
nishment is greater then I can beare. He onely respected the pri-
son, not considering that his sinne was reuealed vnto him to this
end, that he should srie vnto God for mercie and pardon. There-
fore he despaired and denied God. He beleued not that he was
shut vp to this end, that grace and faith might be reuealed vn-
to him: but onely that he should still remaine in the prison of the
law.

vose 13.

What it is
to be kept
under the
law.

These words, to be kept vnder, and to be shut vp, are not
vaine and vnproufitable, but most true and of great importance.
This keeping vnder and this prison signifieth the true and spiriti-
tuall terrors, whereby the conscience is so shut vp, that in the wide
world it can find no place where it may be in safetie. Yea as
long as these terrors endure, the conscience feeleth such anguish
and sorrow, that it thinketh heauen and earth, yea if they were
ten times more wide and large then they are, to be straighter and
narrower then a House hole. Here is a man utterly destitute of
all wisedome, strength, righteousnesse, counsell and succour. For
the conscience is a maruellous tender thing, and therefore when it
is so shut vp under the prison of the law, it seeth no way how to get
out: and this straitnesse seemeth dayly so to increase, as though
it would never haue an end. For then doth it seale the wrath of
God which is infinite and inestimable, whose hand it cannot es-
cape, as the Psalme 139. witnesseth: Whither shall I flee from thy
presence? &c. Psalme 139.7.

Conscience.

Like as therefore this worldly prison or shutting vp is a bodily affliction, and he that is so shut vp can haue no vse of his bo-
dy: even so the trouble and anguish of mind is a spirituall pri-
son, and he that is shut vp in this prison cannot enjoy the
quietnesse of heart and peace of conscience. And yet it is not so
What the
prison is, ei-
ually and spi-
ritually.

Chap. III.

UPON THE EPISTLE

for euer (as reason iudgeth when it saleteth this prison:) but vntill Faith be reuealed. The soule conscience therefore must be raised vp and comforted after this sort: Brother, thou art indeede shut vp: but perswade thy selfe that this is not done to the end that thou shouldest remaine in this prison for euer. For it is written, we are shut vp, vnto the Faith which shall be reuealed. Thou art then afflicted in this prison, not to thy destruction, but that thou mayest be refreshed by the blessed Sade. Thou art killed by the law, that through Christ thou mayst be quickened againe, and restored to life. Despaire not therefore, as Caine, Saule and Iudas did, who being thus shut vp, looked no further but to their darke prison, and there still remained: therefore they despaired. But thou must take another way in these terrors of conscience then they did: that is, thou must know that it is well done, and good for the to be so shut vp, confounded, and brought to nothing. Use therefore this shutting vp rightly and as thou shouldest do: that is, to the end that when the law hath done his office, Faith may be reuealed. For God doth not therefore afflict thee, that thou shouldest still remaine in this affliction. He will not kill thee that thou shouldest abide in death. I will not the death (saith he by the Prophet) of a sinner, &c. But he will afflict thee, that so thou mayest be humbled, and know that thou hast neede of mercie, and the benefite of Christ.

This holding in prison then vnder the law, must not alwayes endure, but must onely continue to the comming or reuealing of Faith: which this swete verse of the Psalme 147. doeth teach vs: The Lord delighteth in those that feare him: that is to say, which are in prison vnder the law. But by and by after he addeth: and in those that attend vpon his mercie. Therefore we must ioyne these two things together, which are indeede as contrary the one to the other as may be. For what can be more contrary then to hate and abhorre the wrath of God: and againe to trust in his goodness and mercie? The one is hell, the other is heauen, and yet they must be nearely ioyned together in the heart. By speculation and naked knowledge a man may easily ioyne them together: but by exerience and inward practise so to do, of all things it is the hardest: which I my selfe have often proued by mine owne exerience. Of this matter the Papists and Sectaries know nothing at all. Therefore these words of Paul are to them obscure and altogether

*How the
poore con-
science is to
be comfor-
ted, that is
shut vp un-
der the law.*

*The law kil-
leth that we
may againe
be quickned
and restored
to life.*

*The shut-
ting vp un-
der the law
must be
rightly used.*

Euse. 33.11.

*Psal. 147.11.
The afflicted
and such as
are in prison
vnder the
law, waiting
for mercy to
be reuealed,
are deare
vnto God.*

together vnkowne : and when the law reuealeth vnto them their sinne , accuseth and terrifieth them , they can find no counsell, no rest, no helpe or succour : but fall to desperation , as Cain and Saul did.

Seeing the law therefore (as is said) is our tormentour and our prison,certaine it is that we cannot loue it, but hate it. He therfore that saith, he loueth the law, is a lyer, and knoweth not what he saith. A theefe and a robber should shew himselfe to be stanke mad, that would loue the prison, the fetters and chains. Seeing then the law shutteth vs vp and holdeth vs in prison , it cannot be but we must needs be extreme enemies to the law. To conclude, so well we loue the law and the righteousnesse thereof, as a murtherer loueth the dark prison, the streit bonds and irons. How then should the law iustifie vs?

No man loueth the law,because it is his pri-
son.

Verse 23. And shut vp vnder the faith that should after be reuealed.

This Paul speaketh in respect of the fulnesse of the time wherein Christ came. But we must apply it, not onely to that time, but also to the inward man. For that which is done as an histozie and according to the time wherein Christ came , abolishing the law, and bringing liberty and eternall life to light, is always done spirituallly in every Christian : in whom is found continually, some while the time of the law, and some while the time of grace . For the Christian man hath a bodie, in whose members (as Paul saith in another place) sinne dwelleth and warreth. Now, I understand sinne to be, not onely the deede or the wozke, but also the roote and the tree, together with the fruities, as the Scripture bleseth to speake of sinne. Which is yet not onely rooted in the baptizid flesh of euery Christian, but also is at deadly warre within it, and holdeth it captive : if not to giue consent vnto it, or to accomplish the wozke, yet doth it force him mightily thereunto . For albeit a Christian man do not fall into outward and grosse sinnes, as murther, adulterie, theft and such like : yet is he not free from impatience, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man,are altogether vnkowne. These sinnes constraine him, yea sore against his will, to detest the law: they compell him to flee from the presence of God: they compell him to hate and blaspheme God. For as carnall lust is strong in a yong man,

How the
Scripture
defineth sin.

The tenta-
tion of the
godly.

The tentati-
on of evry
age.

Chap.III.

V P O N T H E E P I S T L E

in a man of full age the desire and loue of glorie, and in an old man couetousnesse: even so in a holy and a faithfull man impatiencie, murmuring, hatred, and blasphemie against God do mightily preuaile. Examples hereof there are many in the Psalmes, in Job, in Ieremie, and throughout the whole Scripture. Paul therefore describing and setting forth this spirituall warfare, useth very vehement words and fit for the purpose, as of fighting, rebelling, holding and leading captive, &c.

Paul describeth the spirituall warfare of the godly, with very vehement and apt words.

2.Cor. 12.7.

This is the spirituall laughter which David speakeith of Psalme 126. saying: Then shall our mouth be filled with laughter, &c.

Gal. 5.17.

The time of grace.
Psal. 43.5.11

Both these times then (of the law and the Gospell I meane) are in a Christian, as touching the affections and inward man. The time of the law is whē the law exerciseth me, tormenteth me with heauinesse of heart, oppreseth me, bringeth me to the knowledge of sinne, and increaseth the same. Here the law is in his true use and perfect worke: which a Christian oftentimes feeleth as long as he liueth. So there was ginen vnto Paul a pricke in the flesh, that is, the Angell of Satan to buffet him. He would gladly haue felt every moment the ioy of conscience, the laughter of the heart, and the sweete taste of eternall life. Againe, he would gladly haue bene deliuered from all trouble and anguish of spirit, and therefore he desired that this temptation might be taken from him. Notwithstanding this was not done, but the Lord said vnto him: My grace is sufficient for thee: For my power is made perfect through weaknessse. This battaille doth every Christian feele. To speake of my selfe, there are many houres in the which I chide and contend with God, and impatiently resist him. The wrath and iudgement of God displeaseth me: and againe, my impatiencie, my murmuring, and such like sinnes do displease him. And this is the time of the law, vnder the which a Christian man continually liueth as touching the flesh. For the flesh lusteth continually against the spirit, and the spirit against the flesh: but in some more, and in some lesse.

The time of grace is, when the heart is raised vp againe by the promise of the free mercie of God, and saith: Why art thou heauie O my soule, and why doest thou trouble me? Doest thou see nothing, but the law, sinne, terrorre, heauinesse, desperation, death, hell and the diuell? Is there not also grace, remission of sins, righ- teousnesse, consolation, ioy, peace, life, heauen, Christ and God? Trouble me no more O my soule. What is the law, what is sinne, what are all euils in comparison of these things? Trust in God,

who

who hath not spared his owne deare Son, but hath giuen him to the death of the crosse for thy sinnes. This is then to be shut vp vnder the law after the flesh, not for euer, but till Christ be reuealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say: Lady law, thou art not alone, neither art thou all things: but besides thee there are yet other things much greater and better then thou art, namely grace, faith and blessing. This grace, this faith and this blessing do not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise vnto me victory and saluation in Christ. There is no cause therfore why I should despair.

The true vse
of the law is
to shut vs vp
till Christ
be reuealed.

He that is skilfull in this art and this cunning, may indeed be called a right diuine. The fantasticall spirits and their disciples at this day, which continually bragge of the spirit, do perswade themselues that they are very expert and cunning herein. But I and such as I am haue scarcely learned the first principles thereof. It is learned indeed, but so long as the flesh and sinne do endure, it can never be perfectly learned and as it should be. So then a Christian is deuided into two times. In that he is flesh, he is vnder the law: in that he is spirit, he is vnder grace. Concupisence, covetousnesse, ambition and pride do alwayes cleave to the flesh, also ignorance, contempt of God, impatiencie, murmuring and grudging against God, because he hindreth and breaketh off our counsels, our deuices and enterpryses, and because he spedily punishmenteth not such as are wicked, rebellious and contemptuous persons, &c. Such maner of sinnes are rooted in the flesh of the faulfull. Wherefore, if thou behold nothing but the flesh, thou shalt abyde alwayes vnder the time of the law. But these dayes must be shortned, or else no flesh should be saued. The law must haue his time appointed, wherein it must haue his end. The time of the law therefore is not perpetuall, but hath his end, which end is Jesus Christ. But the time of grace is eternall. For Christ being once dead, dieth no more. He is eternall: therefore the time of grace is eternall.

A godly man
is partly vnder
the law,
and partly
vnder grace.

Such notable sentences in Paul, we may not lightly passe ouer, as the Papists and Sectaries are wont to do. For they containe words of life, which do wonderfully comfort and confirme afflited consciences: and they which know and understand them wel, can judge of faith, they can discerne a true feare from a false

The time of
grace is e-
ternall.
Rom. 5.9.

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V P O N T H E E P I S T L E

Fear may
not alwayes
continue,
but feare
ioyned with
faith must
be alwayes
in a Christi-
an.

* How feare
must be
vanquished.

Fear and
faith are se-
parated far
asunder, &
yet are ioyned
toge-
ther in one
heart.

A rehearsall
of those
things
whereof he
had spoken
before.

Touching
this sedition
of the rusti-
call people,
and the
cause there-
of, rede
sleidan.

feare: they can iudge of all inward affections of the heart, and dis-
cerne all spirits. The feare of God is an holy & a precious thing,
but it must not alwayes continue. Indeed it ought to be alwayes
in a Christian, because sinne is alwayes in him: but it must not be
alone: for then it is the feare of Cain, Saul and Iudas, that is to say,
a seruile and a desperate feare. * A Christian therefore must van-
quish feare by faith in the word of grace. He must turne away his
eyes from the time of the law, and looke vnto Christ and vnto
Faith which is to be reuealed. Here beginneth feare to be swete
vnto vs, and maketh vs to delight in God. For if a man do onely
behold the law and sinne, setting faith aside, he shall never be able
to put away feare, but shall at length fall to desperation.

Thus doth Paul very well distinguish the time of the law and
grace. Let vs also learne rightly to distinguish the time of them
both, not in words, but in the inward affection: which is a very
hard matter. For albeit these two things are separate farre asunder,
yet are they most neirly ioyned together in one heart. Nothing
is ioyned more neirly together then feare and trust, then the law
and the Gospell, then sinne and grace. For they are so united toge-
ther, that the one is swallowed vp of the other. Wherefore there is
no coniunction like vnto this.

At this place, Wherefore then serueth the law? Paul began to
dispute of the law: also of the vse and the abuse thereof; taking
occasion of that which before he had affirmed, that the faithfull
do obtaine righteousnesse by grace onely, and by the promise, and
not by the law. Upon that disputation rose this question:
Wherefore then serueth the law? For reason hearing that righte-
ousnesse or the blessing is obtained by grace and by the promise,
by and by inferreth: Then the law profiteth nothing. Wherefore
the doctrine of the law must be diligently considered, that we may
know what and how we ought to iudge thereof, lest that either
we reiect the same altogether, as the fantasticall spirits do (which
in the yeare, a thousand five hundred twentie and five, stirring
vp the rusticall people to sedition, said, that the libertie of the Gos-
pell giueth frēdome to all men from all manner of lawes:) or else
lest we should attribute the force of iustification to the law. For
both sorts do offend against the law: the one on the right hand,
which will be iustified by the law; and the other on the left hand,
which will be cleane deliuered from the law. We must there-
foxe

soe keape the high way, so that we neither reiect the law, nor at tribute more vnto it then we ought to do.

That which I haue before so often repeated concerning both vses of the law, namely, the ciuill and the spirituall vse, do suffici-
ently declare that the law is not giuen for the righteous: but (as Paule saith in another place) for the vnrighteous and rebellious.

Now, of the vnrighteous there are two sorts, that is to say, they
which are to be iustified, and they which are not to be iustified.
They that are not to be iustified must be bridled by the ciuill vse of
the law: for they must be bound with the bonds of the law, as sa-
uage and vntamed beasts are bound with cordes and chaines.
This vse of the law hath no end: and of this Paule here speaketh
nothing. But they that are to be iustified, are exercised with the
spirituall vse of the law for a time: for it doth not alwayes con-
tinue, as the ciuill vse of the law doth: but it loketh to Faith
which is to be reuealed, and when Christ commeth it shall haue
his end. Hereby we may plainly see that all the sentences where-
in Paule intreateth of the spirituall vse of law, must be vnderstood
of those which are to be iustified, and not of those which are iusti-
fied already. For they which are iustified already, in as much
as they abide in Christ, are farre aboue all law. The law then
must be layd vpon those that are to be iustified, that they may be
shut vp in the prison thereof, vntill the righteousnesse of faith
come: Not that they attaine this righteousnesse through the law
(for that were not to vse the law rightly, but to abuse it:) but that
when they are cast downe and humbled by the law, they should
sue vnto Christ, Who is the end of the law to righteousnesse, to every
Rom.10.4.

Now, the abusers of the law, are first all the Justiciaries and
hypocrites which dreame that men are iustified by the law. For
that vse of the law doth not exercise and draine a man to faith which
is to be reuealed, but it maketh carelesse, and arrogant hypocrites,
swelling and presuming of the righteousnesse of the law, and hin-
dering the righteousnesse of faith. Secondly, they abuse the law
which will utterly exempt a Christian man from the law, as the
braunesicke Anabaptists went about to do: which was the occasi-
on that they raised vp that sedition of the rusticall people. Of this
sort there are very many also at this day which professe the Gospel
with vs: who being deliuerned from the tyranny of the Pope by

two sorts
of the vn-
righteous:
one to be
iustified, and
another not
to be iusti-
fied.

How such
sentences
must be vnu-
derstood,
wherein
Paul han-
deth the spi-
rituall vse of
the law.

Rom.10.4.

Who are
abusers of
the law.

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 the doctrine of the Gospell, do dreme that the Christian liberty is
 a dissolute and a carnall liberty to do what so ever they list. These
 (as Peter sayth) haue the libertie of the spirite as a cloke of mali-
 ciousnes, through which y name of God and the Gospell of Christ
 is slandered every where, and therefore they shal once suffer
 worthy punishment for this their vngodlinesse. Thirdly, such do
 also abuse the law, who feeling the terrors thereof, do not un-
 derstand that such terrors ought no longer to continue, but vnto
 Christ. This abuse in them is the cause that they fall to despera-
 tion: as in the hypocrites it is the cause of arrogancy and presum-
 ption.

The true vse
 of the lawe
 cannot be
 esteemed as
 it is worthy.

The true of-
 fice of the
 law.

Contrariwise, the true vse of the law can never be esteemed and magnified as it is worthy, namely, that when the conscience shut vp vnder the law, despaireth not, but being instructed by the wise-
 dome of y holy Ghost, concludeth with it selfe after this sort: I am indeed shut vp as a prisoner vnder the law, but not for ever: yea
 this shutting vp shall turne to my great profit. How so? Because
 that I being thus shut vp, shall be driven to sigh and seeke the hand
 of an helper, &c. After this maner the law is as an inforcer, which
 by compulsion bringeth y hungry vnto Christ, that he may satisfie
 them with his god things. Wherefore the true office of the law
 is to shew vnto vs our sinnes, to make vs guilty, to humble vs, to
 kill vs, and to bring vs downe to hell, and finally to take from vs
 all helpe, all succor, all comfort: but yet altogether to this end, that
 we may be iustified, exalted, quickned to life, caried vp into hea-
 ven, and obtaine all god things. Therefore it doth not onely kill,
 but it killeth that we may live.

Verse 24. Wherefore the law was our Schoolemaister to bring vs to Christ.

The simili-
 tude of the
 Schoolema-
 ster, worthy
 to be noted.

Here againe he ioyneth the law and the Gospell together, (which are separate so farre asunder) as touching the affections and inward man, when he sayth: the law is a Schoolemaister to Christ. This similitude also of the Schoolemaister is worthy to be noted. Although a Schoolemaister be very profitable and necessary to instruct and to bring vp children, yet shew me one child or scholler which loueth his maister. What loue and obedience the Jewes shewed vnto their Moses, it appeareth in that every houre
 (as

(as the historie witnesseth) they would with all their hearts haue
 stoned him to death. It is not possible therefore that the scholler
 shold loue his master. For how ca he loue him which keeþeth him
 in prison, that is to say, which suffereth him not to do that which
 gladly he woulde: And if he do any thing against his commaundement,
 by and by he is rebuked and chastised, yea and is constrained
 moþerouer to kisse the rod when he is beaten. Is not this (I
 pray you) a godly righteousnes and obedience of the scholler, that
 he obeyeth his maister so seuerely threatening and so sharply cor-
 recting him, and kisseth the rod? But doth he this with a god will?
 As soone as his maister hath turned his backe, he breaketh the rod,
 or casteth it into the fire. And if he had any power ouer his maister,
 he woulde not suffer himselfe to be beaten of him, but rather he
 woulde beate him. And yet notwithstanding the scholemaister is
 very necessarie for the child, to instruct and to chastise him: other-
 wise the child without his discipline, instruction, and god educati-
 on, should be vtterly lost.

The scholemaister therfore is appointed for the child to teach
 him, to bring him vp, and to keape him, as it were in prison. But to
 what end, or how long? Is it to the end that this streit and sharpe
 dealing of the scholemaister should alwayes continue? or that the
 child should remaine in continuall bondage? Not so, but onely for
 a time, that this obedience, this prison and correction might turne
 to the profit of the child, that when the time commeth, he might be
 his fathers heire. For it is not the fathers will, that his son should
 be alwayes subiect to the scholemaister, and alwayes beaten with
 rods: but that by his instruction and discipline he might be made a-
 ble and meete to be his fathers successor.

Cuen so the law (saith Paul) is nothing else but a Schoole-
 maister: not for euer, but vntill it haue brought vs to Christ: as in
 other words he sayd also before: The law was giuen for trans-
 gressions, vntill the blessed Seede should come. Also, the Scrip-
 ture hath shut all vnder sinne, &c. Againe: we were kept vnder,
 and shut vp vnto Faith which should after be reuealed. Wherefore
 the law is not onely a Scholemaister, but it is a Scholemaister
 to bring vs vnto Christ. For what a Scholemaister were he which
 woulde alwayes torment and beat the child, and teach him nothing
 at all? And yet such Scholemaisters there were in time past, when
 Schooles were nothing else but a prison and a very hell, the schoole-

The schole
maister
can not loue
his maister.

Why a
Scholema-
ster is ap-
pointed for
a child.

The law is a
Scholema-
ster to Christ

What
Scholema-
sters there

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V P O N T H E E P I S T L E

were in
times past

masters cruell tyrants and very butchers. The children were alwaies beaten, they learned with continuall paine and travell, and yet few of them came to any proufe. The law is not such a Scholemaster. For it doth not onely terrifie and torment (as the scolish scholemaster beateth his scholers and teacheth them nothing) but with his rods he driveth vs vnto Christ: like as a god Scholemaister instruceth and exerciseth his schollers in reading and writing, so the end they may come to the knowledge of good letters and other profitable things, that afterwards they may haue a delight in doing of that, which before when they were constrained thereunto, they did against their wils.

By this godly similitude Paul sheweth what is the true vse of the law, namely, that it iustifieth not hypocrites, for they remaine without Christ in their presumption and securitie: and contrariwise, that it leaueth not in death and damnation those that are of a contrite heart (so that they vse it as Paul teacheth) but driveth them vnto Christ. But they which in these terrors continue still in their weakenesse, and do not apprehend Christ by faith, do fall

The true vse
of the law
set out in
the allegory
of the
Scholema-
ster.
at length into desperation. Paul therefore in this allegorie of the Scholemaister, most liuely expresteth the true vse of the law. For like as the Scholemaister reprooueth his schollers, grieueth them and maketh them heauie, and yet not to the end that this bondage should alwayes continue, but that it should cease when the children are well brought vp and instructed accordingly, and that afterwards without any constraint of the Scholemaister, they should chearefullie enjoy their libertie and their fathers gods: even so they which are vexed and oppressed with the law, do know that these terrors and vexations shall not alwayes continue, but that thereby they are prepared to come vnto Christ which is to be reuealed, and so to receive the libertie of the spirit, &c.

that they which are vexed and oppressed with the law, do know that these terrors and vexations shall not alwayes continue, but that thereby they are prepared to come vnto Christ which is to be reuealed, and so to receive the libertie of the spirit, &c.

Verse 24. That we may be made righteous by Faith.

The law is
not a schole
maister to
bring vs to
another
lawgiver,
but to Christ

The law is not a Scholemaister to bring vs vnto another lawgiver which requireth god workes, but vnto Christ our Justifier and Sauour, that by faith in him we might be iustified, and not by workes. But when a man feeleth the force and strength of the law, he doth not understand nor beleue this. Wherefore he saith: I haue liued wickedly; for I haue transgressed all the commanments

ments of God, and therfore I am guilty of eternall death. If God would prolong my life certaine yeares, or at least certaine moneths, I would amend my life, and live holily hereafter. Here, of the true vse of the law he maketh an abuse. Reason being ouer taken in these terrors and streits, is bold to promise unto God the fulfilling of al þ works of the whole law. And hereof came so many sects and swarmes of Bonkies and religious hypocrites, so many ceremonies and so many works, devised to deserue grace and remission of sins. And they which devised these things, thought that the law was a Scholemaster to leade them not unto Christ, but to a new law, or unto Christ as a lawgiver, and not as one that hath abolished the law.

Of the true
vse of the
law,to make
an abuse.

But the true vse of the law is to teach me that I am brought to the knowledge of my sinne and humbled, that so I may come unto Christ and may be iustified by faith. But faith is neither law nor worke, but an assured confidence which apprehendeth Christ, who is the end of the law. Rom. 10. And how? Not that he hath abolished the old law and giuen a new: or that he is a iudge which must be pacified by works, as the Papists haue taught: but he is the end of the law to all those that belieue: that is to say, every one that belieueth in him is righteous, and the law shall neuer accuse him. The law then is god, holy and iust, so that a man vse it as he shold do. Now, they that abuse the law, are first the hypocrites which attribute unto þ law a power to iustifie: and secondly they which do despaire, not knowing that the law is a Scholemaster to leade men unto Christ: that is to say, that the law humbleth them not to their destruction, but to their saluation: for God woundeth that he may heale againe: he killeth that he may quicken againe.

The true vse
of the law.

Now, Paule (as before I haue sayd) speaketh of those that are to be iustified, and not of those which are iustified already. Therefore when thou goest about to reason as concerning the law, thou must take the matter of the law, or that whereupon the law worketh, namely the sinner and the wicked person, whom the law iustifieth not, but setteth sin before his eyes, calleth him downe, and bringeth him to the knowledge of himselfe: it sheweth unto him hell, the wrath and the judgement of God. This is indeed the proper office of the law. Then followeth the vse of this office: to wit, that the sinner may know that the law doth not reueale unto him

The proper
office of the
law, and
the vse of

the office
thereof.

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his sinne and thus humbleth him, to the end he shoulde despaire: but that by this accusing and bruising it may drive him vnto Christ the Saviour and comforter. When this is done, he is no longer vnder the Schoolemaister. And this vse is very necessarie. For seeing the whole world is overwhelmed with sinne, it hath need of this ministracie of the law, that sinne may be reuealed: otherwise no man shoulde ever attaine to righeteousnesse, as before we haue largely declared. But what worketh the law in them that are alreadie iustified by Christ? Paul answereth by these words: which are as it were an addition to that which goeth before.

Verse 25. But after that Faith is come, we are no longer vnder the Schoolemaister.

When faith
is come, we
are not any
longer vnder
the law.

That is to say: we are free from the law, from the prison, and from our Schoolemaster: for when faith is reuealed, the law terrifieth and tormenteth vs no more. Paul here speakest of faith as it was preached and published vnto the world by Christ in the time before appointed. For Christ taking vpon him our flesh, came once into the world: he abolished the law with all his effects, and deliverner from eternall death all those which receive his benefite by faith. If therefore ye looke vnto Christ and that which he hath done, there is now no law. For he comming in the time appointed, tooke away the law. Now, since the law is gone, we are not kept vnder the tyannie thereof any more: but we liue in ioy and safetie vnder Christ, who now sweetely raigneth in vs by his spirit. Now, where the Lord raigneth, there is libertie. Wherefore, if we could perfectly apprehend Christ which hath abolished the law by his death, and hath reconciled vs vnto his Father, that Schoole maister shoulde haue no power ouer vs at all. But the law of the members rebelling against the law of the mind, letteth vs that we cannot perfectly lay hold vpon Christ. The lacke therefore is not in Christ, but in vs, which haue not yet put off this flesh, to the which sinne continually cleaueth as long as we liue. Wherefore, as touching our selues, we are partly free from the law, and partly vnder the law. According to the spirit, we serue with Paul the law of God: but according to the flesh, the law of sin. Rom. 7.

Heresof it followeth, that as touching the conscience we are fully deliverner from the law, and therefore that Schoolemaster must not rule

rule in it, that is, he must not afflict it with his terrors, threatenings and captivity. And albeit it go about so to do neuer so much, yet is not the conscience moued therewith. For it hath Christ crucified before her eyes, who hath remoued all the offices of the law out of the conscience: putting out the handwriting of ordinances that was against vs, &c. Colos. 2. Therefore, euен as a virgine knoweth no man: so the conscience must not only be ignorant of the law, but also it must be utterly dead vnto the law, & the law likewise vnto the conscience. This is not done by any works, or by thy righteousness of the law, but by faith which apprehendeth and layeth hold vpon Christ. Notwithstanding sinne cleaueth still in the flesh as touching the effect thereof, which oftentimes accuseth and troubleth the conscience. So long then as the flesh doth remaine, so long this Scholemaister the law doth also remaine, which many times terrifieth the conscience, and maketh it heauy by revealing of sinne and threatening of death. Yet is it raised vp again by the daily comming of Christ: who as he came once into thy world in the time before appointed, to redeeme vs from the hard & sharpe seruitude of our Scholemaister: euен so he commeth daily vnto vs spiritually, to the end that we may increase in faith and in the knowledge of him, that thy conscience may apprehend him more fully and perfectly from day to day, and that the law of the flesh & of sinne with the terror of death and all euils that the law bringeth with it, may daily be diminished in vs more & more. As long then as we liue in the flesh, which is not without sinne, the law oftentimes returneth and doth his office, in one more and in another lesse, as their faith is strong or weake, and yet not to their destruction, but to their saluation. For this is the exercise of the law in the Saints, namely thy continuall mortification of the flesh, of reason and of our owne strength, and the daily renewing of our inward man, as it is sayd in the 2. Cor. 4.

We receive then the first fruits of the spirite: the leuen is hid in the masse of thy dough: but all the dough is not yet leuened: no it is yet but onely begun to be leuened. If I behold the leuen, I see nothing else but pure leuen. But if I behold the whole masse, I see that it is not all pure leuen: That is to say, If I behold Christ, I am altogether pure and holy, knowing nothing at all of the law: for Christ is my leuen. But if I behold mine owne flesh, I feele in my selfe couetousnesse, lust, anger, pride, and arro-

By faith in
Christ we
are dead to
the law.

Christ com-
meth daily
vnto vs spi-
ritually.

A similitude
of the leuen.
The faithfull
are holy, and
yet sinners.

gancie: also the feare of death, heauines, hatred, murmuring, and impatiency against God. The more these sinnes are in me, the more is Christ absent from me: or if he be present, he is felt but a little. Here haue we ned of a Scholemaister to exercise and vere this strong Asse the flesh, that by this exercise sinnes may be diminished and a way prepared vnto Christ. For as Christ came once corporally at the time appointed, abolished the whole law, vanquished sinne, destroyed death and hell: even so he commeth spiritually without ceassing, and daily quencheth & killeth these sinnes in vs.

The spiritual
comming of
Christ.

This I say, that thou mayest be able to answer, if any shall thus object: Christ came into the world, and at once take away all our sinnes, and clesned vs by his bloud: what ned we then to heare the Gospell, or to receiuie the Sacraments? True it is that in as much as thou beholdest Christ, the law and sinne are quite abolished. But Christ is not yet come vnto thee: or if he be come, yet notwithstanding there are remnants of sinne in thee: thou art not yet thoroughly leuened. For where concupisence, heauiness of spirit, and feare of death is, there is yet also the law and sinne. Christ is not yet thoroughly come: but when he commeth indeed, he diueth away feare and heauines, and bringeth peace and quietnesse of conscience. So farre forth then as I do apprehend Christ by faith, so much is the law abolished vnto me. But my flesh, the world, and the Diuell do hinder faith in me, that it can not be perfect. Right gladly I would that that little light of faith which is in my heart, were spread throughout all my body and all the members thereof: but it is not done: it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we hauing the first fruits of the spirit, do now begin to be leuened. But we shall be thoroughly leuened when this body of sinnes is dissolved, and we shall rise new creatures wholly together with Christ.

How farre
forth the
law is abo-
lished.

The conso-
lation of the
godly.

Hab. 13.8.

Albeit then that Christ be one and the same yesterday, to day, and shalbe for ever, and albeit that all the faithful which were before Christ had the Gospell and faith: yet notwithstanding Christ came once in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the world. Moreover, Christ commeth also spiritually every day. Faith likewise commeth daily by the word of the Gospell.

Now,

Now, when Faith is come, the Scholemaiter is constrained to giue place with his heauie and grieuous office. Christ cometh also spiritually when we still moze and moze do know and vnderstand those things which by him are giuen vnto vs, and increase in graco and in the knowledge of him. 2.Pet.3.

When faith
is come, the
law giueth
place.

Verse 26. For ye are all the sonnes of God by Faith in Christ Iesus.

Paul, as a true and an excellent teacher of faith, hath alwayes these words in his mouth, By Faith, In Faith, Of Faith, Which is in Christ Iesus. He saith not: ye are the children of God because ye are circumcised, because ye haue heard the law and haue done the woxies thereof (as the Jewes do imagine, and the false Apostles teach:) but by faith in Jesus Christ. The law then maketh vs not the children of God, and much lesse mens traditions. It cannot beget vs into a new nature or a new birth: but it setteth before vs the old birth whereby we were borne to the kingdome of the diuell, and so it prepareth vs to a new birth which is by faith in Jesus Christ, and not by the law, as Paul plainly witnesseth: For ye are all the sonnes of God by faith, &c. As if he said: Albeit ye be tormented, humbled, and killed by the law, yet hath not the law made you righteous, or made you the children of God: This is the wske of faith alone. What faith? Faith in Christ. Faith therefore in Christ maketh vs the children of God, and not the law. The same thing witnesseth also Iohn in the 1. chapter: He John 1.12.
Rom. 8.16,17 gaue power to as many as beleued in him, to be the childe of God. What tongue either of men or Angels can sufficiently extoll and magnifie the great mercie of God towards vs, that we which are miserable sinners and by nature the children of wrath, should be called to this grace and glorie, to be made the children and heires of God, fellow-heires with the Son of God, and Lords ouer heauen and earth, and that by the onely meanes of our faith which is in Christ Iesu?

Verse 27. For all ye that are baptized into Christ, haue put on Christ.

To put on Christ, is taken two maner of wayes; according to the law, and according to the Gospell. According to the law, as it is said in the 13. chapter to the Romanes: Put ye on the Lord Je-

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sus Christ: that is, follow the example and vertues of Christ. Do that which he did, and suffer that which he suffered. And in the 1. Pet. 2. Christ hath suffered for vs, leauing vs an example that we should follow his steps. Now we see in Christ a wonderfull patience, an inestimable mildnesse and loue, and a wonderfull modestie in all things. This godly apparell we must put on, that is to say, follow these vertues.

To put on
Christ ac-
cording to
the Gospel.

The lether
coate of A-
dam.

How the old
man must
be put off.

In baptisme
we put on
Christ.

But the putting on of Christ according to the Gospell, consisteth not in imitation, but in a new birth and a new creation: that is to say, in putting on Christs innocencie, his righteousness, his wisedome, his power, his sauing health, his life and his spirit. We are clothed with the lether coate of Adam, which is a mortall garment, and a garment of sinne: that is to say, we are all subiect unto sinne, all sold vnder sin: There is in vs horrible blindnesse, ignorance, contempt and hatred of God: moreover, euill concupis- cence, vncleannessesse, couetousnes, &c. This garment, that is to say, this corrupt and sinful nature we received from Adam. Which Paul is wont to call the old man. This old man must be put off with all his works. Ephes. 4. Colos. 1. that of the childdren of Adam we may be made the children of God. This is not done by changing of a garment, or by any lawes or workes, but by a new birth, and by the renewing of the inward man, which is done in baptisme, as Paul saith: All ye that are baptized, haue put on Christ. Also: According to his mercy hath he saued vs, by the washing of the new birth, & the renewing of the holy Ghost. Tit. 3. For besides that they which are baptized, are regenerate and renewed by the holy Ghost to a heauenly righteousness and to eternall life, there riseth in them also a new light and a new flame: there rise in them new and holy affections, as the feare of God, true faith and assured hope, &c. There beginneth in them also a new will. And this is to put on Christ truly and according to the Gospell.

Wherefore the righteousness of the law or of our owne workes is not giuen vnto vs in baptisme: but Christ himselfe is our garment. Now Christ is no law, no law giuer, no worke: but a diuine and an inestimable gift, whom God hath giuen vnto vs, that he might be our iustifier, our Saviour and our redemeer. Wherefore to be apparelled with Christ according to the Gospell, is not to be apparelled with the law or with workes, but with an incompara- ble gift: that is to say, with remission of sinnes, righteousness, peace,

peace, consolation, joy of spirit, salvation, life and Christ himselfe.

This is diligently to be noted, because of the fond and fantastical spirits, which go about to deface the maiestie of Baptisme, ^{The An-} and speake wickedly of it. Paul contrariwise commendeth and set^{baptists de-}
teth it forth with honourable titles, calling it the washing of the ^{face the ma-} new birth: the renewing of the holy Ghost. *Tit. 3.* And here also he ^{jeslie of} baptisme.
saith, that all they which are baptized, haue put on Christ. As if
he said: Ye are carried out of the law into a new birth, which is
wrought in baptism. Wherefore ye are not now any longer vnder
the law, but ye are clothed with a new garment: to wit, with the
righteousnesse of Christ. Wherefore baptism is a thing of great
force and efficacie. Now, when we are apparelled with Christ, as
with the robe of our righteousness and salvation, then we must put
on Christ also as the apparell of imitation and example. These
things I haue handled more largely in another place, therefore I
here briefly passe them ouer.

Verse 28. There is neither Jew nor Grecian, there is neither bond
nor free, there is neither male nor female: for ye are all
one in Christ Iesus.

Here might be added mozeouer many moe names of persons
and offices which are ordained of God, as these: there is neither
Magistrate nor subiect, neither teacher nor hearer, neither schole,
maister nor scholler, neither maister nor servant, neither mistris
nor maid, &c. soz in Christ Iesu all states, yea euен such as are or-
dained of God, are nothing. Indeed the male, the female, the bond,
the free, the Jew, the Gentile, the Prince, the subiect, are the good
creatures of God: but in Christ, that is, in the matter of salvation,
they are nothing, with all their wisedom, righteousness, religion,
and power.

Wherefore, with these words, There is neither Jew, &c. Paul ^{There is}
mightyly abolisheth the law. For here, that is, when a man is re-
newed by baptism, and hath put on Christ, there is neither Jew ^{neither Jew}
nor Grecian, &c. The Apostle speaketh not here of the Jew ac-
cording to his nature and substance: but he calleth him a Jew
which is the disciple of Moses, is subiect to the law, is circumcised
and with all his endeour keepeth the ceremonies commanded
in the law. Where Christ is put on (saith he,) there is neither
Jew, nor circumcision, nor ceremonie of the law any moze: soz

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Christ hath
taken away
the law.

*The belie-
uing conse-
nce know-
eth no law.

John 1.17.

The wise-
dome and
righteous-
nes of the
Gentiles
reieced.

The Gen-
tiles in all
ages had
their lawes,
religions &
ceremonies.

Christ hath abolished all the lawes of Moses that euer were. Wherefore the conscience belieueng in Christ, must be so surely perswaded that the law is abolished, with all his terrors and threatnings, that it shoulde vtterly ignorant whether there were euer any Moses, any law, or any Jew. For Christ and Moses can in no wise agree. Moses came with the law, with many wozkes, and with many ceremonies: but Christ came without any law, without any exacting of wozkes, giuing grace and righteousness, &c. For the law was giuen by Moses, but grace and truth came by Iesus Christ.

Moreover when he saith: Nor Grecian, he also reieceth and condemneth the wisedome and righteousness of the Gentiles. For among the Gentiles there were many notable men, as Xenophon, Themistocles, Marcus Fabius, Attilius Regulus, Cicero, Pompeius Atticus, and many other, which being endued with singular vertues, gouerned commonweales excellently, & did many worthy acts for the preseruation thereof: and yet all these were nothing before God, with their wisedome, their power, their notable acts, their excellent vertues, lawes, religions and ceremonies: For we must not thinke that the Gentiles did contemne all honestie and religion. Yea all nations of all ages dispersed throughout the world had their lawes, religions and ceremonies, without the which it is not possible that mankind shoulde be gouerned. All righteousness therefore concerning either the government of families, or commonweales, or divine matters (as was the righteousness of the law) with all the obedience, execution and holinesse thereof, be it never so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme.

So, if the seruant do his dutie, obey his maister, serue in his vocation neuer so diligently and faithfully: if he that is at libertie be in authoritie and gouerne the commonwealth, or guide his owne family honestly and with praise: if the man do that pertaineth to the man in marrying a wife, in gouerning his family, in obeying the Magistrate, in behauing himselfe decently towards all men: if the woman live chastly, obey her husband, see well to her household, bring vp her children godly (which are indeed excellent gifts and holy wozkes,) yet are all these nothing in comparison of that righteousness which is before God. To be briefe, all the lawes, ceremonies, religions, righteousness and wozkes in the whole

whole world, yea of the Jewes themselves, which were the first that had the kingdome and priesthood ordained and appointed of God, with their holy lawes, religions, ceremonies, and worshipings; al these (I say) take not away sinne, deliuer not from death, nor purchase life.

Therefore your false Apostles do subtilly seduce you (O ye Galathians) When they teach you that the law is necessary to salvation: and by this meanes they spoile you of that excellent glory of your new birth and your adoption, and call you backe to your old birth and to the most miserable seruitude of the law, making you of the free children of God, bond children of the law, whiles they will haue a difference of persons according to the law. In the world there is a difference of persons in the law and in the world, and there it ought to be, but not before God.* All haue sinned, and are destitute of the glorie of God. Let the Jewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath indeede many ordinances, lawes, degress and kinds of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are iustified therefore, are iustified, not by the obseruation of mans law or Gods law, but by Christ alone, who hath abolished all lawes. Him alone doth the The Gospell set forth unto vs for a pacifier of Gods wrath by the shedding of his owne bloud, and a Sauour: And without faith in vs him, neither shall the Jew be sauued by the law, nor the Monke by his order, nor the Grecian by his wisedome, nor the Magistrate or Maister by his upright gouernment, nor the seruant by his obedience.

Verse 28. For ye are all one in Christ Iesu.

These are excellent words. In the world and according to the flesh there is a great difference and inequality of persons, and the same must be diligently obserued. For if the woman would be the man, if the sonne would be the father, the servant would be the maister, the subiect would be the Magistrate, there shold be nothing else but a confusion of all estates and all things. Contrariwise, in Christ there is no law, no difference of persons, there is neither Jew nor Grecian, but all are one. For there is but one body, one spirit, one hope of vocation: there is but one Gospell, one faith, one baptisme, one God and father of all, one Christ and Lord.

A a

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V P O N T H E E P I S T L E

In Christ
Iesu.

The opinion
of the
Schooledi-
vines con-
cerning
Faith.

Faith.

Why Paul
maketh
mention of
Christ so of-
ten in his
Epistles.

The brasen
Serpent a
figure of
Christ.

Num. 21.6.
S.1.

True Faith
in Christ.
Eph. 5.30.
Act. 17.18.
Christ and
our Faith.

of all. We haue the same Christ, I, thou and all the faithfull, which Peter, Paul, and all the Saints had. Here therefore the conscience knoweth nothing of the law, but hath Christ only before her eyes. Therefore Paul is alwaies wont to adde this clause: In Christ Iesu. Who, if he be taken out of our sight, then cometh anguish and terror.

The Popish Scholediunes do dzeaine that Faith is a quality cleaving in the heart, without Christ. This is a diuellish errore, But Christ shoulde be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing can be more neare vnto thare, or more present within thy heart then he is. For he setteth not idly in heauen: but is present with vs, working and liuing in vs, as he saith before in the 2. chapter, I live: yet not I, but Christ liueth in me. And here likewise, Ye haue put on Christ. Faith therefore is a certayne stedfast beholding, which looketh vpon nothing else but Christ the conquerour of sinne and death, and the giuer of righteousnes, saluation and eternall life. This is the cause that Paul nameth and setteth forth Jesus Christ so often in his Epistles, yea almost in every verse. But he setteth him forth by the Woord: for otherwise he cannot be comprehended then by the Woord.

This was notably and lively represented by the brasen serpent, which is a figure of Christ. Moses commanded the Jewes which were stong of Serpents in the desert, to do nothing else but stedfastly behold the brasen Serpent, & not to turne away their eyes. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they died whicheyed not the commandement of Moses, but looked vpon their wounds, and not vpon the Serpent. So if I would find comfort when my conscience is afflicted, or when I am at the point of death, I must do nothing but apprehend Christ by faith, and say: I believe in Jesus Christ the sonne of God, who suffered, was crucified, and died for me, &c: in whose wounds and in whose death I see my sinne, and in his resurrection victory ouer sinne, death, and the Diuell, also righteousnes and eternall life. Besides him I see nothing, I heare nothing. This is true faith concerning Christ, and in Christ; whereby we are made members of his body, flesh of his flesh, and bone of his bones. In him therefore we liue, we moue, and we haue our being. Christ & our faith must be through-

ly

Iy ioyned together. We must be in heauen, and Christ must liue ^{must be throughly} and woxke in vs. Now he liueth and woxketh in vs, not by specu-^{ioyned to} lation and naked knowledge, but indeede and by a true and sub-^{gether.} fiantiall presence.

Verse 29. And if ye be Christs, then are ye Abrahams seede, and heires by the promise.

That is to say: if ye beleue and be baptized into Christ, if ye beleue (I say) that he is that promised Seede of Abraham which brought the blessing to all the Gentiles, then are ye the children of Abraham, not by nature, but by adoption. For the Scripture attributeth vnto him, not onely the children of the flesh, but also of adoption and of the promise, and foresheweth that they shall receiuie the inheritance, and the other shall be cast out of the house. So Paul in few words translateth the whole glory of *Libanus*, that is to say, of the nation of the Iewes vnto the desert, that is, vnto the Gentiles. And this place comprehendeth a singular consolation: to wit, that the Gentiles are the children of Abraham, and consequently the people of God. But they are the children of Abraham, not by carnall generation, but by the promise. The kingdome of heauen then, life, and the eternall inheritance belongeth to the Gentiles. And this the Scripture signified long before when it saith: I haue made thee a father of many nations. Againe: In thy seed shall all nations be blessed. Now therfore, because we which are Gentiles do beleue, and by faith do receiuie the blessing promised to Abraham and exhibited by Christ, therfore the Scripture calleth vs the children and heires of Abraham, not after the flesh, but after the promise. So that promise: In thy Seed, &c. belongeth also to all the Gentiles, and according to this promise Christ is become ours.

Indeede the promise was made onely to the Iewes, and not to vs that are Gentiles. *Psalin. 147.* He sheweth his word vnto Iacob, &c. He hath not dealt so with every nation, &c. Notwithstan-
ding, that which was promised cometh vnto vs by faith, by the
which onely we app;rehend the promise of God. Albeit then that
the promise be not made vnto vs, yet is it made as touching vs
and for vs: for we are named in the promise: In thy seed shall all
nations be blessed. For the promise sheweth plainly that Abraham
should be the father, not only of the Jewish nation, but of ma-

The Gen-
tiles that
believe, are
the seed of
Abraham.

The Gen-
tiles are the
children of
Abraham, &
the people
of God.

Gen. 17.5.

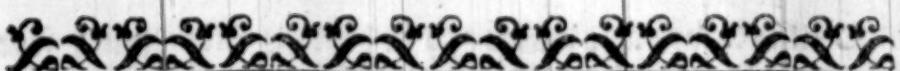
Gen. 22.18.

The promise
made to the
Iewes, and
not to the
Gentiles.

The Gen-
tiles are na-
med in the
promise.

A a ij.

ny nations; and that he should be the heire, not of one kingdome, but of all the wold. Rom. 4. So the glory of the whole kingdome of Ch^rist is translated vnto vs. Wherefore all lawes are utterly abolished in the heart and conscience of a Christian: notwithstanding they remaine without still in the flesh. And hereof we have spoken largely before.



The fourth Chapter.

Vers^e 1. This I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all.

Vers^e 2. But is vnder tutors and gouernors vntil the time appoyned of the Father.

The argument wher-with Paule fortifieth his matter.



See with what vehement affectiō Paul goeth about to call back the *Galathians*, & what strong arguments he vseth in debating the matter, gathering similitudes of experience, of the example of Abraham, of the testimonies of the Scripture, and of the time, so that oftentimes he seemeth to renue the whole matter againe. For before, he had in a manner finished the disputation concerning iustification, concluding that a man is iustified before God by faith only & alone; but because he calleth also to remembrance this politicall example of the little heire, he bringeth y same also for the confirmation of his matter. Thus trying every way, he lyeth in waite with a certaine holy subtly to take the *Galathians* vñwares. For the ignorant people are sooner perswaded with similitudes and examples, then with deepe and subtill disputations. They wil rather behold an image well painted, then a booke well written. Paul therefore now, after that he hath brought the similitude of a mans testament, of the prison, of the Scholemaster, vseth also this similitude of an heire (which is familiar & well knowne to all men) to moue & to perswade them. And surely it is a very profitable thing to be furnished with similitudes & examples, which not onely Paul, but also the Prophets, and Ch^rist himselfe also did often vse.

Christ and
the Apostles
used exam-
ples and si-
militudes.

Ye see (saith he) that it is ordained by the ciuill lawes, that an heire, albeit he be the Lord of all his fathers goods, differeth not from a seruant. Indeed he hath an assured hope of the inheritance: but before he come to his yeares, his tutores hold him in subiectiōn, like as the Scholemaister doth the scholler. They commit not vnto him the ordering of his owne goods, but constraine him to serue, so that he is kept and maintained with his owne goods like a seruant. Therefore as long as this bondage endureth, that is, so long as he is vnder tutours and gouernours, he differeth nothing from a seruant. And this subiection and seruitude is very profitabile for him: for otherwise through folly he would soone waste all his goods. This captiuitie endureth not alwayes, but hath a certaine time limited and appointed by the father, wherein it must end.

A young
heire diffe-
reth no-
thing from
a seruant.

Verse 3. So also we as long as we were children, were in bondage vnder the rudiments of the world.

In like maner when we were little children we were heires, ha-
ving the promise of the inheritance to come, which shoulde be gi-
uen vnto vs by the seed of Abraham, that is to say, by Christ, in
whom all nations shoulde be blessed. But because the fulnes of time
was not yet come, Moses our tutor, gouernour and scholemaster
came, holding vs in captiuitie with our hands bound, so that we
could beare no rule, nor possesse our inheritance. In y meane time
notwithstanding, like as an heire is nourished and maintained in
hope of libertie to come: even so Moses did nourish vs with the
hope of the promise to be reuealed in the time appointed: to wit,
when Christ shoulde come, who by his comming shoulde put an end
to the time of the law, and begin the time of grace.

In the time
of the law
we were vnder
Moses
as vnder a
tutor.

Now the time of the law endeth two manner of wayes: First
(as I sayd) by the comming of Christ in the flesh at the time ap-
pointed of his Father. But when the fulnesse of time was come,
God sent foorth his Sonne, made of a woman, and made vnder the
law, that he might redeeme them which were vnder the law, &c.
He entred into the holy Sanctuarie once through his bloud, and ob-
tained eternall redemption for vs. Moreouer, the same Christ who
came once in the time appointed, commeth also vnto vs dayly and
hourely in spirit. Indede once with his owne bloud he redēmed
and sanctified all: but because we are not yet perfectly pure

The time of
the law is
finished.
Gal. 4.4.5.

Heb. 9.12.
The coming
of Christ
vnto vs in
spirit.
Heb. 10.14.

Gal. 5. 17. (for the remannts of sinne do yet cleane in our flesh, which serveth against the spirit) therefore daily he commeth vnto vs spiritually, and continually more and more accomplisheth the appointed time of his father, abrogating and abolishing the law.

The fathers
of the old
Testament
were saved
by faith in
Christ euen
as we are.

So hee came also in spirit to the fathers of the old Testament before he appeared in the flesh. They had Christ in spirit. They beleueed in Christ which shold be revealed, as we beleue in Christ which is now revealed, and were sauued by him, as we are, according to that saying: Jesus Christ is one, yesterday, and to day, and shall be the same for euer. Yesterday, before the time of his comming in the flesh. To day, when he was revealed in the time before appointed. Now and for euer he is one and the same Christ: for euen by him onely and alone all the faufull which either haue beeene, be, or shall be, are deliuered from the law, iustified and sauued.

The politick
use of the
law.

The spirituall
use of
the law.

Gal. 3. 20.

In like manner we also (saith he) when we were children, serued vnder the rudiments of the world, that is to say, the law had dominion ouer vs, oppressed vs and kept vs in a streit bondage, as seruants and captiues. For first, it restrained carnall and rebellious persons that they shold not runne headlong into all kinds of vice. For the law threatneth punishment to transgressors, which if they feared not, there is no mischiefe which they would not commit: and ouer those whom the law so biddeth, it ruleth and reigmeth. Againe, it did accuse vs, terrifie vs, kill vs, and condemne vs spiritually and before God: and this was the principall dominion that the law had ouer vs. Therfore like as an heire is subiect vnto his tutores, is beaten, and is compelled to obey their lawes, and diligently to execute their commandements: euen so mens consciences, before Christ come, are oppressed with the sharpe seruite of the law: that is to say, they are accused, terrified, and condemned of the law. But this dominion, or rather this tyranie of the law, is not continuall, but must onely endure vntill the time of grace. Wherefore the office of the law is to reproue and to increase sinnes, not to bring righeteousnesse: to kill, not to bring life. For the law is a Schoolemaister vnto Christ. Like as therfore the tutores do handle the heire being yet a child, strectly and hardly, rule him and command him as a servant, and he againe is constrained to be subiect vnto them: euen so the law accuseth vs, humbleth vs, and bringeth vs into bondage, that we may be the seruants

vants of sin, death, and of the wrath of God, which is indeed a most miserable kinde of bondage. But as the power of the tutores, and the subiection and bondage of the little heire is not continuall, but onely endureth vnto the time appointed of the father, which being ended, he needeth not to be gouerned by his tutores, nor remaineth vnder their subiection any more, but with libertie enjoyeth the inheritance: even so the law hath dominion over vs, and wee are constrained to be seruants and captives vnder his government, but not for ever. For this clause which followeth must be added: vntill the time appointed of the Father. For Christ which was promised, came and redemeſ vs which were oppressed with the tyranny of the law.

Contrarilwise, the comming of Christ profiteth not the careleſſe hypocrites, the wicked contemners of God, nor y desperate which thinke that nothing else remaineth but terroris of the law which they feele. His comming only profiteth those which are tormented and terrifid with y law for a time: that is to say, such as despaire not in those great and inward terroris which the law stirreth vp, but with a ſure truſt come vnto Christ the thronē of grace, which hath redemeſ them from the curse of the law, being made a curse for them, and ſo obtaine mercie and finde grace.

There is a certayne vehemencie therefore in this word, we did ſerve. As if he would ſay: our conſcience was ſubiect to the law, which holdeth vs as bondſlauſes and captives, like as a tyrant holdeth his priſoners, whipped vs, and with all his power exerciſed his tyraſmy vpon vs: that is to ſay, it brought vnto vs a terroſ and an heauines of ſpirit, it made vs to tremble & ready to despaire, threatening vnto vs euerlaſting death & damnation. This ſpirituſ all bondage and ſlavery of the law, is moſt Sharpe and bitter, and yet(as I haue ſaid) it is not continuall, but endureth ſo long as we are chiſdren: that is, ſo long as Christ is abſent. Whilſt he is abſent, we are ſeruants ſhut vnder the law, deſtitute of grace, faith, and all the giſts of the holy Ghost.

Verse 3. Vnder the elements or rudiments of the world.

Some haue thought that Paul ſpeaketh here of thoſe corporall elements, the fire, the ayre, the water and the earth. But Paul hath his peculiare maner of ſpeech, and he ſpeaketh here euuen of the law of God, which he calleth the elements or rudiments of the world:

To whom
Christ com-
meth, and
to whom he
cometh nois
Heb. 4.16.
Gal. 3.13.

The ſpirituſ
all ſlavery of
the law is
moſt Sharpe
and bitter.

Paul's maner of speaking. And his words seeme to be very hereticall. So is he wont in other places also to diminish and to abase the authoritie of the law very much when he calleth it the letter that killeth, the ministry of death and damnation, and the power of sinne. And these most odious names, which shew plainly the power and vse of the law, he choseth of purpose, to admonish vs that in the terrors of sinne, wrath and the iudgement of God, we trust not to our owne righ-

Wherefore Paul abateth the law

teousnes, or to the righteousness of the law, seeing that the law in his principall vse, can do nothing else but accuse our consciences, increase sinne, threaten death and eternal damnation. Wherefore this diminishing and abasing of the law must be applied to the con-

lict of conscience, and not to the ciuil life, nor to secure and carelesse minds.

The elements of the world

He calleth therefore the law, the elements of the world, that is to say, the outward lawes & traditions written in a certain booke. For although the law do ciually bridle a man from euill, and constraine him to do well, yet notwithstanding being kept after this sort, it doth not deliver him from sinne, it iustifieth him not, it prepareth not a way for him to heauen, but leaueth him in the world. I do not obtaine righteousness and everlasting life because I kill not, I commit not adultery, I do not steale, &c. These outward vertues and honest conuersation be not the kingdom of Christ, nor the heauenly righteousness, but the righteousness of the flesh and of the world: which also the Gentiles had, and not onely the merit-mongers, as in the time of Christ the Pharisses, and in our time the Monkes and Friers, &c. This righteousness some do obserue to auoyde the punishments of the law: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisy, then righteousness.

The righteouness of the flesh & of the world

Where sin, death, and the wrath of God is felt, there is no righteousness as touching the law: but as

Moreover, the law when it is in his principall vse and office, can do nothing but accuse, terrifie, condemne and kill. But where such terrorre, such feeling of sinne, of death, of the wrath and iudgement of God is, there is no righteousness, no diuine or heauenly thing, but all these are mere things of the world: which (because it is the kingdome of the diuell) is nothing else but a certaine puddle of sin, of death, of hell, and of all euils, whiche the fearefull, sorrowfull and heauy hearted do feele, but the secure and carelesse contemners do not feele them. Wherefore the law even in his best and most per-

fect

set vse, doth nothing else but reueale and increase sinne, and strike into vs the terror of death: and these are but worldly things. We see then that the law giueth no lively, no healthfull, no diuine or heauenly thing, but onely worldly things. Wherefore Paul doth very fitly call the law the elements or rudiments of the world.

touching
Christ, there
is righteous-
nes and life.

And although Paul call the whole law the rudiments of the world (as may appeare by that I haue sayd before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, al- though they profit never so much, yet (saith he) they consist onely in outward things, as meate, drinke, apparell, places, times, the temple, the feasts, walshings, the sacrifices, &c. which be but mere worldly, and things ordained of God onely for the vse of this pre- sent life, but not to iustifie or save before God. Therefore by this clause, The rudiments of the world, he reiecteth and condemneth the righteousnesse of the law, which consisteth in these outward ce- remonies, being notwithstanding ordained and commanded of God to be obserued for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudi- ments of the world, for they intreate of worldly matters, that is to say, of things concerning this present life, as of gods, possessions, inheritances, murthers, adulteries, robberies, &c. whereof spea- keth also the second table of the commandements. As for the popes Canon lawes, and Decretals, which forbid mariage and meates, those Paul in another place calleth the doctrines of Diuels: which are also rudiments of the world, but that they do most wickedly bind mens consciences to the obseruation of outward things, con- trary to the word of God and faith.

The Empe-
rours lawes.

Wherefore the law of Moses giueth nothing but worldly things, that is to say, it doth onely shew civilly and spiritually the euils that be in the world. Notwithstanding, if it be in his true vse, it driueth the conscience by his terrors to seek and thirst after the promise of God, and to loke vnto Christ. But that thou mayest so do, thou hast neede of the ayde and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the law hath done his office in thee, thou shouldest onely be terrifid and killed: but that when thou art brought by the law to the knowledge of thy misery and damnation, thou shouldest not despair but beleue in Christ, who is the end of the law to righ- teousnesse, to euery one that beleueuth. Here is no worldly thing

The lawes
of the Pope.

1.Tim. 4. 1.

The law of
Moses gi-
ueth only
worldly
things.

By the com-
fort of the
holy Ghost
we are deli-
vered from
the terrors
of the law.

Rom. 10. 4.

Chap. I I I I.

V P O N T H E E P I S T L E

Rom. 3. 10.
Rom. 4. 15.

Dem. 6. 5.

Wherefore
Paul ab-
feteth the law

When we
seele the
terrours of
conscience,
the law must
be abased,
and the pro-
mise magni-
fied.

He alludeth
to the slow
tongue, and
stammering
speech of
Moses.

Rom. 4. 18.

What
names Paul
giueth to
the law.

2 Cor. 3. 56.

done, but here all worldly matters & all lawes cease, and heauenly things begin now to appere. Therfore so long as we be vnder the rudiments of the world: that is to say, vnder the law, which giueth not onely no righteousnes and peace of conscience, but reuealeth and increaseth sins, and ingendreth wrath, we be seruants, thrall and subiect to the law, although we haue y promise of the blessing to come. Indeed the law saith: Thou shalt loue the Lord thy God: but that I may be able so to do, or to apprehend Christ, this cannot the law giue.

I speake not this to the end that the law should be despised, neither doth Paul so meane, but it ought to be had in great estimation. But because Paul is here in the matter of Iustification, it was necessary that he should speake of the law, as of a thing very contemptible and odious. For iustification is a farre other maner of thing then the law is. We cannot speake basely and contemnytously enough of the law when we are in this matter. When the conscience therefore is in the conflict, then should it think vpon nothing, know nothing at all but Christ onely and alone. Then should it remoue the law utterly out of her sight, and embace nothing but the promise concerning Christ. To say this, it is an easie matter: but in the time of temptation when the conscience wch stleth in the presence of God, to do it indeed, of all things it is the hardest: to wit, that when the law accuseth thee, terrifieth thee, reuealeth unto thee thy sin, threatneth the wrath of God, and eternall death, that then (I say) thou shouldest haue such strength of faith in Christ, as if there had never beeene any law or any sinne, but onely Christ, mere grace and redemption: or that thou shouldest be able to say: O law, I wil not heare thee, for thou hast a stammering and a slow tongue: moreouer, the fulnesse of time is now come, and therefore I am free, and will not suffer thy tyranny any longer. Here a man may see how hard a matter it is to separate y law from grace: Againe, how diuine and heauenly a thing it is to hope here euен against hope, and how true this p;osition of Paul is, that we are iustified by faith alone.

Learne here therefore to speake of the law as contemnytously as thou canst in the matter of Iustification, by the example of the Apostle, which calleth the law the rudiments of the world, pernicious traditions, the strength of sinne, the ministerie of death, &c. For if thou suffer y law to beare rule in thy conscience when thou stan-

standest before God, wrestling against sinne and death, then is the law indeed nothing else but a sinke of all euils, hereties and blasphemies: for it doth nothing but increase sinne, accuse and terrifie the conscience, threaten death, & set forth God as an angry iudge, which rejecteth and condemneth sinners. Here therefore if thou be wise, banish this stutting and stammering Moses farre from thee, with his law; and in any wise, let not his terrors and threatnings moue thee. Here let him utterly be suspected unto thee as an heretike, as an excommunicate and condemned person, worse then the Pope and the Diuell himselfe, and therefore not to be heard or obeyed in any case.

But out of the matter of Iustification we ought with Paul to thinke reverently of the law, to commend it highly, to call it holy, righteous, god, spirituall and divine. Out of the case of conscience we should make a God of it, but in the case of cōscience it is a very diuel. For in the least temptation that can be, it is not able to raise vp and comfort the conscience, but it doth cleane contrary: it terrifieth, it oppresseth it with heauines, and plucketh it from the assurance of righteousness and life, and of all godnes. Verupon Paul a little after, calleth it weake and beggerly rudiments. Wherefore Gal. 4.9. let vs not suffer the law in any case to beare rule in our conscience, especially seeing it cost Christ so great a price to deliuere the conscience from the tyrannie of the law. For he was made a curse for vs, that he might deliuere vs from the curse of the law. Let the godly learne therfore that the law and Christ are two contrarie things, whereof the one cannot abide the other. For when Christ is present, the law may in no case rule, but must depart out of the conscience, and leaue the bed (which is so streit that it cannot hold two, as Esay saith) and give place onely to Christ. Let him onely reigne in righteousness, in peace, in joy and life, that the conscience may sleepe, and repose it selfe joyfully in Christ, without any feeling of the law, sinne and death.

Paul here of purpose useth this figurative speach, Elements of why Paul calleth the law the elements of the world. 2.Cor. 3. the world: whereby (as I sayd) he doth much abase and diminish the glory and authoritie of the law, to stirre vp our minds. For he that readeth Paul attentively, when he heareth that he calleth the law the ministerie of death, the letter that killeth, &c. by and by he thinketh thus with himselfe: why doth he gaine such odious, and (as it appeareth to reason) blasphemous tearmes to

The law is
holy & tigh-
teous, & yet
it is the ad-
ministration
of death.

the law, which is a divine doctrine revealed from heauen: To this Paul answereth, that the law is both holy, iust and god, and that it is also the ministerie of sinne and death, but in diuers respects. Before Christ it is holy: after Christ it is death. Therefore when Christ is come, we ought to know nothing at al of the law, unlesse it be in this respect, that it hath power and dominion ouer the flesh, to bridle it and to keepe it vnder. Here is a conflict betwene the law and the flesh (to whom the yoke of the law is hard and grieuous) as long as we liue.

2. Cor. 3.6.

Pauls man-
ner of spea-
king must
be marked.
Act. 9.15.

Onely Paul among all the Apostles, calleth the law the rudi-
ments of the world, weake and beggerly elements, the strength of
sinne, the letter that killeth, &c. The other Apostles speake not so of
the law. Whosoever then wil be a right scholler in Christis schoole,
let him marke diligently this maner of speech vsed of the Apostle.
Christ calleth him an elect vessell, and therefore gave vnto him an
exquisite utterance, and a singular kind of speech aboue all the rest
of the Apostles, that he as an elect vessell might faithfully lay the
foundations of the article of Justification, and cleerly set forth the
same.

Verse 4. But after the fulnesse of time was come, God sent his Son,
made of a woman, and made vnder the law, that he might
redeeme them which were vnder the law.

That is to say, after that the time of the law was fulfilled, and
that Christ was revealed, and had deliuered vs from the law, and
that the promise was published among all nations, &c.

The person
and office
of Christ.

Marke here diligently how Paul defineth Christ. Christ (saith
he) is the sonne of God and of a woman, which for vs sinners was
made vnder the law, to redeeme vs that were vnder the law. In
these words he comprehendeth both the person of Christ and the of-
fice of Christ. His person consisteth of his divine and humane na-
ture. This he sheweth plainly when he saith: God sent his owne
Sonne borne of a woman. Christ therefore is very God and very
man. His office he setteth forth in these words: Being made vnder
the law, to redeeme them that were vnder the law. &c.

And it seemeth that Paul here, as it were in reproch, calleth
the virgin Marie but onely a woman: which thing was not well
taken euuen of some of the ancient Doctors, who would that he
should rather haue called her a virgine, then a woman. But Paul
intrea-

intreateth in this Epistle of the most high and principall matter of all, to wit of the Gospell, of Faith, of Christian righteousnesse: Also, what the person of Christ is, what is his office, what he hath taken vpon him and done for our cause, and what benefits he hath brought to vs wretched sinners. Wherefore the excellency of so high and so wonderfull a matter was the cause that he had no regard to her virginity. It was enough for him to set forth & preach the inestimable mercy of God, which would that his Sonne should be borne of that sexe. Therefore he maketh no mention of the dignitie of the sexe, but of the sexe onely. And in that he nameth the sexe, he signifieth that Christ was made true and very man of womankind. As if he said: He was borne, not of man and woman, but only of womankind. Therefore when he nameth but onely the womankind, saying: made of a woman, it is as if he should haue said, made of a virgine. John the Euanglelist, when he thus setteth forth the Word, that it was in the beginning, and was made flesh, *Ioh.1.1.* speaketh not one word of his mother.

Why Paul calleth the mother of Christ a woman, and not a virgin.

Furthermore this place also witnesseth that Christ, when the time of the law was accomplished, did abolish the same, and so brought liberty to those that were oppressed therewith, but made no new law after or besides that old law of Moses. Wherefore the Monks and popish Scholemen do no lesse erre and blasphemie Christ, in that they imagine that he hath giuen a new law besides the law of Moses, then do the Turks, which vaunt of their Mahomet as of a new law-giuer after Christ, and better then Christ. Christ then came not to abolish the old law, that he might make a new, but (as Paul here saith) he was sent of his Father into the world, to redeme those which were kept in thralldome vnder the law. These words paint out Christ lively and truly: they do not attribute vnto him the office to make any new law, but to redeme them which were vnder the law. And Christ himselfe saith: I judge no man. And in another place: I came not to iudge the world, but that the world should be saued by me: That is to say, I came not to bring any law, nor to iudges men according to the same, as Moses and other law-giuers, but I haue a higher and a better office. The law killed you, and I againe do iudge, condemne and kill the law, and so I deliver you from the tyrannie thereof.

The error & blasphemie of the Papists and Turks.

The true picture of Christ.

John 8.15.
John 12.47.

The office of Christ.

We that are old men, which haue bene so nusled vp in this per-

A false opinion of Christ is not easily cast off.

The judgement of naturall reason concerning Christ.

The sweete and comfortable places of the Scripture touching Christ, must be alwaies before our eyes.

* The comfort of afflicted consciences against the terrors of the law.

nicious doctrine of the Papists, that it hath taken deepe roote even in our bones and marrow, haue conceiued an opinion quite contrary to that which Paul here teacheth. For although we confessed with our mouth that Christ redemeid vs from the tyranny of the law, yet in very dede in our heart we thought him to be a lawgiuer, a tyrant and a Judge, more terrible then Moses himselfe. And this peruerse opinion we cannot yet at this day in so great light of the truth, utterly reject: so strongly are those things rooted in our hearts which we learne in our youth. But ye which are yet yong, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficulty then we that are old can remoue out of our minds these blasphemous imaginations which we haue conceiued of him. Notwithstanding ye haue not utterly escaped the deceits of the diuell. For although ye be not as yet infected with this cursed opinion, that Christ is a lawgiuer, yet haue ye in you the roote whereof it springeth, that is, ye haue the flesh, reason, and the corruption of nature, which can iudge no otherwise of Christ, but that he is a lawgiuer. Therefore ye must endeouour with all your power to learne so to know and to apprehend Christ, as Paul hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will increase this corruption of nature, and so shall the euil be doubled: that is to say, evil instruction will increase and confirme the pernicious errore of blind reason, which naturally iudgeth Christ to be a lawgiuer, and printeth that errore mightily in our minds, that without great trauel and difficulty it can never be abolished.

Wherefore it is very profitable for vs to haue alwaies before our eyes this sweet and comfortable sentence, and such like, which set out Christ truly and liuely, that in our whole life, in all dangers, in the confession of our faith before tyrants, and in the houre of death, we may boldly and with sure confidence say: * O law, thou hast no power ouer me, and therefore thou doest accuse and condemne me in vaine. For I beleue in Jesus Christ the Sonne of God, whom the father sent into the world to redeme vs miserable sinners oppressed with the tyrannie of the law. He gaue his life & shed his bloud for me. Therefore feeling thy terrors and threatenings, O law, I plunge my conscience in the wounds, bloud, death, resurrection and victory of my Sauior Christ. Besides him

I will see nothing, I will heare nothing. This Faith is our victory, whereby we ouercome the terrors of the law, sinne, death and all euils, and yet not without great conflicts. And here do the children of God, which are daily exercised with grieuous temptations, wrastle and sweat indeed. For oftentimes it cometh into their minds that Christ wil accuse them and pleade against them: that he will require an accoumpt of their former life, & that he will condemne them. They cannot assure themselves that he is sent of his Father to redeme vs from the tyranny and oppression of the law. And whereof cometh this? They haue not yet fully put off the flesh, which rebelleth against the spirit. Therefore the terrors of the law, the feare of death, & such like sorrowfull and heauy sights do oftentimes returne, which hinder our Faith that it cannot apprehend the benefit of Christ (who hath redemeed vs from the bondage of the law) with such assurance as it shoulde do.

But how or by what meanes hath Christ redemeed vs? This was the maner of our redemption: He was made vnder the law. Christ when he came, found vs all captiues vnder gouernoys and tutores, that is to say, shut vp and holden in prison vnder the law. What doth he then? Although he be Lord of the law, and therefore the law hath no authority or power ouer him (for he is the Sonne of God) yet of his owne accord he maketh himselfe subiect to the law. Here the law executeth vpon him all the iurisdiction which it had ouer vs. It accuseth and terrifieth vs also: it maketh vs subiect to sinne, death, the wrath of God, and with his sentence condemmeth vs. And this it doth by god right: for we are all sinners, & *Ephes. 2.3.* by nature the children of wrath. Contrariwise, Christ did no sinne *1. Peter 2.12.* neither was there any guile found in his mouth: therefore he was not subiect to the law. Yet notwithstanding the law was no lesse cruell against this innocent, righteous and blessed Lambe, then it was against vs cursed and damned sinners, yea much more rigorous. For it accused him as a blasphemer and a seditious person, it made him guilty before God of the sinnes of the whole world, it so terrified and oppressed him with heauiness and anguish of spirit, that he sweat blood, and briefly, it condemned him to death, yea *& Luke 22. 44.* even to the death of the crosse.

This was indeede a wonderfull combate, where the law being a creature, giueth such an assault to his creatour, and against all right and equity practiseth his whole tyranny vpon the Sonne of Christ,

The con-
flict of the
godly.

The wrak-
ling of the
flesh against
the spirit in
the S̄aints.

The manner
of our re-
demption.

Mat. 26. 65.
Luke 23. 5.

A maruel-
lous combat
betwene
the law and
Christ.

Chap.III.

V P O N T H E E P I S T L E

The law ro-
leth all man-
kind.

The law co-
demned and
killed by
Christ.

Mat. 11.28.

Christ by
double right
hath con-
quered the
law.

* *Prosopeopia*
is a figure
whereby
things that
haue no life,
are fained
personally to
speak, or to
be spoken to

Rom. 8.3.
Christ by his
victorie hath
delivered vs
from the ter-
rors of the
law.

God which it exercised vpon vs the children of wrath. Now, there-
foze because the law did so horribly and so cursedly sinne against
his God, it is accused and arraigned. There Christ saith: O law,
thou mighty Queene and cruel Regent of all mankind, what haue
I done, that thou hast accused me, terrified me and condemned me,
which am innocent? Here the law, which had before condemned
and killed all men, when it hath nothing wherewith to defend
or purge it selfe, is againe so condemned and vanquisched, that it lo-
seth his whole right, not onely ouer Christ (whom it so cruelly
handled and killed) but also ouer all them that beleue in him. For
to those Christ saith: Come vnto me all ye that labour vnder the
yoke of the law. I could haue overcome the law by my absolute
power, without mine owne smart: for I am Lord of the law, and
therefore it hath no right ouer me. But I haue made my selfe sub-
iect vnto the law for your cause which were vnder the law, taking
your flesh vpon me: that is to say, of mine inestimable loue I hum-
bled and yielded my selfe to the same prison, tyranny and bondage
of the law, vnder the which ye serued as captives and bondslaues,
I suffered the law to haue dominion ouer me which was his Lord,
to terrifie me, to make me thrall and captive vnto sinne, death and
the wrath of God, which it ought not to haue done. Therefore I
haue vanquisched the law by double right and authority: first as
the sonne of God and Lord of the law: secondly in your person:
which is as much as if ye had overcome the law your selues: for
my victorie is yours.

After this manner Paul speaketh every where of this marve-
lous combatte betwene Christ and the law. And to make the mat-
ter more delectable and more apparent, he is wont to set forth the
law by a figure called * *Prosopeopia*, as a certaine mighty person
which had condemned and killed Christ: whom Christ againe, o-
uercomming death, had conquered, condemned and killed. Eph. 2.
Killing enmitie in himselfe. Againe, Psal. 68. Thou art gone vp on
high, thou hast led captivity captive, &c. He vseth the same figure
also in his Epistles to the Romaines, Corinthians and Colossians.
By sinne he condemned sinne, &c. Christ therfore by this his
victorie banished the law out of our conscience, so that now
it can no more confound vs in the sight of God, drise vs to des-
peration, or condemne vs. Indeed it ceaseth not still to reueale
our sinne, to accuse and to terrifie vs: but the conscience taking
hold

hold of this word of the Apostle: Christ hath redeemed vs from the law, is raised vp by faith, and conceiued great comfort. Moreouer, it triumpheth ouer the law with a certaine holy pride, saying: I care not for thy terrors and threatnings. For thou hast crucified the Sonne of God, and this hast thou done most vnjustly: therefore the sinne that thou hast committed against him, cannot be for given. Thou hast lost thy right and soueraignty, and now for ever thou art not onely overcome, condemned and slaine vnto Christ, but also to me belieuing in him, vnto whom he hath freely giuen this victory. So the law is dead to vs for ever, so that we abide in Christ. Thankes be therefore to God, which hath giuen vs victory ^{1.Cor.15.57.} through our Lord Iesus Christ.

These things do also confirme this doctrine, that we are iustified by faith onely. For when this combat was fought betwixt Christ and the law, none of our woxes or deserts came betweene, but on ly Christ was found, who putting vpon him our person, made him selfe subiect to the law, and in perfect innocency suffered all tyran nie. Wherefore the law, as a thēse and cursed murtherer of the Sonne of God, loseth all his right, and deserueth to be condemned in such sort, that wheresoever Christ is, or is once named, there it is compelled to auoyd and flie away, no other wise then the diuell (as the Papists imagine) flieth from the crosse. Wherefore if we believe, we are deliuered from the law through Christ, who hath tri umphed ouer it by himselfe. Therfore this glorious triumph purchased vnto vs by Christ, is not gotten by any woxes, but only by faith: therefore faith onely iustifieth.

These words then, Christ was made vnder the law, &c. as they are pithie and impoſt a certaine bchenemy, so they are diligently to be weyed and considered. For they declare that the Sonne of God being made vnder the law, did not onely performe one or two woxes of the law, that is to say, he was not onely circumci sed, or presented in the temple, or went vp to Jerusalem with other at the times appointed, or onely liued ciuilly vnder the law, but he suffered all the tyrrannie of the law. For the law being in his principall vse and full power, set vpon Christ, and so horribly assayled him, that he fel such anguish & terror, as no man vpon the earth had ever fel the like. This his bloudy sweat doth sufficiently witness, his comfort ministred by the Angell, that mighty prayer which he made in the garden, and briesly, that lamentable com

The law by
his sentence
killed the
Sonne of
God.

^{Col.2.15.}

Christ suff ered all the
tyranny of
the law.

plaint vpon the crosse: O my God, why hast thou forsaken me? These things he suffered to redēme those which were vnder the law, that is to say, in heauines of spirit, in anguish and terror, and ready to despaine, which were oppressed with the heauy burden of their sins, as indeed we are all oppressed. For as touching the flesh, we sin daily against all the commaundements of God. But Paul giueth vs god comfort when he saith: God sent his Sonne, &c.

Christ came
not to make
a law, but to
take the law
cleane away

The ministe-
ry of Moses:

It is not the
proper of-
fice of Christ
to teach the
law.

So Christ a diuine and humane person, begotten of God without beginning, & borne of the Virgin in the time appointed, came not to make a law, but to seele and suffer the terrors of the law with all extremity, and to overcome the same, that so he might vtterly abolish the law. He was not made a teacher of the law, but an obedient Disciple to the law, that by this his obedience he might redēme them which were vnder the law. This is against the doctrine of the Papists, who haue made Christ a lawgiver: yea much more seuere and rigorous then Moses. Paul teacheth here cleane contrary, to wit that God humbled his Sonne vnder the law, that is to say, constrained him to beare the iudgement and curse of the law, sinne, death, &c. For Moses the minister of the law, sinne, wrath and death, apprehended, bound, condemned & killed Christ: and all this he suffered. Therfore Christ standeth as a mere patient, and not as an agent, in respect of the law. He is not then a law-giver, or a Judge after the law, but in that he made himselfe subject to the law, bearing the condemnation of the law, he deliuered vs from the curse thereof.

Now, whereas Christ in the Gospell giueth commaundments, and teacheth the law, or rather expoundeth it, this pertaineth not to the doctrine of Iustification, but of god workes. Moreouer, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or a by office: like as it was to heale the weake, to rayse vp the dead, &c. These are indeed excellent and diuine workes: but yet not the very proper and principall workes of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the vttermost cruelty and tyrannie thereof. And in that he suffered the tyrannie of the law, he vanquished it in himselfe: And afterward being raised vp againe from death, he condemned and vtterly abolished the law which was our deadly enemy, so that it cannot condemne and kill the faithfull any

any more. Wherefore the true and proper office of Christ is to wrestle with the law, with the sinne and the death of the whole world, & so to wrestle that he must suffer and abide al these things, and by suffering them in himselfe, conquer and abolish them, and by this meanes deliuer the faithfull from the law and from all evils. Therefore to teach the law and to worke miracles, are particular benefits of Christ, for the which he came not principally into the world. For the Prophets, and especially the Apostles did greater miracles then Christ did, Iohn. 14.

The particu-
lar benefits
of Christ.

Seeing then that Christ hath ouercome the law in his owne person, it followeth necessarily that he is naturally God. For there is none, whether he be man or Angell which is aboue the law, but onely God. But Christ is aboue the law, for he hath vanquished it: therefore he is the Sonne of God, and naturally God. If thou lay hold vpon Christ in such sort as Paul here painteth him out, thou canst not erre nor be confounded. Moreover thou shalt easily iudge of all kinds of life, of the religions and ceremonies of the whole world. But if this true picture of Christ be defaced, or in any wise darkened, then followeth a confusion of all things. For the naturall man cannot iudge of the law of God. Here saileth the cunning of the Philosophers, of the Canonists, and of all men. For the law hath power and dominion ouer man. Wherefore the law iudgeth man, and not man the law: onely the Christian hath a true and a certaine iudgement of the law. And how? That it doth not iustifie. Wherefore then is the law made, if it do not iustifie? Righteousnes before God which is received by faith alone, is not the finall cause why the righteous do obey the law, but the peace of the world, thankfulnes towards God, and god crample of life, whereby other be prouoked to beleue y^e Gospell. The Pope hath so confounded & mingled the ceremoniall law, the morall law, and faith together, that he hath at length preferred the ceremoniall law before the morall law, and the morall law before Faith.

The true
picture of
Christ.

The natural
man hath
no certaine
judgement
as touching
the law.

Verse 5. That we might receive the adoption of the sonnes.

Paul setteth forth & amplifieth very largely this place of Genes. 22. In thy seed shall all the nations of the earth be blessed. A little before he called this blessing of the seede of Abraham, righteousness, life, the promise of the spirit, deliuerance from the law, the testament &c. Here he calleth it the adoption and inheritance of everlasting life. All these this word blessing doth comprehend. For

In thy seed.

When the curse (which is sinne, death, &c.) is abolished, then in the stead thereof succeedeth the blessing, that is, righteousness, life, and all good things.

But by what merite haue we received this blessing, that is to say, this adoption and inheritance of everlasting life? By none at all. For what can men deserue that are shut vnder sinne, subject to the curse of the law, and worthy of everlasting death? We haue then received this blessing freely, & being utterly vnworthy there of, but yet not without merite. What merite is that? Not ours, but the merite of Jesus Christ the sonne of God, who being made vnder the law, not for himselfe, but for vs (as Paul sayd afore, that he was made a curse for vs) redemeed vs which were vnder the law. Wherefore we haue received this adoption by the onely redempcion of Jesus Christ the Sonne of God, which is our rich and everlasting merite, whether it be of congruence or worthines going before grace or comming after. And with this free adoption we haue also received the holy Ghost, which God hath sent into our hearts, crying Abba, Father, as followeth.

The merite whereby we receive the adoption of the sonnes of God.

He vseth the termes of the schoole-men.

Verse 6. And because you are sonnes, God hath sent forth the Spirit of his sonne into your hearts.

The holy Ghost is sent two maner of wayes.
Mat. 3.16.
Act. 2.3.

The holy Ghost is sent two manner of wayes. In the primitive Church he was sent in a manifest and visible appearance. So he came vpon Christ at Jordane in the likenesse of a Dove, and in the likenesse of fire vpon the Apostles and other beleauers. And this was the first sending of the holy Ghost: which was necessary in the primitiue Church, for it was expedient that it shoulde be established by many miracles because of the vnbelaueers, as Paule witnesseth 1 Cor. 14. Strange tongues, (sayth he) be for a signe and a token, not to them that beleue, but to them that beleue not. But after that the Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the holy Ghost shoulde continue any longer.

Secondly the holy Ghost is sent by the word into the hearts of the beleauers, as here it is sayd: God sent the Spirit of his Sonne, &c. This sending is without any visible appearance, to wit, when by the hearing of the exernal word, we receive an inward seruency and light, whereby we are chaunged and become new creatures: whereby also we receive a new iudgement, a new feeling,

and

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and a new moving. This change and this new iudgement is no worke of reason, or of the power of man, but is the gift and operation of the holy Ghost, which cometh with the word preached, which purifieth our hearts by faith, and bringeth forth in vs spirituall motions. Therefore there is a great difference betwixt vs and those which with force and subtily persecute the doctrine of the Gospell. For we by the grace of God can certainly iudge by the word, of the will of God towards vs: also of all lawes and doctries, of our owne life and of the life of others. Contrarilwise the Papistes and Sectaries cannot certainly iudge of any thing: For they corrupt, they persecute and blaspheme the word. Now, without the word a man can giue no certaine iudgement of any thing.

The godly
are able cer-
tainly to
judge of all
things.

And although it appeare not before the world, that we be renewed in spirit and haue the holy Ghost, yet notwithstanding our iudgement, our speach and our confession do declare sufficiently, that the holy Ghost with his gifts is in vs. For before we could iudge rightly of nothing. We speake not as now we do. We confessed not that all our works were sinne and damnable, that Christ was our onely merite both before grace and after, as now we do in the true knowledge and light of the Gospell. Wherefore let this trouble vs nothing at all, that the world (whose workes we testifie to be euill) iudgeth vs to be most pernicious heretickes and seditious persons, destroyers of Religion, and troublers of the common peace, possessed of the Diuell speaking in and gouerning all our actions. Against this peruerse and wicked iudgement of the world, let this testimonie of our conscience be sufficient, whereby we assuredly know that it is the gift of God, that we do not onely believe in Jesus Christ, but that we also openly preach and confess him before the world. As we believe with our heart, so do we speake with our mouth, according to that saying of the Psalme: I believed, and therefore I haue spoken.

Psal 116.10.

Moreover we exercise our selues in the feare of God, and auoyd sinne as much as we may. If we sinne, we sinne not of purpose, but of ignorance, and we are sorry for it. We may slip, for the Diuell lieth in wait for vs both day and night. Also, the remnantes of sinne cleane yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we haue received the holy Ghost. And there is no great difference betwixt a Christian and a ciuill honest man.

Christ our
onely merit
of congru-
ence & wor-
thines both
before grace
and after.

B b iii.

The remnantes
of sinne in
the Saints.

There is
small differ-
ence in out-
ward shew
betweene a
Christian &
a man that is
but outward-
ly & civilly
righteous.

For the workes of a Christian in outward shew are but base and simple. He doth his duty according to his vocation, he guideth his family, he tilleth the ground, he giueth counsell, he aydeth and succoureth his neighbour. These workes the carnall man doth not much esteeme, but thinketh them to be common to all men and such as the heathen may also do. For the world vnderstan- deth not the things which are of the Spirit of God, and therefore it iudgeth peruerely of the workes of the godly. But the monstruous superstition of hypocrites and their wil-worke they haue in great admiration. They count them holy workes, and spare no charges in maintaining the same. Contrariwise the workes of the faithfull which although in outward appearance they seeme to be but vile and nothing worth, yet are they god workes indeede, and accepted of God, (because they are done in faith, with a cheare full heart, and with obedience and thankfulness towards God) these workes, I say, they do not onely not acknowledge to be god workes, but also they despise and condemne them as most wicked and abominable. The world therfore belieueth nothing lesse then that we haue the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principall wozke of those that belieue) when we must either forfaine wife, children, gods and life, or else deny Christ, then it appeareth that we make confession of our faith, that we confesse Christ and his word, by the power of the ho- holy Ghost.

1. Cor. 3.16.

Signes of
the presence
of the holy
Ghost.

2. Cor. 4.4.

We ought not therfore to doubt whether the holy Ghost dwel- leth in vs or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as Paule sayth. For if any man feele in himselfe a loue towards the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man know that this is not the wozke of mans will or reason, but the gift of the ho- ly Ghost: For it is impossible that these things should be done without the holy Ghost. Contrariwise, where hatred and contemn- of the word is, there the diuell the god of this world reigneth, blinding mens hearts, and holding them captiue, that the light of the gloriouſ Gospell of Christ should not shine vnto them. Which thing we ſee at this day in y most part of y common people, which haue no loue to y word, but contemne it as though it pertained no- thing at all vnto them. But whosoeuer do ſeele any loue or desire

to

to the word, let them acknowledge with thankfulness, that this affection is powred into them by the holy Ghost. For we bring not this affection and desire with vs, neither can we be taught by any lawes how we may obtaine it : but this change is plainly and simply the worke of the right hand of the most Highest. Therefore when we willingly and gladly heare the word preached concerning Christ the sonne of God, who for vs was made man, and became subject to the law, to deliuer vs from the malediction of the law, hell, death and damnation : then let vs assure our selues that God by and with this preaching sendeth the holy Ghost into our hearts. Wherefore it is very expedient for the godly to know, that they haue the holy Ghost.

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly know (although his life be never so upright and blamelesse) whether he be in the fauour of God or no. And this sentence commonly received, was a speciaill principle and article of Faith in the whole Papacy, whereby they vtterly defaced the doctrine of Faith, tormented mens consciences, banished Christ quite out of the Church, darkened & denied all the benefites of the holy Ghost, abolished the whole worship of God, set vp Idolatrie, contempt of God, and blasphemy against God in mens hearts.

The doctrin
of the Pa-
pists, teach-
ing that no
man know-
eth whether
he be in the
fauour of
God or no,

Augustine sayth very well and godly, that every man seeth most certainly his owne Faith, if he haue Faith. This do they deny. God for bid (say they) that I should assure my selfe that I am vnder grace, that I am holy, & that I haue the holy Ghost, yea although I live godly and do all god works. Be which are yong, and are not infected with this pernicious opinion (whereupon the whole kingdome of the Pope is grounded) take heed and fie from it, as from a most horrible plague. We that are old men haue bene trained vp in this error euuen from our youth, & haue bene so nusled therein, that it hath taken deepe roote in our hearts. Therefore it is to vs no lesse labour to vnlearne and forget the same, then to learne and lay hold vpon true Faith. But we must be assured & out of doubt that we are vnder grace, that we please God for Christs sake, and that we haue the holy Ghost: For if any man haue not the Spirit of Christ, the same is none of his.

The Papists'
damnable
diuinity,

Wherefore, whether thou be a Minister of Gods word, or a Ma-
gistrate in the common wealth, thou must assuredly thinke that

We must af-
fure our sel-
ues that we
are vnder
grace.
Rom. 8.9,

Chap. IIII.

UPON THE EPISTLE

How thou
mayst assure
thy self that
not only thy
office but al-
so thy perso-
pleaseth
God.

Psal. 119.113

thy office pleaseth God : but this canst thou never doe vntille thou haue the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God, because it is Gods ordinance ; but I doubt of mine owne person whether it please God or no. Here thou must resort to the word of God, which teacheth and assurceth vs , that, not onely the office of the person , but also the person it selfe pleaseth God. For the person is baptizied, beleueth in Christ, is purged in his bloud from all his sinnes, liueth in the communion and fellowship of his Church : Moreover he doth not onely loue the pure doctrine of the word , but also he is glad and greatly rejoiceth when he seeth it advanced , and the number of the faithfull increased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine , according to that saying of the psalme : I hate them that imagine euill things , but thy law do I loue.

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God : Yea whatsoever it sayth, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christ's sake, who was made vnder the law for vs. Now, we are sure that Christ pleaseth God , that he is holy, &c. For as much then as Christ pleaseth God, and we are in him, we also please God and are holy. And although sinne do still remaine in our flesh, and we also daily fall and offend, yet grace is more abundant and stronger then sinne. The mercy and truth of the Lord reigneth ouer vs for euer. Wherefore sinne cannot terrifie vs and make vs doubtfull of the grace of God which is in vs. For Christ that most mighty giant hath quite abolished the law, condemned sinne, vanquished death and all euils. So long as he is at the right hand of God, making intercession for vs , we cannot doubt of the grace and fauour of God towards vs.

Moreover, God hath also sent the spirit of his Sonne into our hearts, as Pavle here sayth. But Christ is most certaine in his spirit, that he pleaseth God, &c : therefore we also hauing the same spirit of Christ , must be assured that we are vnder grace for his sake which is most assured. This I haue said concerning þ inward testimony, whereby a Christian mans heart ought to be fully perswaded that he is vnder grace, & hath the holy Ghost. Now, the outward signes (as before I haue said) are, gladly to heare of Christ, to preach & teach Christ, to render thanks vnto him, to praise him,

Grace is
more strong
and more
mighty then
sinne.

Ourward
tokens that
we are in
the fauour
of God.

to

to confesse him, yea with the losse of gods and life : Moreouer to do our duty according to our vocation as we are able : to do it (I say) in faith, ioy, &c: Not to delight in sinne, nor to thrust our selues into another mans vocation, but to attend vpon our own, to helpe our needy brother, to comfort the heauy hearted, &c. By these signes as by certaine effects and consequents, we are fully assured & confirmed, that we are in Gods fauour. The wicked also do imagine that they haue the same signes, but they haue nothing lesse. Hereby we may plainly see that the Pope with his doctrine doth nothing else, but trouble and torment men consciences, and at length driveth them to desperation: For he not onely teacheth but also commandeth men to doubt. Therefore as the Psalme sayth : There is Psal. 5.9.
Psal. 10.7. no truth nor certainty in his mouth. And in another place: Vnder his tongue is iniquity and mischiefe.

Here we may see what great infirmity is yet in the faith of the godly. For if we could be fully perswaded that we are vnder grace, that our sins are forgiuen, that we haue the Spirit of Christ, that we are the childdren of God : then doubtlesse we should be ioyfull, and thankfull to God for this inestimable gift. But because we feele contrary motions, that is to say, feare, doublenesse, anguish and heauiness of heart, and such like, therefore we cannot assure our selues hereof : yea our conscience iudgeth it a great presumption and pride to challenge this glorie. Wherefore, if we will understand this thing rightly and as we should do, we must put it in practise : for without experience and practise it can never be learned.

The weaknes
of faith
in the godly.

Wherefore let every man so practise with himselfe, that his conscience may be fully assured that he is vnder grace, and that his person and his workes do please God. And if he feele in himselfe any wauering or doubting, let him exercise his Faith, and wrastle against this doubting, and let him labour to attaine more strength and assurance of Faith, so that he may be able to say : I know that I am accepted, and that I haue the holy Ghost: not for mine owne worthines, my worke, my merite, but for Christs sake, who of his inestimable loue towards vs, made himselfe thrall and subiect to the law, and tooke away the sinnes of the world. In him do I beleue. If I be a sinner and erre, he is righteous and cannot erre. Moreouer, I gladly heare, reade, sing and write of him, & I desire nothing more then that this Gospel may be knowne

The assurance
of Faith.

to the whole world, and that many may be converted unto him.

These things do plainly witness that the holy Ghost is present with vs and in vs. For such things are not wrought in the heart by mans strength, nor gotten by mans industry or trauell, but are obtained by Christ alone, who first maketh vs righteous by the knowledge of himselfe in his holy Gospell, and afterwards he createth a new heart in vs, bringeth forth new motions, and giueth unto vs that assurance whereby we are perswaded that we please the Father for his sake. Also he giueth vs a true judgement whereby we proue and trie those things which before we knew not, or else altogether despised. It behoueth vs therefore to wistle against this doubting, that we may daily overcome it more and more, and attaine to a ful perswasion and certainty of Gods fauor towards vs, rooting out of our hearts this cursed opinion, that a man ought to doubt of the grace and fauor of God: which hath infected the whole world.

Verse 6. Crying: Abba Father.

Paule might haue sayd: God sent the Spirit of his Sonne into our hearts, calling, Abba Father. He sayth not so, but crying, Abba Father, that he might shew and set forth the temptation of a Christian, which yet is but weake, & weakly belieueth. In the 8. to the Rom. he calleth this crying an vnspeakable groaning. Likewise he sayth: The Spirit helpeth our infirmities: For we know not how to pray as we ought, but the Spirit maketh intercession for vs with vnspeakable groanings, &c.

The crying
of the spirit.

The hind-
rances of
Faith.

1. Pa. 5. 8.

The roving
of the diuell.

And this is a singular consolation when he sayth, that the Spirit of Christ is sent into our hearts, crying, Abba Father: and again, that he helpeth our infirmities, making intercession for vs with vnspeakable groanings. He that could assuredly belieue this, should never be overcome with any affliction, were it never so great. But there are many things that hinder this Faith in vs. First our heart is borne in sinne: Moreover this euill is naturally grafted in vs, that we doubt of the god will of God towards vs, and cannot assure our selues that we please God, &c. Besides all this, the Diuell our aduersarie rangeth about with terrible rovings, and sayth: Thou art a sinner: therefore God is angry with thee, and will destroy thee for euer. Against these horrible and intollerable rovings, we haue nothing whereupon to hold and stay

Say our selues, but onely the word, which setteth Christ before vs as a conqueror ouer sin and death, and ouer all euils. But to cleane fast to the word in this temptation and these terrors of conscience, herein standeth all the difficulty. For then Christ appeareth to no sense. We see him not : the heart feeleth not his presence or succour in temptation: but rather it seemeth that he is angrie with vs, and that he forsaketh vs. Moreover, when a man is tempted and afflicted, he feeleth the strength of sinne and the infirmitie of the flesh, he doubteth, he feeleth the fiery darts of the Diuell, the terrors of death, the anger and iudgement of God. All these things cry out horribly against vs, so that we see nothing else but desperation and eternall death. But yet in the middest of these terrors of the law, thundrings of sinne, assaults of death, and roazings of the diuel, the holy Ghost (saith Paul) cryeth in our hearts, Abba Father. And this crie surmounteth those mighty and horrible cries of the law, sinne, death, the Diuell, &c: it pierceth the clouds and the heauens, and ascendeth vp into the eares of God.

The crie of
the holy
Ghost in the
hearts of
the godly.

Paul signifieth therefore by these words, that there is yet infirmitie in the godly: As he doth also in the 6.chap.to the Rom. when he sayth: The Spirit helpeth our infirmities. Forasmuch therefore as the sense and feeling of the contrary is strong in vs: that is to say, forasmuch as we feele more the displeasure of God, then his god will and fauour towards vs: therefore the holy Ghost is sent into our hearts, which doth not onely sigh and make request for vs, but mightily cryeth: Abba Father, and prayeth for vs according to the will of God with teares and vnspeakable groanings. And how is this done? When we are in terrors and in the conflict of conscience, we take hold of Christ and believe that he is our Saviour: but then do the law and sinne terrifie and torment vs most of all. Moreover, the Diuell assayleth vs with all his engines and fiery darts, and goeth about with all his power to take away Christ and all consolations from vs. Here we feele our selues almost gone, and at the point of desperation: for then are we that blusled rede and smoking flare which Esay speaketh of. Notwithstanding in the meane season the holy Ghost helpeth our infirmities, and maketh intercession for vs with vnspeakable groanings, and certifieth our spirits that we are the children of God. Thus is the mind raised vp in terrors, it looketh unto his Saviour and high Bishop Iesus Christ, it overcometh the infirmitie of the flesh,

Why the
holy Ghost
is sent into
our hearts.

Esa. 42. 3.
Rom. 8. 28.
The Spirit
maketh re-
quest for vs,
and helpeth
our infirmi-
ties.

Chap. III.

UPON THE EPISTLE

Paul calleth it conceiueth comfort againe, & sayth: Abba Father. This groning
the groning
of our heart
a cric.
which then we scantily feele, Paul calleth a crying and unspeakable
groning, which filleth both heauen and earth. Moreouer he calleth
it the crying and groning of the spirit, because the holy Ghost stir-
reth vp the same in our hearts when we are weake and oppresed
with tentation and terror.

The profite
of temptati-
ons.

Gal.4.4.

The cry of
our hart we
heare not, &
the groning
we scarcely
perceue.

Rom.8.17.

Although then the law, sinne and the Diuell crye out against
vs never so much with great and terrible roynings, which seeme to
fill heauen and earth, and farre to exceed this groning of our heart,
yet can they not hurt vs. For the more fiercely they assayle vs, ac-
cuse and torment vs with their cryings, so much the more do we
grone, and in groning lay hold vpon Christ, call vpon him with
heart and mouth, cleane vnto him, and belue that he was made
vnder the law, that he might deliuer vs from the curse of the law,
and destroy both sinne and death. And thus when we haue taken
hold vpon Christ by faith, we crye through him: Abba Father. And
this our cry doth farre surmount the royning of the law, sinne, the
Diuell, &c.

But so far off is it that we thinke this groning which we make
in these terrors and this our weakenesse, to be a cry, that scarcely
we perceue it to be a groning. For our faith which in temptation
thus groneth vnto Christ is very weake, if we consider our owne
sense and feeling, and therefore we heare not this cry. We haue
but onely the word, which when we apprehend in this conflict, we
haue a little breathing, and then we grone. Of this groning some
little feeling we haue, but the cry we heare not. But he (saith Paul)
which searcheth the hearts, knoweth what is the meaning of the
spirit, &c. To this searcher of the hearts, this small and feble
groning (as it semeth vnto vs) is a loud and a mighty cry, and an
unspeakable groning: in comparison whereof the great and hor-
rible roynings of the law, of sinne, of death, of the diuell, and of hell,
are nothing, neither can they be once heard. Paul therefore, not
without cause, calleth this groning of a godly afflicted heart, a cry
and a groning of the spirit which cannot be expressed. For it filleth
heauen, so that the Angels thinke they heare nothing else but this
crie.

How we are
affected in
the terrors
of conscience

But in vs there is a cleane contrary felling. For it semeth vs
to vs that this our small groning doeth not so pierce the clouds,
that there is nothing else heard in heauen of God and his Angels.

Pay,

Say, we thinke, and especially during the time of temptation, that the diuell horribly rozeth against vs, that the heauens thunder and the earth trembleth, that all will fall vpon vs, that all creatures threaten our destruction, that hell is open and ready to swallow vs vp. This feeling is in our heart, these horrible boyces and this fearefull shew we heare and we see. And this is it that Paul saith in the 2. Corinth. 12. That the strength of Christ is made perfect through our weakness. For then is Christ Almighty indeed, then doth he truly reigne and triumph in vs, when we are so weake that we can scarcely groane. But Paul saith, that this groaning is in the ears of God, a most mighty cry, which filleth both heauen and earth.

Christ also in the 18. of Luke, in the parable of the wicked iudge, calleth this groaning of a faithfull heart, a cry, yea and such a cry as teasteith not day and night to cry vnto God, where he saith: Heare what the vnrigheteous Judge sayth. Now shall not God auenge his elect, which cry day and night vnto him, yea though he suffer long for them? yea I tell you, he will auenge them quickly. We at this day in so great persecution and contradiction of the Pope, of tyrants and Sectaries which fight against vs both on the right hand and on the left, can do nothing else but vtter such groanings. And these were our gunnes and artillery wherewith we haue so many yeares scattered the counsels and enterpryses of our aduersaries: whereby also we haue begun to ouerthrow the kingdome of Antichrist. They also shall prouoke Christ to hasten the day of his glorious comming, wherein he shall abolish all rule, authority and power, and shall put all his enemies vnder his feete. So be it.

In the 14. of Exodus the Lord speaketh vnto Moses at the red sea, saying: Why criest thou vnto me? Yet Moses cried not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelity reigned in him, and not Faith. For he saw the people of Israel so compassed and enclosed with the Egyptians host and with the sea, that there was no way whereby they might escape. Here Moses durst not once open his mouth. How then did he cry? We must not iudge therefore according to the feeling of our owne heart, but according to the word of God, which teacheth vs that the holy Ghost is giuen to those that are afflited, terrifid, and ready to despaire, to raise them vp and to comfort them, that

The groaning
of the heart
is a cry.

The wea-
pons of the
godly, wher-
with they
ouerthrow
the king-
dome of the
Pope, &c.

The cry of
Moses at
the red sea.

The office
of the holy
Ghost.

they be not overcome in their temptations and afflictions, but may overcome them, and yet not without great terrors and troubles.

The Papists dreamed that holy men had the holy Ghost in such sort that they never had nor felt any temptation. They spake of the holy Ghost onely by speculation and naked knowledge. But Paul sayth, that the strength of Christ is made perfect through our weakness : Also, that the Spirite helpeth our infirmities, and maketh intercession for vs with unspeakable groanings. Therefore we have then most need of the helpe and comfort of the holy Ghost, yea and then is he most ready to helpe vs, when we are most weake and nearest to desperation. If any man suffer affliction with a constant and a toyfull heart, then hath the holy Ghost done his office in him. And indeed he exerciseth his worke specially and properly in those which haue suffered great terrors and afflictions, and haue, as the Psalme sayth, approached nigh to the gates of hell. As I sayd of Moses, which saw present death in the waters, and on euerie side whither soever he turned his face. He was therefore in extreme anguish and desperation, and (no doubt) he felte in his heart a mighty cry of the diuell against him, saying : All this people shall this day perish, for they can escape no way, and of this great calamity thou onely shalt be found to be the autho^r, because thou hast led them out of Egypt. Besides all this, the people cried out against him, saying : Were there no graues in Egypt? Thou hast brought vs out that we should die here in the wildernes. Had it not bene better for vs to haue serued the Egyptians, then here wretchedly to die in the wildernes? The holy Ghost was not here in Moses by bare speculation and knowledge onely, but truly and effectually, who made intercession for him with an unspeakable groaning, so that he sighed vnto the Lord and sayd : O Lord, at thy commaundement haue I led forth this people : helpe vs therefore. This groaning and sighing vnto God, the scripture calleth a crying.

In whom
the holy
Ghost doth
his office,
& at what
time.

The tenta-
tion of Mo-
ses at the
red sea.

Exod. 14. 11.

This matter I haue the more largely prosecute^d, that I might plainly shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptation therefore we must in no wise iudge thereof according to our owne sense and feeling, or by the crying of the law, sinne and the diuell, &c. If we here follow our owne sense & beleue those cryings, we shall thinke our selues to be destitute of all helpe and succour of the holy Ghost, and bitter-

ly cast away from the presence of God. Nay rather let vs then remember what Paul sayth : The Spirit helpeth our infirmities , &c. Also, it cryeth : Abba Father , that is to say , it uttereth a certaine feeble sighing and groaning of the hart (as it semeth vnto vs) which notwithstanding before God is a lowd crie and an unspeakeable groaning. Wherefore in the middest of thy temptation and infirmie, cleave only vnto Christ and groane vnto him: he giueth the holy Ghost which cryeth, Abba Father : And this feeble groaning is a mighty cry in the eares of God , and so filleth heaven and earth, that God heareth nothing else: and moreover, it stoppeth the cries of all other things whatsoever.

The gro-
nings of the
fairefull be-
fore God, are
greatest.

Thou must marke also that Paul sayth , that the Spirit maketh intercession for vs in our temptation : not with many words or long prayer, but onely with a groaning, which notwithstanding cannot be expressed : and that he cryeth not alowd with teares, saying : Haue mercie on me, O God, &c. but onely uttereth a little sound and a feeble groaning , as , Ah Father : This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not , but the affection of the heart speaketh after this maner. Although I be oppressed with anguish and terror on every side, and seeme to be forsaken and vterly cast away from thy presence, yet am I thy child , and thou art my Father for Christs sake : I am beloued because of the beloued. Wherefore this little word Father, conceiued effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent Rhetoricians that ever were in the world. This matter is not expressed with words , but with groanings , which groanings cannot be uttered with any words or eloquence, for no tongue can expresse them.

Psal. 51.1.

Ab Father.

I haue vsed many words to declare that a Christian must assure himselfe that he is in the fauour of God , and that he hath the crying of the holy Ghost in his heart. This haue I done that we may learne to reiect and vterly to abandon that diuellish opinion of the whole kingdom of the Pope, which taught that a man ought to be vncertaine and to stand in doubt of the grace and fauor of God towards him. If this opinion be received, then Christ profiteth nothing. For he y doubteth of Gods fauor towards him, must needs doubt also of the promises of God , and so consequently of the will of God, and of the benefites of Christ: namely that he was borne,

The Pope
taught that
we ought to
doubt of the
mercy of
God to-
ward vs.
He speakest
not here of
that doub-
ting which

Chap. I III.

UPON THE EPISTLE

sometime
riseth of infirmitie in
the godly:
but of wilful
doubting
which the
Papistes
teach and
mantaine.

The Popes
kingdome.

The Papacy
is a very
slaughter-
house of
consciences.

The chiefe
drift of the
Scripture, is
to make vs
certaine of
the mercie
of God to-
ward vs.
John. 3. 16.

suffered, died, and rose againe for vs, &c. But there can be no greater blasphemy against God, then to deny his promises, to deny God himselfe, to deny Christ, &c. Wherefore it was not onely an extreme madnes, but an horrible impiety that the Monks did so earnestly intice the youth both men and women to their Monasteries, and to their holy orders (as they called them) as to a most certaine state of salvation; and yet when they had thus done, they had them doubt of the grace and fauour of God towards them.

Moreover, the Pope called all the world to the obedience of the holy Church of Rome, as to an holy state, in the which they might vndoubtedly attaine salvation; and yet after he had brought them vnder the obedience of his lawes, he commanded them to doubt of their salvation. So the kingdome of Antichrist braggeth and vaunteth at the first, of the holynes of his orders, his rules & his lawes, and assuredly promiseth everlasting life to such as obserue & keepe them. But afterwards when these miserable men haue long afflieted their bodies with watching, fasting, and such like exercises, according to the traditions and ordinances of men, this is all that they gaine thereby, that they are vncertaine whether this obedience please God or no: Thus Sathan most horribly dallied in the death and destruction of soules through the Pope, and therefore is the Papacie a slaughter house of consciences, and the very kingdome of the diuell.

Now, to establish and confirme this pernicious and cursed errour, they alleaged the saying of Salomon, Eccles. 9. The iust and the wise men are in the hands of God: and yet no man knoweth whether he be worthy of loue or of hatred. Some understand this of that hatred which is to come, & some againe of that which is present: but neither of them understand Salomon, who in that place meaneth nothing lesse then that which they dreame. Moreover, the whole Scripture teacheth vs, especially and aboue all things, that we shold not doubt, but assure our selues and vndoubtedly beleue that God is mercifull, louing and patient: that he is neither dissembler nor deceiver: but that he is faithfull and true, and keepeth his promise: yea and hath performed that he promised, in delivering his only begotten Sonne to death for our sinnes, that every one that beleueth in him might not perish, but haue everlasting life. Here we cannot doubt but that God is pleased with vs, that he loueth vs indeede, that the hatred and wrath of God is taken

taken away, seeing he suffered his Son to die for vs wretched sinners. Although this matter be set out and often repeated throughout the whole Gospell, yet it profited nothing at all. This one saying of Salomon peruerely vnderstod, did more preuaile (especially among the votaries and hypocrites of the straiter religion) then all the promises and consolations of the whole Scripture, yea then Christ himselfe. They abused the Scriptures therefore to their owne destruction, and were most iustly punished for despising the Scriptures and reiecting the Gospell.

One onely sentence out of Ecclesiastes not well understood, was of more force in the Papacie, then all the promises of the Scripture.

It is expedient for vs to know these things : First because the Papists vaunt of their holines, as if they had never committed any euill. Therefore they must be conuinced by their owne abominations, wherewith they haue filled the whole world, as their owne booke do witness, whereof there is yet an infinite number : Secondly, that we may be fully certified that we haue y pure doctrine of the Gospell : of which certainty the Pope cannot glory. In whose kingdome though all things else were sound and vncorrupt, yet this monstrous doctrine of doubting of Gods grace and fauor, passeth all other monstrosities. And although it be manifest, that the enemies of Christs Gospell teach vncertaine things, because they commaund that mens consciences should remaine in doubt, yet notwithstanding they condemne and kill vs as heretickes, because we dissent from them, and teach those things which are certaine. And this they do with such diuellish rage and cruelty, as if they were most assured of their doctrine.

Doubtfulness of salvation in the Papacie.

Let vs therefore giue thankes vnto God, that we are deliuered from this monstrous doctrine of doubting, and can now assure our selues that the holy Ghost crieth and bringeth forth in our hearts unspeakable groanings. And this is our anker hold and our foundation. This Gospell commaundeth vs to behold, not our owne god workes, our owne perfection : but God the promiser, and Christ the Mediatour. Contrariwise, the Pope commaundeth vs to looke, not vnto God the promiser, nor vnto Christ our high Bishop, but vnto our workes and merits. Here, on the one side, doubting and desperation must needs follow : but on the other side, assurance of Gods fauour and ioy of the spirit. For we cleave vnto God who cannot lie. For he saith: Behold, I deliuer my Sonne to death, that through his bloud he may redeme thee from thy sins and from eternall death. In this case I cannot doubt, vntesse

How we may know that we are in Gods fauour, and haue the holy Ghost.

Chap. IIII.

V P O N T H E E P I S T L E

The doctrin
which we
professe, is
certaine.

I will utterly denie God. And this is the reason that our doctrine is most sure and certaine, because it carrieth vs out of our selues, that we should not leane to our owne strength, our owne conscience, our owne feeling, our owne person, and our owne works: but to that which is without vs, that is to say, the promise and truth of God which cannot deceiue vs. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he never so iust or so wise, whether he be worthy of loue or of hatred. But if he be iust & wise, he knoweth assuredly that he is beloued of God, or else he is neither iust nor wise.

The true
meaning of
the sentence
out of the 9.
of Ecclesi-
astes.

What thāks
the world gi-
veth to them
that deserue
well of it.

Moreover, this sentence of Salomon speaketh nothing at all of the hatred or fauour of God towards men, but it is a moxall sentence reproving the ingratitude of mē. For such is the peruerseenes and ingratitude of the world, that the better a man deserueth, the lesse thankes he shall haue, and oftentimes he that should be his most friend, will be his most enemie. Contrariwise, such as least deserue, shall be most esteemed. So David a holy man, and a god King, was cast out of his kingdome. The Prophets, Christ and his Apostles were slaine. To conclude, the histories of all nations witness, that many men well deseruing of their countrey, were cast into banishment by their owne Citizens, and there lained in great misery, and some also shamefully perished in prison. Wherefore Salomon in this place speaketh not of the conscience having to do with God, nor of the fauour or judgement, the loue or hatred of God: but of the judgement and affections of men among themselves. As though he would say: There are many iust and wise men, by whom God worketh much god, and giueth peace and quietnes vnto men. But so farre off are they from acknowledging the same, that oftentimes they require them againe most vnkindly and uncourteously for their wel doings and deseruings. Wherefore although a man do all things well and neuer so well, yet he knoweth not whether by this his diligence and faithfulness he deserue the hatred or fauour of men.

So we at this day, when we thought we shold haue found fauour among our owne countrymen, for that we preache vnto them the Gospell of peace, life and eternall saluation, in stead of fauour we haue found bitter and cruell hatred. Indede at the first many were greatly delighted with our doctrine, & received it gladly. We thought they wold haue bene our friends and brethren, and that with

with one consent together with vs , they would haue planted and preached this doctrine to others. But now we find that they are false brethren and our deadly enemies , which sow and spread a broad false doctrine, and that which we teach well and godly, they wickedly peruernt and ouerthow, stirring vp offences in the Churches. Whosoever therefore doth his duty godly and faithfully, in what kind of life soeuer he be, and for his well doing receiueth nothing againe but the vnkindnesse & hatred of men, let him not vere and torment himself therefore, but let him say with Christ: They hated me without a cause. Againe : For that they should haue loued me, they slandered me, but I did pray.

How we
must over-
come vn-
thankfulness

Psal. 109. 3. 4

The Pope therefore with this diuellish doctrine , whereby he commaunded men to doubt of the fauour of God towards them, tooke away God and all his promises out of the Church, buried all the benefites of Christ, and abolished the whole Gospell. These inconueniences do necessarily follow : for men do not leane to the promises of God, but to their owne workes and merits. Therefore they cannot be assured of the god will of God towards them, but must needes doubt thereof, and so at length despaire. No man can understand what Gods will is, and what pleaseth him, but in his word. This word assureth vs that God hath cast away all y anger and displeasure which he had conceiued against vs , when he gaue his onely begotten Sonne for our sins, &c. Wherefore let vs vtterly abandon this diuellish doubting, wherwith the whole Papacie was poysoned, and let vs be fully assured that God is mercifull vnto vs, that we please him, that he hath a care ouer vs, that we haue the holy Ghost, which maketh intercession for vs with such crying and groning as cannot be expresse.

The will of
God is seene
in his word.

Now, this is the true crying and groning indeed, when a man in tentatiō calleth vpon God: not as a tyrant, not as an angry Judge, not as a tormentor, but as a father; although this groning be so soft and so secret, that it can scantily be perceived. For in serious tentations, and in the time of triall where the conscience wrastleth with the iudgement of God, it is wont to call God not a Father, but an vnjust , an angrie, a cruell tyrant and Judge. And this crying which Sathan stirreth vp in the heart, farre passeth the criе of the spirit, and is strongly felt. For then it seemeth that God hath forsaken vs, & will throw vs downe into hell. So the faithfull complaine oftentimes in the Psalmes : I am cast from the presence of God. *Psal. 31. 22.*

Chap. IIII. UPON THE EPISTLE

Also: I am become as a broken vessell, &c. This is not indeed the groaning that cryeth, Abba, Father: but the rozing of Gods wrath, which crieth strongly, O cruell Judge, O cruell tormenter, &c. Here it is now time that thou turne away thine eyes from the law; from wozkes, and from the sense and feeling of thine owne conscience, and lay hold by Faith on the promise, that is to say, on the word of grace and life, which raiseth vp the conscience againe, so that now it beginneth to grone and say: Although the law accuse me, sinne and death terrifie me never so much, yet O my God, thou promisest grace, righteousness and everlasting life through Jesus Christ: And so the promise bringeth a sighing and a grouning, which crieth: Abba Father.

Verse. 7. Wherefore thou art no more a seruant, but a sonne.

This is the shutting vp and the conclusion of that which he said before, As if he shold say: This being true that we hane received the spirit by the Gospell, whereby we cry, Abba Father: then is this decree pronounced in heauen, that there is now no bondage any more, but mere liberty and adoption. And who bringeth this liberty? Verily this groning. By what meanes? The father offereth vnto me by his promise, his grace and his fatherly fauour. This remaineth then, that I shold receive this grace. And this is done when I againe with this groning do cry, and with a childly heart do assent vnto this name Father. Here then the Father and the Sonne mate, and the mariage is made vp without all pompe and solemnity: that is to say, nothing at all commeth betwene, no law nor worke is here required. For what shold a man do in these terrors and horrible darknes of temptations? Here is nothing else but the Father promising, & calling me his sonne by Christ, who was made vnder the law, &c. And I receiuing and answering by this groning, saying, Father. Here then is no exacting, nothing is required, but only that childly groning that apprehendeth a sure hope and trust in tribulation, and sayth: Thou promisest, and callest me thy child for Christs sake, and I againe receive thy promise and call thee Father. This is indeed to be made children simply and without any wozkes. But these things without experience and practise cannot be vnderstood.

Paule in this place taketh this word Servant otherwise then he did before in the third chapter, where he sayth: There is neither bond

By what
meanes the
adoption
cometh vq
to vs.

bond nor free, &c. Here he calleth him a servant of the law which is subject to the law, as he did a little before: We are in bondage vnder the rudiments of the world. Wherefore to be a servant according to Paule in this place, is to be guilty and captiue vnder the law, vnder the wrath of God and death; to behold God, not as a mercifull Father, but as a tormentor, an enemy, and a tyrant. This is indeede to be kept in bondage and babylonicall captivity, and to be cruelly tormented therein. For the law deliuereþ not from sinne and death, but reuealeþ & increaseth sinne, and ingendreþ wrath. This bondage (saith Paul) continueth no longer: it oppresseth vs not, nor maketh vs heauy any more, &c. Paule sayth: Thou shal be no more a servant. But the sentence is more generall if we say: there shall be no bondage in Christ any more, but mere fradome and adoption. For when faith cometh, that bondage ceaseth, as he said before in the third Chapter.

Now, if we by the spirit of Christ crying in our hearts, Abba Father, be no more seruants, but children, then it followeth that we are not onely delivered from the Pope and all the abhominations of mens traditions, but also from all the iurisdiction and power of the law of God. Wherefore we ought in no wise to suffer the law to reigne in our conscience, and much lesse the Pope with his vaine threatnings and terrors. Inded he roarcth mightily as a Lyon, Apoc. 10. and threatneth to all those that obey not his lawes, the wrath and indignation of almighty God and of his blessed Apostles, &c. But here Paule armeth and comforteth vs against these roarings, when he sayth: Thou art no more a servant, but a sonne. Take hold of this consolation by faith, and say: O law, thy tyranny can haue no place in the throne where Christ my Lord sitteth: there I cannot heare thee (much lesse do I heare the Antichrist:) for I am free and a sonne, who must not be subiect to any bondage or servile law. Let not Moses therefore with his lawes, (much lesse the Pope) ascend vp into the briue chamber there to lie, that is to say, to reigne in the conscience, which Christ hath deliuereþ from the law, to the end that it should not be subiect to any bondage. Let the seruants abide with the Asse in the valley: Let none but Isaac ascend vp into the Mountaine with his Father Abraham: that is, let the law haue dominion over the body and ouer the old man: let him be vnder the law and suffer the burden to be layd vpon him: let him suffer himselfe to be

What Paul calleth a servant in this place.

*Rom. 3. 20.
Rom. 4. 15.*

The law must not be suffered to rule in the conscience.

The lawe hath no power ouer the conscience, but ouer the flesh.

Gen. 22. 4. 5.

exercised and vexed with the law : let the law limite and prescribe unto him what he ought to do, what he ought to suffer, and how he ought to liue and to governe himselfe among men. But let it not desile the bed in which Christ should rest and sleepe alone : that is to say, let it not trouble the conscience. For she alone ought to liue with Christ her Spouse in the kingdome of liberty and adoption.

What the
adoption
bringeth.

Cor. 13. 12.

If then (saith he) by the Spirit of Christ ye cry : Abba, Father, then are ye indeed no longer seruants, but free men and sonnes. Therefore ye are without the law, without sinnes, without death: that is to say, ye are saved, and ye are now quite delivered from all euils. Wherefore the adoption bringeth with it the eternall kingdome, & all the heauenly inheritance. Now, how inestimable the glory of this gift is, mans heart is not able to conceiue, and much lesse to vtter. In the meane time we see this but darkely and as it were asafre off: We haue this little groaning and feeble faith which onely resteth vpon the hearing & the sound of the voyce of Christ in giuing the promise. Therefore we must not measure this thing by reason or by our owne feeling, but by the promise of God. Now be cause he is infinite, therefore his promise is also infinite, although it seeme to be never so much inclosed in these narrow streites, these anguishes I meane. Wherefore there is nothing that can now accuse, terrifie, or bind the conscience any more. For there is no more seruitude but adoption: which not only bringeth vnto vs liberty from the law, sinne and death, but also the inheritance of euerlasting life, as followeth.

Verse 7. Now, if thou be a sonne, thou art also the heire of God through Christ.

For he that is a sonne, must be also an heire: for by his birth he is worthy to be an heire. There is no worke nor merite that bringeth to him the inheritance, but his birth onely: And so in obtaining the inheritance he is a mere patient and not an agent: that is to say, not to beget, not to labour, not to care: but to be borne is that which maketh him an heire. So we obtaine eternall gifts, namely the forgiuenes of sinnes, righteousness, the glory of the resurrection and everlasting life, not as agents, but as patients, that is, not by doing but by receiuing. Nothing here cometh betwene, but faith alone apprehendeth the promise offered. Like as therfore

a sonne in the politike and houshold gouernment is made an heire by his onely birth: so here faith onely maketh vs sonnes of God, borne of the wozd, which iſ the wombe of God, wherein we are conceiued, carried, borne and nourished vp, &c. By this birth then we are made new creatures, formed by faith in the wozd: we are made Christians, children & heires of God through Jesus Christ. Now, being heires we are deliverner from death, sinne and the Diuell, and we haue righteousnesse and eternall life.

The word
of God is
the womb
of God.

But this farre passeth all mans capacity, that he calleth vs heires: not of some rich and mighty Prince, not of the Emperoꝝ, not of the wozd: but of God the Almighty creator of all things. This our inheritance then (as Paule sayth in another place) is inestimable. And if a man could comprehend the great excellency of this matter, that he iſ the sonne and heire of God, and with a constant faith beleue þ same, this man would esteeme all þ power and riches of all the kingdomes of the wozd but as filthy dung in comparison of his eternall inheritance. He would abhor whatesoever is high and glorioꝝ in the wozd: yea, the greater þ pompe and glory of the wozd is, the more would he hate it. To conclude, whatsoever the wozd mosthighly esteemeth and magnifieth, that should be in his eyes most vile & abominable. For what is all the wozd, with all his power, riches and glory, in comparison of God whose sonne and heire he iſ? Furthermore, he would heartily desire with Paul to be loosed and to be with Christ, and nothing could be more welcome vnto him, then speedy death, which he would embrace as a most ioyfull peace, knowing that it should be the end of all his miseries, and that through it he should attaine to his inheritance, &c. Yea a man that could perfectly beleue this, should not long remaine aliue, but should be swallowed vp incontinent with excessive ioy.

Phil. 2.13.

But the law of the members striuing against the law of the mind, hindreth faith in vs, and suffereth it not to be perfect. Therefor we haue neede of the helpe & comfort of the holy Ghost, which in our troubles and afflictions may make intercession for vs with unspeakable groanings, as before I haue sayd. Sinne yet remaineth in the flesh, which oftentimes oppresseth the conscience, and so hindreth faith, that we cannot with ioy perfectly behold and desire those eternall riches which God hath giuen vnto vs through Christ. Paul himselfe feeling this battell of the flesh against the spi-

The godly
haue need
of the com-
fort of the
holy Ghost.

Chap. III.

UPON THE EPISTLE

Rom 7.24.

rit, crieth out: O wretched man that I am, who shall deliver me from this body of death? He accuseth his body, which notwithstanding it behoued him to loue, calling it by an odious name, his death. As if he would say: My body doth more afflict me, and more grieuously bere me then death it selfe: For it hindreth in him also this joy of spirit. He had not alwayes the sweet & joyfull cogitations of the heauenly inheritance to come, but he felt oftentimes also much heauiness of spirit, great anguish and terrors.

Hereby we may plainly see how hard a matter faith is: which is not easily and quickly apprehended, as certaine full and lothing spirits dreme, which swallow vp at once all that is contained in the holy Scriptures. The great infirmitie which is in the Saints, and the stryving of the flesh against the Spirit, do sufficiently witness how feeble Faith is in them. For a perfect faith bringeth by and by a perfect contempt and lothing of this present life. If we could fully assure our selues, & constantly belieue that God is our Father, and we his sonnes and heires, then should we vtterly contemne this world with all the glory, righeteousnesse, wisedome and power, with all the roiall scepters and crownes, and with all the riches and pleasures thereof. We should not be so carefull for this life: we should not be so addicted to the world and worldly things, trusting vnto them when we haue them, lamenting & despairing when we lose them: but we should do all things with great loue, humility and patience. But we do the contrary: for the flesh is yet strong, but Faith is feeble and the spirit weake. Therefore Paule sayth very well, that we haue here in this life, but onely the first fruits of the Spirit, and that in the world to come, we shall haue the tenths also.

Verse 7. Through Christ.

Paule hath
awakes the
name of
Christ in his
mouth.

Paule hath Christ alwayes in his mouth: he cannot forget him. For he did well foresee that nothing shold be lesse knowne in the world (yea among them which shold professe themselves to be Christians) then Christ and his Gospell. Therefore he talketh of him and setteth him before our eyes continually. And as often as he speaketh of grace, righeteousnesse, the promise, adoption and inheritance, he is alwayes wont to adde: In Christ or through Christ, couertly invugning the law. As if he would say: These things come vnto vs, neither by the law, nor by the worcks thereof: much lesse

lesse by our owne strength, or by the workes of mens traditions : but onely by Christ.

Verse 8.9. But even then when ye knew not God, ye did seruice vnto them which by nature are no Gods. But now seeing ye know God, yea rather are knowne of God: how turne you againe vnto impotent and beggerly rudiments, whereto, as from the beginning, ye will be in bondage againe ?

This is the conclusion of Paules disputation. From this place vnto the end of the Epistle he doth not much dispute, but onely giueth precepts as touching maners. Notwithstanding he first reproacheth the Galathians, being soze displeased that this diuine and heauenly doctrine should be so suddenly and easily remoued out of their hearts. As if he would say: Ye haue teachers which will bring you backe againe into the bondage of the law. This did not I: but by my doctrine I called you out of darknesse and out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage & set you in the freedome of the sonnes of God, not by preaching vnto you the workes of y law, or the merites of men, but the grace and righteousnes of God, & the giving of heauenly and eternall blessings through Christ. Now, seeing this is true, why do ye so soone forsake the light & returne to darknesse? Why do ye suffer your selues so easily to be brought from grace vnto the law, from freedome to bondage?

Here againe we see (as before I haue said) that to fall in Faith is an easie matter, as the example of the Galathians witnesseth. The example of the Anabaptists, Libertines, and such other heretikes witnesseth the same also at this day. We for our part do set forth the doctrine of Faith with continuall trauell, by preaching, by reading and by writing: we purely and plainly distinguish the Gospell from the law, and yet do we little preuaile. This cometh of the diuell, who goeth about by all subtile meanes to seduce men and to hold them in error: he can abide nothing lesse then the true knowledge of grace and faith in Christ. Wherefore, to the end he may take Christ cleane out of sight, he setteth before them other shewes, wherewith he so deceiueth them, that by little and little he leadeth them from faith and the knowledge of grace, to the disputation of the law. When he hath brought this about, then is Christ taken away. It is not without cause therefore that Paule

What the
Gospell
bringeth.

To slide in
faith is an
easie thing.

The Diuell
laboureth
to bring me
from faith
to the law.

speaketh so much and so often of Christ and that he goeth about so purely to set forth the doctrine of faith: whereunto he attributeth righteousness only and alone, and taketh it from the law, declaring that the law hath a cleane contrary effect: that is, to ingender wrath, to increase sinne, &c. For he would gladly perswade vs, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husband to depart out of her arms, but should alwaies embrase him and cleave fast vnto him, who being present, there is no danger: yea there is the faithfull groaning, fotherly goodwill, adoption and inheritance.

But why sayth Paule that the Galathians turned backe againe to weake and beggerly rudiments or ceremonies, that is to say, to the law, whereas they never had the law: for they were Gentiles (notwithstanding he wrote these things to the Jewes also, as afterwards we will declare) or why speaketh he not rather after this manner: Once when ye knew not God, ye did seruice vnto them which by nature were no gods: but now, seeing ye know God, why turne ye backe againe, forsaking the true God to worship Idols? Dost Paul take it to be all one thing, to fall from the promise to the law, from faith to workes: and to do seruice vnto gods which by nature are no Gods? I answer: Whosoeuer is falne from the article of iustification, is ignorant of God, & an Idolater. Therefore it is all one thing whether he afterwards turne againe to the law, or to the worshipping of Idols: it is all one, whether he be called a Monk, a Turke, a Jew, or an Anabaptist. For when this article is taken away, there remaineth nothing else but error, hypocrisie, impiety and idolatry, how much soever it seeme in outward appearance to be the very truth, the true seruice of God, and true holinesse, &c.

God is
knowne
by Christ,
only.

The reason is, because God wil or can be knowne no otherwise then by Christ, according to that saying of Iohn 1. The onely begotten Sonne which is in the bosome of the Father, he hath declared him. He is the Seed promised vnto Abraham, in whom God hath established all his promises. Wherefore Christ is the onely meane, and as ye would say, the glasse by the whiche we see God, that is to say, we know his will. For in Christ we see that God is not a cruell exactour or a iudge, but a most favourable, louing and mercifull Father, who to the end he might blesse vs, that is to say, deliuer vs from the law, sinne, death and all euils, and might

might endue vs with grace, righþeousnes and euerlasting life, spared not his owne Sonne, but gaue him for vs all, &c. This is a true knowledge of God, and a diuine perswasion, which deceiueth vs not, but painteth out God vnto vs lively.

Rom. 8. 32.
The true
knowledge
of God.

He that is fallen from this knowledge, must needs conceiue this fantasie in his heart: I will set vp such a seruice of God: I will enter into such an order: I will chuse this or that worke, and so will I serue God, and I doubt not but God will accept this, and reward me with euerlasting life for the same. For he is mercifull and liberall, giuing all god things even to the vnworthy and vnsympathetrical: much more will he give vnto me grace and euerlasting life for my great and manifold god dedes and merites. This is the highest wisedome, righþeousnesse and religion that reason can judge of: which is common to all nations, to the Papists, Jewes, Turkes, Heretikes, &c. They can go no higher then that Pharise did, of whom mention is made in the Gospel. They haue no knowledge of the Christian righþeousnes, or of the righþeousnes of faith.

The highest
wisedome of
reason.

For the naturall man perceiueth not the mysteries of God. Also: There is none that understandeth, there is none that seeketh after God, &c. Therefore there is no difference at all betwene a Papist, a Jew, a Turke and an Heretike. Indeed there is a difference of the persons, the places, rites, religions, workes and worship rings: notwithstanding there is all one and the same reason, the same heart, opinion and cogitation in them all. For the Turke thinketh the selfe same thing that the Charterhouse Monke doth: namely, if I do this or that worke, God will be mercifull vnto me: if I do it not, he will be angry. There is no meane betwene mans working and the knowledge of Christ. If this knowledge be darkned or defaced, it is all one whether thou be a Monke, a Turke, a Jew, &c,

Luke 18.11.
1 Cor. 2.14.

Rom. 3.11.

The is no
difference
betwene
the Turkes,
Jewes and
Papists.

Wherefore it is an extreme madnes that the Papists & Turkes do so striue among themselues about the religion and seruice of God, contending that both of them haue the true religion and true worship of God. And the Monkes themselues agree not together. For one of them will be accounted more holy then another for certaine foolish outward ceremonies, and yet in their hearts the opinion of them all is so like, that one egge is not more like to another. For this is the imagination of them all: If I do this worke, God will haue mercy vpon me: if I do it not, he will be angry. The imagi- nation of

Chap. IIII. V P O N T H E E P I S T L E

all the me-
ritmongers
alike.

And therefore euery man that reuolteh from the knowledge of Christ must needs fall into Idolatry, and conceiue such an imagination of God as is not agreeable to his nature: As the Charterhouse Monke for the obseruing of his Rule, the Turke for the keping of his Alcoran, hath this affiance, that he pleaseth God, & shall receive a reward of him for his labour.

All merit-
mongers
honour a
God which
by nature
is no God.

God abhor-
reth wilwor-
ships &
works deui-
led by man.

Doctrine
concerning
the true
God.

To what e-
vils they be
subject,
which de-
stroy the
doctrine of
faith.

Such a God as after this sort forgiueth sinnes and iustifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idoll of the heart. For God hath not promised that he will sauе and iustifie men for the religions, obseruations, ceremonies, and ordinances deuised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such wil-workes, such seruice, rites and ceremonies: for the which also he ouerthoweth whole kingdomes and Empires. Therfore, as many as trust to their own strength and righteousness, do serue a God, but such a God as they themselues haue deuised, and not the true God indeed. For the true God speaketh thus: No righteousnesse, wisedome, nor religion pleaseth me, but that onely whereby the Father is glorified through the Sonne. Whosoever apprehendeth this Sonne, and me, and my promise in him by faith, to him I am a God, to him I am a Father, him do I accept, iustifie and sauе. All other abide vnder wrath, because they worship that thing which by nature is no God.

Whosoever forsaketh this doctrine, must needs fall into the ignorance of God: he understandeth not what the true Christian righteousness, wisedome and seruice of God is: he is an Idolater abiding vnder the law, sinne, death, and the power of the Diuell, and all things that he doth, are accursed and condemned. Therfore the Anabaptist imagining with himselfe that he pleaseth God if he be rebaptized, if he forsake his house, wife and children, if he mortifie his flesh and suffer much aduersity, and at length death it selfe, yet there is not one drop of the knowledge of Christ in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his gods, of his affliction and mortification, and now differeth nothing from the Turke, Jew or Papist in spirit or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to himselfe. The same confidence in workes haue all the Monkes and other religious orders: notwithstanding their apparell and other outward things

things there is a difference.

There are at this day very many like unto these, which notwithstanding would be counted among the true professors & teachers of the Gospeſſ and as touching the words, they teach that men are deliuered from their ſinnes by the death of Christ. But because they teach faith in ſuch ſort, that they attribute more to charity then to faith, they highly diſhonour Christ and wickedly peruerſt his word. For they dreame that God regardeth and accepteth vs for our charities ſake, wherby we being reconciled to God, do loue God and our neighbour. If this be true, then haue we no need of Christ at all. Such men ſerue not the true God, but an idoll of their owne hart, which they themſelues haue deuiled. For the true God doth not regard or accept vs for our charity, vertues, or newneſſe of life, but for Chrifſ ſake, &c.

But they make this obiection: Yet notwithstanding the Scripture commandeth that we ſhould loue God with all our heart, &c. It is true. But it followeth not, that because God commaundeth vs, therfore we do it. If we did loue God with all our heart, &c. Then, no doubt, we ſhould be iuſtified, and liue through this obedience, as it is written: He that ſhall do theſe things, ſhall liue in them. But the Gospell ſaith: Thou doest not theſe things: therefore thou ſhalt not liue in them. For this ſentence: Thou ſhalt loue the Lord thy God, &c. requireth a perfect obedience, a perfect feare, truſt and loue towards God. Theſe things men neither do nor can perſorme in this corrupt nature. Therefore this law: Thou ſhalt loue the Lord thy God, &c. iuſtifieth not, but accuſeth and condenmeth all men, according to the ſaying: The law cauſeth wrath &c. Contrariwise, Christ is the finishing and accompliſhing of the law to righteouſneſſe, to every one that beleeueth. Of this we haue ſpoken largely before.

In like manner the Jew keeping the law with this opinion, that he by this obedience wil please God, ſerueth not the true God, but is an Idolater, worſhipping a dreame and an idoll of his owne heart, which is no where to be found. For the God of his fathers, whom he ſayth he worſhippeth, promised to Abraham a ſaede, through the which all nations ſhould be bleſſed. Therefore God is knowne & the bleſſing is giuen, not by the law, but by the Gospell of Christ. Although Paule ſpeake theſe words: Then when ye knew not God, ye did ſeruice, &c. properly and principally

Leuit. 18.5.
Rom. 10.5.

Rom. 4.15.
Rom. 10.4.

God is not
knowne and
the bleſſing
giuen tho-
rough the
law, but by
the Gospell,

to the Galathians, which were Gentiles: yet notwithstanding by the same words he also toucheth the Jewes, who though they had rejected their idols outwardly, yet in their hearts they worshipped them more then did the Gentiles, as is said, Rom. 2. Thou abhorrest Idols, and committest sacrilege. The Gentiles were not the people of God, they had not his word, and therefore their Idolatry was grosse. But the idolatrous Jewes cloaked their Idolatrie with the name and word of God (as all Justiciaries which seeke righteousness by works, are wont to do) and so with this outward shew of holiness they deceived many. Therefore Idolatrie the more holy and spirituall it is, the more hurtfull it is.

But how may these two contrary sayings which the Apostle here setteth downe, be reconciled together? Ye knew not God: and ye worshipped God. I answer: All men naturally haue this generall knowledge, that there is a God, according to that saying Rom. 1. Forasmuch as that which may be knowne of God, was manifest in them. For God was made manifest vnto them, in that the invisible things of him did appere by the creation of the world. Moreouer, the ceremonies and religions which were and alwaies remained among all nations, suffiently witnesse that all men haue had a certaine generall knowledge of God. But whether they had it by nature or by the tradition of ther foreshathers, I will not here dispute.

But here some will obiect againe: If all men knew God, wherefore then doth Paul say, that the Galathians knew not God before the preaching of the Gospell? I answer: There is a double knowledge of God, generall and particular. All men haue the generall knowledge, namely that there is a God, that he created heauen & earth, that he is iust, that he punishment the wicked. But what God thinketh of vs, what his will is towards vs, what he will gine or what he wil do, to the end we may be delivred from sin and death, and be sauued (which is the true knowledge of God indeed) this they know not. As it may be that I know some man by sight, whom yet indeede I know not thoroughly, because I understand not what affection he beareth towards me. So men know naturally that there is a God, but what his will is, or what is not his will, they do not know. For it is written: There is none that understandeth God. And in another place: No man hath seene God: that is to say, no man hath knowne what is the will of God. Now, what doth it availe

A general &
particular
knowledge
of God.

uaile thē if thou know that there is a God, & yet art ignorāt what
is his will towards thē: Here some thinke one thing, and some an
other. The Jewes imagine this to be the will of God, if they wor
ship him according to the rule of Moses law, the Turk if he obserue
his Alcozan, the Monk if he keepe his order & performe his bōwes.
But all these are deceipted and become vaine in their owne cogita
tions, as Paul saith Rom. i. not knowing what pleasest or displea
seth God: therefore in stead of the true and naturall God they wor
shy the dreames and imaginations of their owne heart.

This is it that Paul meaneth when he sayth: When ye knew
not God: that is, when ye knew not the will of God, ye serued
those which by nature were no gods: that is to say, ye serued the
dreames and imagination of your owne heart, whereby ye ima
gined without the word, that God was to be worshipped with this
or that worke, with this or that rite or ceremonie. For vpon this
proposition, which all men do naturally hold, namely that there
is a God, hath sprong all Idolatrie, which without the knowledge
of the Diuinity could never haue come into the world. But be
cause men had this naturall knowledge of God, they conceived
vaine and wicked imaginations of God without and against the
word, which they esteemed & maintained as the very truth it selfe,
and so dreamed that God is such a one, as by nature he is not. So
the Monk imagineth him to be such a God as forgiueth sinnes,
giueth grace and everlasting life for the keeping of his rule. This
God is no where to be found: therfore he serueth not the true God,
but that which by nature is no God: to wit, the imagination and
idol of his owne heart: that is to say, his owne false and vaine opi
nion of God, which he dreameth to be an undoubtedtē truth. Now,
reason it selfe will enforce vs to confessē, that mans opinion is no
God. Therefore whosoever will worship God without his word,
serueth not the true God (as Paul sayth:) but that which by na
ture is no God.

Therefore whether ye call rudiments here the law of Moses, or
else the traditions of the Gentles, (albeit he speaketh here proper
ly and principally of the rudiments of Moses) there is no great
difference. For he that falleth from grace to the law, falleth with
no leſſe danger then he that falleth from grace to Idolatrie. For
without Christ there is nothing else but mere Idolatrie, an idoll
and false imagination of God, whether it be called Moses law,

The diuers
opinions of
men concer
ning the will
of God.

Whence
idolatrie
came.

The opinion
of the Monk
as touching
Guds will.

Worship
pers of God
without his
word.

Without
Christ all
worship
pings and

all lawes are
idolatry.
or the Popes ordinance, or the Turkes Alcoran, &c. Wherefore he
sayth with a certayne admiration:

Verse 9. But now seeing ye know God.

As though he would say: This is a maruellous thing, that ye
knowing God by the preaching of Faith, do so suddenly revolt
from the true knowledge of his will, (wherein I thought ye were
so surely established, that I feared nothing lesse then that ye should
be so easily ouerthowne) and do now againe by the instigation
of the false apostles, returne to the weake and beggerly ceremoni-
ties, which ye would serue againe afresh. Ye heard before by my
preaching, that this is the will of God, to blesse all nations: not by
circumcision or by the obseruation of the law, but by Christ promis-
ed to Abraham. They that beleue in him shall be blessed with
faithfull Abraham: they are the sonnes and heires of God. Thus
(I say) haue ye knowne God.

The will of
God.

Gal. 3. 9.
Gal. 4. 7.

Verse 9. Yea rather are knowne of God, &c.

He correcteth the sentence going before: But now seeing ye
haue knowne God, or rather turneth it after this maner: yea ra-
ther ye are knowne of God: For he feared lest they had lost God
utterly. As if he would say: Alas, are ye come to this point, that
now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And indeede our knowl-
edge is rather passiuē then actiuē: that is to say, it consisteth in
this, that we are rather knowne of God, then that we know him.
All our doing, that is, all our endeouour to know and to apprehend
God, is to suffer God to worke in vs. He giueth the word: which
when we haue received by faith giuen from aboue, we are new
borne and made the sonnes of God. This is then the sense and mea-
ning: Ye are knowne of God, that is, ye are visited with the word,
ye are endued with faith and the holy Ghost, whereby ye are re-
newed, &c. Wherefore euen by these words, Ye are knowne of God,
he taketh away all righteousness from the law, & denieth that we
attaine the knowledge of God through the worthines of our own
worakes. For no man knoweth the Father but the Sonne, and he
to whom the Sonne will reveale him. Also: He by his knowledge
shall justifie many, because he shall beare our iniquities. Where-
fore our knowledge concerning God, consisteth in suffering, and
not

Our know-
ledge con-
cerning God

Ye are kno-
wn of God

Luke 10. 22.
Eph. 5. 5 11.

not in doing.

He much maruelleth therefore, that seeing they knew God truly by the Gospell, they returned so suddenly to weake and beggerly rudiments, by the perswasion of the false Apostles. As I my self also shold greatly maruell if our Church (which by the grace of God is godly reformed in pure doctrine and faith) should be seduced and peruerterd by some sond and frantick head, through the preaching of one or two Hermons, that they would not acknowledge me for their Pastor any moze. Which thing notwithstanding shall one day come to passe, if not whilste we liue, yet when we are dead and gone. For many shall then rise vp, which will be maisters and teachers: who vnder a colour of true religion shall teach false and peruerse doctrine, and shall quickly overthrow all that we in so long time and with so great trauel haue builded. We are not better then the Apostles, who, whiles they yet liued, saw (not without their great griefe and sorrow) the subuersion of those Churches which they themselues have planted through our ministry. Therefore it is no great maruell if we be constrained to behold the like euill at this day in those Churches, where Sectaries do reigne, who hereafter when we are dead, shall possesse those Churches which we haue won and planted by our ministry, and with their poysen infect & subuert the same. And yet notwithstanding Christ shall remaine and reigne to the end of the world, and that maruellously, as he did vnder the Papacy.

Paul scimeth to speake very spitefully of the law when he calleth it rudiments (as he did also before in the beginning of this Chapter) and not onely rudiments, but weake and beggerly rudiments and ceremonies. Is it not blasphemy to giue such odious names to the law of God? The law being in his true vse, ought to serue the promises and to stand with the promises and grace. But if it fight against them, it is no more the holy law of God, but a false and a diuellish doctrine, and doth nothing else but drie men to desperation, and therefore must be rejected.

Wherefore when he calleth the law weake and beggerly rudiments, he speaketh of the law in respect of proud and presumptuous hypocrites which would be iustified by it, and not of the law being spiritually vnderstood, which ingendreth wrath. For the law, (as I haue often sayd) being in his owne proper vse, accuseth and condemneth a man: and in this respect it is not onely a strong

The Apo-
stles even
in their life
time saw
the subu-
rsion of those
Churches,
which they
had planted.

Rudiments
or elements
are called
the p inci-
ples and first
beginnings
of any thing;
and so to the
law is but as
an A B C. to
respect of
the Gospell.

beggerly, & when it is if long and almighty.

and a rich rudiment, but also most mighty and most rich, yea rather an invincible power and riches: and if here the conscience be compared with the law, then is it most weake and beggerly. For it is so tender a thing, that for a small sin it is so troubled and terrified, that it utterly despaireth, unlesse it be raised vp againe. Wherefore the law in his proper use hath more strength and riches, then heauen and earth is able to containe: insomuch that one letter or one title of the law is able to kill all mankind, as the history of the law giuen by Moses, Exod. 19. 20. doth witnesseth. This is the true and diuine use of the law, of which Paul speaketh not in this place.

Paule therefore intreateth here of hypocrites, which are fallen from grace, or which haue not yet attained to grace. These, abusing the law, seeke to be iustified by it. They exercise and tyre themselves day and night in the workes thercof: as Paul witnesseth of the Jewes, Rom. 10. For I beare them record (saith he) that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteousness of God &c. Such do hope so to be strengthened and enriched by the law, that they may be able to set their power and riches which they haue gotten by the righteousness thereof, against the wrath and judgement of God, and so to appease God, and to be saued thereby. In this respect then we may well say that the law is a weake and a beggerly rudiment: that is to say, which can giue neither helpe nor counsell.

When the
lawe is a
weake and
beggerly
rudiment.

And who so listeth to amplifie this matter, may further say, that the law is a weake & a beggerly rudiment, because it maketh men more weake and beggerly: Againe, because that of it selfe it hath no power, or riches whereby it is able to giue or to bring righteousness: And moreouer, that it is not onely weake and beggerly, but eveni weaknes and beggery it selfe. How then shall it enrich or strengthen those, which were before both weake and beggerly? Therefore to seeke to be iustified by the law, is as much as if a man being weake and feble already, would seeke some other greater evill whereby he might ouercome his weaknes and pouerty, which notwithstanding would bring unto him vtter destruction. As if he which hath the falling sicknesse, would seeke to toyne vnto it the pestilence for a remedy: or if a leaper should come to a leaper, or a begger to a begger, the one to helpe and enrich the other.

Paule therefore sheweth, that they which seeke to be iustified by the

the law haue this commodity thereby, that daily they become more and more weake and beggerly. For they be weake and beggerly of themselves : that is to say, they are by nature the children of wrath, subiect to death and euerlasting damnation, and yet they lay hold vpon that which is nothing else but mere weakes and beggery, seeking to be strengthened and enriched thereby. Therefor every one that falleth from the promise to the law, from faith to workes, doth nothing else but lay vpon himselfe such a burden, being weake and feeble already, as he is not able to beare, Act. 15. and in hearing thereof is made ten times more weake, so that at length he is driven to despaire, vnlesse Christ come & deliuer him.

The more
men fecke
to be iustifi-
ed by the
law, the
more they
are draw-
ned in sin.

*Luke 5. 15.
Of the wo-
man which
was dilea-
ted with the
bloody issue*

This thing the Gospell also witnesseth, speaking of the woman which was grieued 12. yeares with a bloody issue; and suffred many things of many Phylstians, vpon whom she had spent all her substance, & yet could not be cured, but the longer she was vnder their hands, the worse she was. As many therfore as do the workes of the law to the end they may be iustified thereby, are not only not made righteous, but twise more vnrighteous then they were before, that is (as I haue sayd) more weake and beggerly, and more vnapt to do any god worke. This haue I proued to be true both in my selfe and in many others. I haue knowne many Monkes in the Papacy, which with great zeale haue done many great workes for the attaining of righteousness and saluation, and yet were they more impatient, more weake, more miserable, more faithles, more fearfull, and more ready to despaire then any other. The ciuill Magistrates who were euer occupied in great and weighty affaires, were not so impatient, so fearfull, so faint-hearted, so superstitious and so faithlesse as these Justiciaries and meritmongers were.

Whosoever then lacketh righteousness by the law, what can he imagine else, but that God being angry, must needs be pacified with worke. Now, when he hath once conceiued this fantasie, he beginneth to worke. But he can never find so many god workes as are able to quiet his conscience, but still he desircth mo. Yea he findest sinnes in those workes that he hath done already. Therfore his conscience can never be certified, but must needes be alwayes in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest do: thou hast not prayed aright: this thou hast left vndone: this or that sinne thou hast committed. Here the heart trembleth and feeleth it selfe oppressed with innumerable sinnes

*The consci-
ence is ne-
ver quieted
through
worke,*

which will increase without end, so that he swarveth from righteousness more and more until at length he fall to desperation. Whereof it cometh that many being at the point of death, haue uttered these desperate words: O wretched that I am: I haue not kept mine order: Whither shall I flye from the wrath of Christ, that angry Judge? Wold to God I had bene made a swineheard, or the vilest wretched in the whole world.

Thus the Monke in the end of his life is more weake, more beggerly, more faithlesse & fearefull then he was at the beginning when he first entred into his order. The reason is, because he wold strengthen himselfe through weaknes, and enrich himselfe through pouerty. The law, or mens traditions, or the rule of his order, should haue healed him when he was sicke, and enriched him when he was poore: but he is become more feeble and more poore then the Publicans and hartlots. The Publicans and harlotis haue not an heape of god workes to trust unto as the Monkes haue: but althoough they seele their sinnes never so much, yet they can say with the Publicane: O Lord be mercifull to me a sinner. But contrariwise the Monke which hath spent all his time in weake and beggerly elements, is confirmed in this opinion: If thou keepe thy rule thou shalt be saued, &c. With this false perswasion he is so deluded and bewitched, that he cannot apprehend grace, no nor once remember grace. Thus, notwithstanding all the workes which either he doth or hath done, be they never so many and so great, he thinketh that he hath never done inough, but hath still an eye to inde wrokies, and so by heaping vp of works he goeth about to appease the wrath of God and to iustifie himselfe, vntill he be driven to vtter desperation.

Luke 18. 13.

A lively de-scription of all the religious hypocrites in the kingdome of Antichrist.

The fable is this, that a dogge swimming over the wa-
ter with a
piece of
fleish in his
mouth, let
the fleish go,
and snar-
ched at the
shadow
which ap-
peared in
the water.

Wherfore, whosoever falleth from faith and followeth the law, is like to Esopes dogge, which forgoeth the flesh, and snatcheth at the shadow. Wherfore it is impossible that such as seeke righteouenesse and saluation by the law (whereunto men are naturally inclined) should ever find quietnesse and peace of conscience: yea they do nothing else but heape lawes vpon lawes, whereby they torment both themselues and others, and afflict mens consciences so miserably, that through extreme anguish of heart many die before their time. For one law alwaies bringeth forth ten more, and so they increase without number and without end.

Now, who would haue thought that the Galatians, which had

had learned so sound and so pure a doctrine of such an excellent A. Falling away from the Gospell is very easie.

posse and Teacher, could be so suddenly led away from the same, and bitterly peruerted by the false apostles: It is not without cause that I repeate this so often, that to fall away from the trath of the Gospell is an easie matter. The reason is, because men do not suffitiently consider, no not the very faithful, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they do not labour so diligently and so carefully as they shoule do, to obtaine and to retaine the same. Moreouer, the greater part of those that heare the word, are exercised with no crosse or affliction: they wrastle not against sinne, death and the diuell, but liue in security without any conflict. Such men because they are not proved and tried with tentations, & therefore are not armed with the word of God against the subtillties of the diuell, never feele the vse and power of the word. Indede whiles they are among fathfull ministers and preachers, they can follow their words and say as they say, perswading themselves that they perfectly understand the matter of iustification. But when they are gone, and wolues in sheeps clothing are come in their place, it happeneth unto them as it did to the *Galathians*: that is to say, they are suddenly seduced and easily turned backe to weake and beggerly rudiments.

Paule hath here his peculiar manner of speach, which the other Apostles did not vse. For there was none of them besides Paule, that gaue such names to the lawe: to witte, that it is a weake and a beggerly rudiment, that is to say, vtterly vnyprofitable to righteousness. And surely I durst not haue ginen such tearmes unto the lawe, but should haue thought it great blasphemy against God, if Paule had not so done before. But of this I haue intreated more largely before, where I shewed when the law is weake and beggerly, and when it is most strong and rich, &c. Now if the lawe of God be weake and vnyprofitable to iustification, much more are the lawes and decrees of the Pope, weake and vnyprofitable to Iustification. Therefore we give sentence against the ordinances, lawes and decrees of the Pope, with such boldnesse and assurance, as Paule did against the law of God, that they are not only weake and beggerly rudiments, and vtterly vnyprofitable to righteousness, but also execrable, accursed, diuellish and damnable: for they blasphemre grace, they overthrow the Gospell, abolish faith, take away Christ, &c.

They that
are not tried
with afflictions
and tentations,
never feele the
power of
the word.

Paules ma-
ner of
speach.

If the lawe
of God be
weake and
not able to
obtaine
righteous-
ness, much
more the
Popes tradi-
tions.

2. Thes. 3. 4.

For as much then as the Pope requireth that we should kepe his lawes as necessary to saluation, he is very Antichrist and the Vicar of Sathan: And as many as cleave vnto him, and confirme his abhominations & blasphemies, or kepe them to this end, that thereby they may merite the forgiuenesse of their sins, are the seruants of Antichrist and of the Diuell. Now, such hath the doctrine of the Papisticall Church bin of a long time, that these laws ought to be kept as necessary to saluation. Thus the Pope setteth in the temple of God, vaunting himselfe as God: he setteth himselfe against God, and exalteth himselfe above all that is called God or worshipped, &c. And mens consciences more feared and reverenced the lawes and ordinances of the Pope, then the word of God and his ordinances. By this meanes he was made the Lord of heaven, of earth, and of hel, and bare a triple crowne vpon his head. The Cardinals also and Bishops his creatures, were made Kings and Princes of the world: and therefore if he did not burden men consciences with his lawes, he could not long mainaine his terrible power, his dignity and his riches: but his whole kingdome would quickly fall.

The Popes
temple
crownes.

To fall from
the grace
of God.

What judge-
ment they
give of the
law which
know not
Christ.

The thon-
drings of
Luther a-
gainst the
Pope and
his lawes.

This place which Paule here handleth, is weighty and of great importance, and therefore the more diligently to be marked: to wit, that they which fall from grace to the law, do vtterly lose the knowledge of the truth, they see not their owne sinnes, they neither know God nor the Diuel, nor themselves, and moreouer they understand not the force and vse of the law, although they braggi never so much that they kepe and obserue the same. For without y knowledge of grace, that is to say, without the Gospell of Christ, it is impossible for a man to give this definition of the law, that it is a weake and a beggerly rudiment, and vnproufitable to righteousness. But he rather iudgeth quite contrary of the law: to wit, that it is not onely necessary to saluation, but also that it strengthneth such as are weake, and enricheth such as are pore and beggerly: that is to say, that such as obey and obserue the same, shall be able to merite righteousness and everlasting saluation. If this opinion remaine, the promise of God is denied, Christ is taken away, lying, unpiety and idolatrie is established. Now, the Pope with all his Bishops, his Schoole and whole Synagogue, taught that his lawes are necessary to saluation: Therefore he was a teacher of weake and beggerly elements, whereby he made the Church

Church of Christ throughout the whole world, most weake & beggerly: that is to say, he burdened & miserably tormented y Church with his wicked lawes, defacing Christ and burying his Gospell.

Verse 9. Whereunto ye will be in bondage againe.

This he addeth, to declare that he speaketh of proud and presumptuous hypocrites, which seeke to be iustified by the law, as I haue shewed before. For other wise he calleth the law, holy & good. As 1. Timoth. 1. We know that the law is good, if a man use it rightly, that is to say, civilly to bridle euil doers, and spiritually to increase transgressions. But, whosoever obserueth the law to obtaigne righeteousnes before God, maketh the law which is good, damnable and hurtfull vnto himselfe. He reproueth the Galathians therefore, because they would be in bondage to the law againe, which doth not take away sinne, but increaseth sinne. For whilst a sinner, being weake and pore of himselfe, seekest to be iustified by the lawe, he findeth nothing in it but weaknes and pouerty it selfe. And here two sicke and feeble beggers meete together, of whō the one is not able to helpe and heale the other, but rather molesteth and troubleth the other.

We as being strong in Christ, will gladly serue the lawe: not the weake and beggerly, but the mighty and rich lawe: that is to say, so farre forth as it hath power & dominion ouer the body: For then we serue the lawe but onely in our body and outward members, and not in our conscience. But the Pope requireth that we shold obey his lawes with this opinion, that if we do this or that, we are righeteous: if we do it not, we are damned. Here the law is more then a weake & beggerly element. For whiles this bondage of the conscience continueth vnder the lawe, there can be nothing but mere weaknes and pouerty. Wherfore all the weight of the matter lieth in this word, To serue. The meaning therefore of Paul is this, that he would not haue the conscience to serue vnder y law as a captiue, but to be free and haue dominion over the law. For the conscience is dead to the law through Christ, & the law againe vnto the conscience. Wherof we haue more largely intreated aforesaid in the second Chapter.

Verse 10. Ye obserue dayes and moneths, times and yeares.

By these wordes he plainly declarereth what the false apo^{the do.}
Dd iiiij.

Actes of the
false Apo-
stles.

The holy
dayes of the
Iewes.

Luk. 17. 20.

stiles taught, namely, the obseruation of dayes, moneths, times and yeares. The Iewes were commanded to keepe holy the Sabbath day, the new Moones, the first and the seventh moneth, the three appointed times or feastes, namely, the Paschall or passeouer, the Feast of wœkes, of the tabernacles, and the yeare of Jubile. These ceremonies the *Galathians* were also constrained by the false Apostles to keepe as necessary to righeteousnes. Wherefore he sayth that they, losing the grace and liberty which they had in Christ, were turned backe to the seruing of weake and beggerly elements. For they were perswaded by the false apostles, that these lawes must needes be kept, and by keeping of them they shold obtaine righeteousnesse: but if they kept them not, they shold be damned. Contrariwise Paule can in no wise suffer that mens consciences shold be bound to the lawe of Moyses, but alwayes delinered them from the law. Behold I Paul (saith he a little after in the fift chap.) do write unto you, that if ye be circumcised, Christ shall profite you nothing. And Coloss. 2. Let no man judge you in meat or drinke, or in a peece of an holy day, or of a new Moone or Sabbath day, &c. So saith our Saviour Christ: The kingdome of God cometh not with obseruation of the lawe. Muchlesse then are mens consciences to be burdened and snared with humane traditions.

Verse 11. I am in feare of you, lest I haue bestowed on you labour in vain.

The fatherly
affection of
Paule to-
wards the
Galathians.

To labour
in vain.

Here Paule sheweth himselfe to be greatly troubled through the fall of the *Galathians*: Whom he would more bitterly reprove, but that he feareth lest if he shold deale with them more sharply, he shold not onely not make them better, but more offend them and so utterly alienate their minds from him. Wherefore in writing he changeth and mitigateth his wordes, and as though all the harme redounded vnto himselfe, he saith: I am in feare of you lest I haue bestowed my labour on you in vain: That is to say, it grieneth me that I haue preached the Gospell with so great diligence & faithfulness amorg you, and see no fruit to come thereof. Notwithstanding although he shew a very louing and a fatherly affection towardes them, yet withall he chideth them somewhat sharply, but yet couertly. For when he saith, þ he had laboured in vain, that is to say, that he had preached þ Gospel among the without any fruite, he sheweth couertly, that either they were obstinate

vnbelieuers, or else were fallen from the doctrine of Faith. Now, both these, as wel vnbelieuers as back sliders from the doctrine of faith, are sinners, wicked, vnrighteous, and damned. Such therefore do obey the law in vaine, they obserue dayes, moneths and yeares in vaine. And in these words: I am in feare of you, lest I haue bestowed on you labour in vaine, is contained a certaine secret ex-
communication. For the Apostle meaneth hereby that the Galas-
thians were secluded and separate from Christ, vnlesse they spee-
dily returned to sound and sincere doctrine againe: yet he pronoun-
ced no open sentence against them. For he perceiued that he could
do no good with ouer sharpe dealing: wherefore he changeth his
stile and speaketh them very faire, saying:

Verse 12. Be ye as I: for I am even as you.

Hitherto Paule hath bene occupied wholly in teaching: and be-
ing moued with this great enormity and wicked revolting of the
Galathians, he was vehemently incensed against them, and chid
them bitterly, calling them fooles, bewitched, not beleevung the
truth, crucifiers of Christ, &c. Now the greater part of his Epistle
being finished, he beginneth to perceiue that he had handled them
too sharply. Wherefore being carefull lest he should do moze hurt
then good through his severity, he sheweth that this his sharpe chi-
ding proceeded of a fotherly affection and a true Apostolical heart:
and so he qualifieth the matter with sweet and gentle words, to
the end that if he had offended any, (as no doubt there were many
offended) by these sweet and louing words he might winne them
againe.

The Apostle
now spea-
keth them
faire, whom
before he
did sharply
chide.

And here by his owne example he admonisheth all Pastors and
Ministers, that they ought to beare a fotherly and motherly affe-
ction: not towards rauening wolues, but towards the poore
sheape, miserably seduced and going astray, patiently bearing with
their faults and infirmities, instructing and restoring them with
the spirite of meeknesse: For they cannot be brought into the right
way againe by any other meanes: and by ouer sharpe reproving
and rebuking they are prouoked to anger, or else to desperation,
but not to repentance. And here is to be noted by the way, that
such is the nature and fruite of true and sound doctrine, that when
it is well taught and well understood, it ioyneth mens hearts to-
gether with a singular concord: but when men reiect godly and sin-

A right I-
mage of a
godly Pastor

Gal. 6. 1.

The fruite
of sound do-
ctrine.

Unity and
concord
broken by
wicked do-
ctrines

Chap. IIII.

UPON THE EPISTLE

ture doctrine, and embrace erro^rs, this unity and concord is sone broken. Therefore as sone as thou seest thy breth^r; i seduced by vain and fantasticall spirits, to fall from the article of Justification, thou shalt perceue that by and by they will pursue the faithfull with bitter hatred, whom before they most tenderly loued.

This we find to be true at this day in our false brethren and other Sectaries, who at the beginning of the reformation of the Gospell, were glad to heare vs, and read our bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in vs, and reverenced vs for the same, as the ministers of God. Some of them also liued familiarly with vs for a time, and behaued them selues very modestly and soberly. But when they were departed from vs and peruerted by the wicked doctrine of the sectaries, they shewed themselues more bitter enemies to our doctrine and our name, then any other. I do much and often maruell whereupon they shold conceiue such a deadly hatred against vs, whom they before so dearely and so tenderly loued: for we offended them not in any thing, nor gaue them any occasion to hate vs. Yea they are constrained to confess that we desire nothing more then that the glory of God may be aduanced, the benefit of Christ truly known, and the truth of the Gospell purely taught, which God hath now againe in these latter dayes reueiled by vs vnto this unthankfull world: which thing shold rather prouoke them to loue vs then to hate vs. I maruell therfore not without cause, wherof this chance cometh. Verily there is no other cause, but that they haue gotten vnto themselves new maisters and hearkened to new teachers, whose poison hath so infected them, that now of very friends they are become our mortall enemies. And I see the condition of the Apostles and of all other faithful ministers to be such, that their discipiles and hearers being once infected with the errors of the false Apostles and heretikes, haue and do set themselves against them, and become their enemies. There were very few amongst the Galatians which continued in the sound doctrine of the Apostle: al the rest being seduced by the false apostles, did not acknowledge Paul for their pasto^r and teacher any more: yea there was nothing more odious vnto them then the name and doctrine of Paul. And I feare me, that this Epistle brought very few of them backe againe from their erro^rs.

If the like case shold happen vnto vs: that is to say, if in our
ab-

They which
first found
doctrine, be-
come worse
then they
were before

The condic-
on of the
Apostles.

absence our Church should be seduced by fantastical heads, & we should write hither, not one or two, but many Epistles, we should preuaile little or nothing at all. Our men (a few onely excepted of the stronger sort) would use themselues no other wise towards vs, then they do at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitions or approue our doctrine. No man shall perswade them that they reiect Christ, and returne againe to weake and beggerly elements, & to those which by nature are no Gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are overthowers of the Gospell of Christ, and troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone do not preach Christ, they alone haue not the holy Ghost, the gift of prophecy, & the true vnderstanding of the Scriptures. Our teachers are in nothing inferior vnto them: yea in many things they excell them, because they follow the Spirit, and teach spirituall things. Contrariwise, they never yet tasted what true Divinity meant, but sticke in the letter, & therefore they teach nothing but the Catechisme, Faith, and Charity, &c. Wherefore (as I am wont to say) like as to fall in faith is an easie matter: so it is most perilous, to wit, euен from the high heauen into the deep pit of hell. It is not such as properly followeth the nature of man, as murther, adulterie, and such like: but diuellish, and the proper worke of the Diuell. For they which so fall cannot be easily recovered, but most commonly they continue peruerse and obstinate in their errore. Therefore the latter end of those men is worse then the beginning: as our Saviour Christ witnesseth when he sayth: The vncleane spirit being cast out of his house, when he returneth, he entreth in againe not alone, but taketh vnto him seuen spirits worse then himselfe, and there dwelleth, &c.

^{*The Ana-}
^{baptistes}
^{bragge al-}
^{together of}
^{the spirit,}
^{of illumina-}
^{tions & re-}
^{lations.}
^{Falling from}
^{Faith is ea-}
^{sie.}

Mat. 12.43.

Paule therefore perceiving through the revelation of the holy Ghost, that it was to be feared lest the minds of the Galathians, whom of a godly zeale he had called foolish and bewitched, &c. by this sharpe chiding should rather be stirred vp against him, then amended, especially since he now knew that the false Apostles were among them, who would expound this sharpe chiding, which proceeded from a fatterly affection, vnto the worst, crying out: Now, Paule which some of you so greatly praise, sheweth what he is, and with what spirit he is led; who when he was with you, wold seeme

to be vnto you a father, but his letters shew in his absence that he is a tyrant, &c.) Therefore he is so troubled through a godly care and fatherly affection, that he cannot well tell how and what to write to them. For it is a dangerous thing for a man to defend his cause against those which are absent, and haue now begun to hate him, and are perswaded by others that his cause is not god. Therefore being in great perplexity, he sayth a little after: I am troubled and at my wittes end for your cause, that is, I know not what to do, or how to deale with you.

Verse 12. Be ye as I am, for I am as ye are.

These words are to be understood, not of doctrine, but of affections. Therefore the meaning is not: Be ye as I am: that is to say, thinke of doctrine as I do: but beare such an affection towardes me, as I do towards you. As though he would say: Perhaps I have too sharply chidden you, but pardon this my sharpnes, and iudge not my heart by my words, but my words by the affection of my heart. My words seeme rough and my chastisement shape, but my heart is louing and fetherly. Therefore (O my Galathians) take this my chiding with such a mind as I beare towards you: For the matter required that I should shew my selfe so sharpe and seuerre towards you.

He mitigation
teth his for-
mer sharpe
chiding.

The Maister

Euen so may we also say of our selues. Our correction is severe and our manner of writing sharpe and vehement: but certaintely there is no bitternesse in our hart, no enuite, no desire of reuenge against our aduersaries: but there is in vs a godly carefullnes and sorrow of spirit. We do not so hate the Pope and other erronious spirits, that we wish any euil vnto them or desire their destruction: but rather we desire that they may returne againe to the right way, and be saued together with vs. The scholemaister chastiseth his scholler, not to hurt him, but to reforme him. The rod is sharpe, but correction is necessary for the child, and the heart of him that correcteth, louing and friendly. So the father chastiseth his sonne, necessary & not to destroy him, but to reforme and amend him. Stripes are profitable. Sharpe and grieuous to the child, but the fathers heart is louing and kind: And vnlesse he loued his child, he would not chastise him, but cast him off, despaire of his welfare, and suffer him to perish. This correction therefore which he giueth to his child, is a token of a fetherly affection, and is profitable for the child. Euen

The fathers
chastisement
necessary &
profitable.

so, O my Galathians, thinke ye likewise of my dealing towards you: then will ye not judge my chiding to be sharpe and bitter, but profitable for you. Chastisement for the present time seemeth not to be ioyous, but grievous: but afterwards it bringeth the quiet fruite of righteousnesse vnto them which are exercised thereby. Let the same affection therefore be in you towards me, which I beare towards you. I beare a louing heart towards you: the same I desire againe of you.

Heb. 12. 11.

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their minds which were stirred vp against him by his sharpe chiding. Notwithstanding he reuoketh not his seuerre words. Indeede he confesseth that they were sharpe and bitter: but necessity (saith he) compelled me to reprehend you somewhat sharply and seuerely: but that which I did, proceeded of a sincere and louing heart towards you. The Phisitian giveth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitterness of the medicine, which is givenen to the sickle body, is not to be imputed to the Phisitian, but to the medicine and the malady: iudge ye also in like manner of my seuerre and sharpe reprehension.

Th Phisi-
tian.

Verse 12. Brethren, I beseech you: ye haue not hurt me at all.

Is this to beseech the Galathians, when he calleth them bewitched, disobedient to the truth, and crucifiers of Christ? It seemeth rather to be a great rebuke. But contrariwise Paul sayth, that it is no rebuke, but an earnest beseeching, and indeede so it is. And it is as much as if he sayd: I confesse that I haue chidden you somewhat bitterly, but take it in god part, and then shall ye find this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise do sharply correct his sonne, it is as much as he sayd: My sonne, I pray thee be a god child, &c. It seemeth indeede to be a correction, but if ye respect the fathers heart, it is a gentle and an earnest beseeching.

The stripes
of a friend
are better
then the kit-
les of an e-
nemy.

Verse 12. Ye haue not hurt me at all.

As if he sayd: Why shold I be angry with you, or of a malicious minde speake euill of you, seeing ye haue nothing offended me? Why then sayest thou that we are peruerted, that we haue forsaken thy doctrine, that we are foolish, bewitched, &c. These

Apostolice.

things do witnesse that we haue offendēd the. He answereth: Ye haue not offendēd me, but your selues, and therefore I am thus troubled, not for mine owne cause, but for the loue I beare vnto you. Thinke not therefore that my chiding did proceede of malice or any euill affection. For I take God to witnesse, ye haue done me no wronng, but contrariwise ye haue bestowed great benefits vpon me.

Thus speaking them faire, he prepareth their minds to suffer his fatherly chastisement with a childly affection. And this is to temper wormewod or a bitter potion with hony & sugar, to make it swēete againe. So parents speake their children faire when they haue wel beaten them, giuing them apples, peares and other like things, whereby the children know that their parents loue them and sēke to do them god, how sharpe soever their correction doth appeare.

Verse 13. And ye know how through the infirmitie of the flesh, I preached the Gospell vnto you at the first. And the triall of me which was in my flesh, ye despised not, neither abhorred, but ye receiued me as an Angell of God, yea as Christ Iesus.

Now he declareth what pleasure he had receiued of the *Galathians*. The first benefite (sayth he) which I esteeme as the greatest of all, was this. When I beganne first to preach the Gospell amongst you, and that through infirmitie of the flesh and great tentations, my crosse did nothing at al offend you: but ye shewed your selues so louing, so kind and so friendly towards me, that not only ye were not offended with this my infirmitie of the flesh, with my tentations and afflictions wherwith I was almost ouerwhelmed: but also ye loued me dearely, and received me as an Angel of God, yea rather as Christ Iesus himselfe. This is indeede a great commendation of the *Galathians*, that they received the Gospell of a man so contemptible and afflicted on every side as Paul was. For where he preached the Gospell amongst them, both the Jewes and Gentiles murmured and raged against him. For all the mighty, wise, religious and learned men, hated persecuted and blasphemed Paule. With all this the *Galathians* were no whit offended, but turning their eyes from the beholding of this infirmitie, these tentations and dangers, they did not onely hearc that pore, despised,

sed, wretched and afflicted Paule, and acknowledged themselues to be his disciples, but also they received and heard him as an Angel of God, yea as Christ Jesus himselfe. This is a worthy commendation and a singular vertue of the *Galathians*: and indeed it is such a commendation as he giueth to none of all those to whom he wrote, besides the *Galathians*.

Ierome and certaine other of the ancient Fathers expound this infirmitie of the flesh in Paule, to be some disease of the body, or some temptation of lust. These men lived when the church was outwardly in a peaceable and prosperous estate without any croſſe or persecution. For then þ Bishops began to increase in riches, estimation and glory in the world. And many also exercised tyranny over the people which were committed to their charge, as the Ecclesiasticall history witnesseth. Few did their duty, and they that would ſeeme to do it, forsaking the doctrine of the Gospell, ſet forth their owne decrees to the people. Now when the Paſtors and Bishops are not exercised in the word of God, but neglect the pure & ſincere preaching thereof, they muſt needs fall into ſecurity: For they are not exercised with tentations, with the croſſe, and perſecutions, which are wont alwayes undoubtely to follow the pure preaching of þ word. Therefore it was impoſſible that they ſhould understand Paul. But we by the grace of God, haue ſound and ſincere doctrine, which also we preach and teach freely, and therefore are compelled to ſuffer the bitter hatred, afflictions and perſecutions of the diuell and the world. And if we were not exercised outwardly by tyrants and Sectaries with force and subtily, and inwardly with terrors and the firie darts of the Diuell, Paule ſhould be as obſcure and unknowne unto vs as he was in times past to the whole world, and yet is to the Papists, the Anabaptiſts and other our aduersaries. Therefore the gift of knowledge & interpretation of the Scriptures, and our ſtudy, together with our inward & outward tentations, open unto vs the meaning of Paul, and the ſence of all the holy Scriptures.

Paule therefore calleth the infirmitie of the flesh, no disease of the body or temptation of lust, but his ſuffering and affliction which he ſustained in his body: which he ſetteth againſt the vertue and power of the ſpirit. But leſt we ſhould ſeeme to wrefte and peruerſe Paules words, let vs heare himſelfe ſpeaking in the 2. Corinth. 12. Very gladly will I reioyce rather in mine infirmities, that the

What the infirmitie of the flesh is after Ieromes opinion.

Luthers judgement touching the Fathers which lived in the temporal succession of the Church.

The croſſe is alwaies iyned with the doctrine of faith.

The profit that cometh of tentatiōn.

The infirmitie of the flesh in Paule.

power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christ sake: for when I am weake then am I strong. **And in the 11. Chapter,** In labours more abundant: in stripes aboue measure: in prisons more plenteous: in death oft. Of the Iewes ffeue times receiued I ffortie stripes saue one: I was thrise beaten with rods, I was once stoned: I suffered thrise shipwracke, &c. These afflictions which he suffered in his body he calleth the infirmitie of the flesh, and not any copozall disease. As though he would say: When I preached the Gospell amongst you, I was oppresed with sundrie tentations and afflictions. I was alwaies in daunger both of the Iewes and of the Gentiles and also of false brethren. I suffered hunger, and wanted all things. I was as the very filth and of scouring of the world. He maketh mention of that his infirmitie in many places, as in the 1. Corinth. 4.2. Corinth. 4.6. 11. 12. and in many other.

We see then that Paule calleth afflictions the infirmities of the flesh which he suffered in the flesh, like as the other Apostles, the Prophets and all godly men did: notwithstanding he was mighty in spirit. For the power of Christ was in him, which alwaies reigned and triumphed through him. Which thing he testifieth in the 2. Cor. 12. in these word: For when I am weake then am I strong. Also: I wil gladly reioyce in my infirmities, that the power of Christ may dwell in me. **And in the 2. Chapter,** Thankes be to God which alwayes maketh vs to triumph in Christ. As though he would say: Indeede the Diuell, the Iewes and the Gentiles rage cruelly against vs: notwithstanding we continue constant and invincible against all their assaults, and will they nill they, our doctrine preuaileth and triumpheth. This was the strength and power of the Spirit in Paul, against the which he setteth here the infirmitie and bondage of the flesh.

The power
of the spirit
in Paul

Now, this infirmitie of the flesh in the godly doth wonderfully offend reason. Wherefore Paule so highly commendeth the Galatians, because they were not offended with this great infirmitie, and with this vile and contemptible forme of the crosse which they saw in him: but received him as an Angell, yea as Christ Jesus. And Christ himselfe also armeth the faithfull against this base and contemptible forme of the crosse in which he appeared, when he sayth: Blessed is he that is not offended in me. And surely it is

great matters that they which beleue in him, do acknowledge him to be Lord of all, and Sauour of the world : whom notwithstanding they heare to haue bene the most miserable of all others , the least of men, yea a very scorne of men, and a contempt of the world: briefly, despised and hated of all men, and condemned to the death of the crosse, and even of his owne people , and especially of those that were esteemed the best, the wisest, the holiest of all other. This is a great matter (I say) not to be moved with these great offences, and to be able, not onely to contemne them, but also to esteem this poore Christ so spitesfully scorned, spit vpon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisdome of all the wisest, the holinesse of all y holiest men, with all the crownes and scepters of all the Kings and Princes of the whole world. They therefore are wozthily called blessed of Christ, which are not offended in him.

Now, Paul had not onely outward tentations (whereof I have spoken alreadie) but also inward & spirituall tentations, as Christ had in the garden : such as that was whereof he complaineth in the 2. Cor. 12. that he felte the pricke or sting of the flesh, and the Angel of Satan which buffeted him. This I say by the way, because the Papistes expound this to be a motion of fleshly lust : but it was a spirituall temptation. And herein is no repugnance in that he addeth this word flesh, saying : A pricke was giuen me in the flesh, & he calleth it of purpose a pricke in the flesh. For the Galathians and others which were conuersant with Paul, had seene him oftentimes in great heauiness, anguish, and terror. Wherefore the Apostles had not onely bodily, but also spirituall temptations, which also he confesseth in the 2. Cor. 7. with these words: Fightings without, and terrors within. And Luke saith in the last of the Acts, that Paule when he had long striuen in the tempests of the sea, euen unto the heauiness of the spirit, was againe refreshed, and ware bold when he saw the brethren that came from Rome to meeete him at the market of Appius and thre Tauerne. Also, in the 2. Phil. he confesseth, that God had mercy vpon him, in that he restored E-paphroditus so weake and nere to death, vnto health againe, lest he shold haue sorrow vpon sorrow. Therefore besides outward temptations, the Apostles also suffered great anguish, heauiness and terrors.

But why saith Paule, that he was not despised of the Galathians?

The spirituall tentations of Paul

The anguish of the spirit in the Apostles.

Chap. IIII.

V P O N T H E E P I S T L E

ans? It seemeth that they despised him, when they fell away from his Gospell. Paule expoundeth himselfe. When I first preached to you the Gospell (saith he) ye did not as other people haue done, who being greatly offended through this my infirmitie and tentation of the flesh, haue despised and rejected me. For mans reason is sone offended with this vile and contemptible forme of the crosse, and iudgeth those to be stark mad, which, being so afflicted, will go about to comfort, to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousnesse, strength, victory ouer sinne, death and all euils, of ioy, saluation and euerlasting life, and yet notwithstanding are nedye, weake, hauey hearted and despised, evill intreated and slaine, as very noisome poisons both of common weales and religion, & they which kill them thinke they do high seruice unto God. Therefore, when they promise unto others eternall treasures, and they themselues perish so wretchedly before the world, they are laughed to scorne and compelled to heare: Physician cure thy selfe. And hereof come these complaints which are every where in the Psalms: I am a worme and no man, &c. Againe: Depart not from me, for tribulation is at hand, and there is none to helpe, &c.

*Job. 16. 2.**Luke 4. 23.**Psal. 42. 6. 11.*

The praise
of the Galathians.

This is therefore a great commendation of the Galathians, that they were not offended with this infirmitie and temptation of Paul, but received him as an Angell of God, yea as Christ Jesus. It is indeede a great vertue and worthy of great praise to heare the Apostle: But it is a greater, and a true Christian vertue, to give eare unto one so miserable, weake and contemptible as Paule was among the Galathians (as here he witnesseth of himselfe) and to receive him as an Angell from heauen, and to give him such honour as if he had bene Christ Jesus himselfe, and not to be offended with his afflictions, being so great and so many. Wherefore, by these words he highly commendeth the vertue of the Galathians. Which he sayth, he will keepe in perpetuall remembrance, and so greatly esteemeth þ same, that he desireth it may be knowne unto all men. Notwithstanding in setting forth so highly their benefits and praises, he sheweth couertly how entirely they loued him before the coming of the false Apostles, and therewithall he moueth them to continue as they began, and to embrace him with no lesse loue & reuerence then they did before. And hereby it may also appeare, that the false Apostles had greater autho-

tie among the Galathians then Paule himselfe had. For the Galathians being moued with their authority, preferred them farre aboue Paule, whom before they so dearely loued and receiued as an Angell of God, &c.

Verse 15. What was then your felicity?

As if he would say: How happy were ye counted? How much
were ye then praised and commended: the like maner of spech we
haue in the song of the virgin Marie: All generations shall call me Luke 1.48.
blessed. And these wozds: What was then your felicitie? containe
in them a certaine vehemency. As if he would say: Ye were not
only blessed, but in all things most blessed and highly commended.
Thus he goeth about to qualifie and mitigate his bitter potion, y
is to say, his sharpe chiding, fearing lest the Galathians should be
offended therewith: especially, seeing he knew that the false Apo-
stles would slander him, and most spitefully interprete his wozds.
For this is the quality and nature of these vipers, that they will
slander and maliciously peruert those wozds which proceede from
a simple and sincere heart, and wrest them cleane contrary to the
true sence and meaning thereof. They are maruellous cunning
wozkemen in this matter, farre passing all the wit and eloquence
of all the Rhetoricians in the wozld. For they are led with a wic-
ked spirit, whiche so bewitcheth them, that they being inflamed
with a diuellish rage against the fafhfull, can no otherwize do, but
maliciously interpret and wickedly peruert their wozds and wri-
tings. Therefore they are like unto the spider, that suketh venim
out of swete and pleasant flowers: which procedeth not of the
flowers, but of their owne venomous nature, whiche turneth that
into poison, that of it selfe is good and wholsomie. Paul therefore by
these mild and swete wozds goeth about to preuent the false Apo-
stles, to the end they should haue no occasion to slander and per-
uert his wozds after this manner: Paul handleth you very vngener-
tely, he calleth you foolish, bewitched, and disobedient to the truth,
which is a sure token that he seeketh not your salvation, but ac-
counteth you as damned and reieted from Christ.

Hereticks
wrest things
that are spo-
ken wel, to
an euil mea-
ning.

Verse 15. For I beare you record, that if it had bene possible, ye
would haue pluked out your owne eyes and haue giuen
them to me.

Chap.III.

V P O N T H E E P I S T L E

The Galathians
succoured Paul
with their
great perill.

The name
of Luther
odious.

He praiseth the Galathians above measure. He did not onely in treat me (sayth he) most curteously and with all reverence, receiving me as an Angell of God, &c. but also if necessity had required, ye would haue plucked out your own eyes and giuen them to me: yea, you would haue bestowed your liues for me. And indeed the Galathians bestowed their liues for him: For in that they received and maintained Paule (whom the wold accounted most execrable and accursed) they turned vpon their owne heads, as receiuers and maintainers of Paule, the cruell hatred and indignation of all the Jewes and Gentiles.

So also at this day the name of Luther is most odious to the wold. He that prayseth me, sinneth worse then any idolater, blasphemer, periurer, whoremonger, adulterer, murtherer or theefe. It must needs be therefore that the Galathians were well established in the doctrine and faith of Christ, seeing that they with so great danger of their liues, received and maintained Paule which was hated throughout all the wold: For else they would never haue sustained that cruell hatred of the whole wold.

Verse 15. Am I therefore become your enemie, because I tell you the truth?

What Paul
fough by
his sharpe
cluding.

Here he sheweth the reason, why he speaketh the Galathians so faire. For he suspecteth that they take him for their enemy, because he had reproved them so sharpe. I pray you (saith he) set apart these rebukes, and separate them from doctrine, and ye shall find that my purpose was not to rebuke you, but to teach you the truth. Indeed I confesse that my Epistle is sharpe & severe: but by this severity I go about to call you backe againe to the truth of the Gospell, from the which ye are faine, and to kepe you in the same: therefore apply this sharpenesse and this bitter potion, not to your persons, but to your disease: And iudge me not to be your enemy in rebuking you so sharpe, but rather thinke that I am your fa ther. For unlesse I loued you dearely as my children, and knew also that I am beloued of you, I would not haue reproved you so sharpe.

It is the part of a friend, freely to admonish his friend if he doe amisse, and when he is so admonished, if he be wise, he is not angry with the other which hath so friendly admonished him and told him the truth, but giueth him thankes. It is commonly seene in

the

the world that truth bringeth hatred, and that he is accounted an enemy which speaketh the truth. But amongst friends it is not so : much lesse amongst Christians. Seeing therefore I haue reprehended you of mere loue, to the end ye might abide in the truth, ye ought not to be offended with me, nor lose the truth, or thinke me your enemy because of my friendly and fatherly reprehension. All these things are spoken of Paul, to confirme that which he sayd before : Be ye as I am : ye haue not hurt me, &c.

Truth pro-
cureth ha-
tred.

Verse 17. They are iealous ouer you amisse, &c.

We reprooueth here the flattery of the false Apostles. For Satan The nature
and subtillty
of the false
Apostles. is wont by his ministers, through wonderfully subtilty and crafty sleights to beguile the simple : As Paule sayth, Rom. 16. With faire speech and flattering they deceiue the hearts of the simple. For first of all, they make great protestations that they seeke nothing else but the aduancement of Gods glorie : and moreouer that they are moued by the Spirit (because the miserable people are neglected, or else because the truth is not purly taught of others) to teach the infallible truth, that by this meanes the elect may be deliuered from errour, and may come to the true light and knowledge of the truth. Moreouer, they promise vndoubted salvation to those that receive their doctrine. If vigilant and faithfull pastors do not withstand these rauening wolves, they wil do great harme to the Church vnder this pretence of godlinesse and vnder this shewes clothing. For the Galathians might say: Why doest thou innuy so bitterly against our teachers for that they be iealous ouer vs? For that which they do, they do of zeale and mere loue : this ought not to offend the, &c. Indeed (saith he) they are iealous ouer you, but their iealousie is not good.

Here note that zeale or iealousie, properly signifieth an angry zeale, or, as ye would say, a godly envy. Elias saith : I haue bene very iealous for the Lord of hosts. After this maner the husband is iealous towards the wife, the father towards the sonne, the brother towards his brother, that is to say, they loue him entirely : yet so that they hate their vices and go about to amend them. Such a zeale the false Apostles pretended to beare towards the Galathians. Paule indeed confesseth that they were very zealous towards the Galathians, but their zeale (saith he) was not good. Now, by this colour & subtil pretence the simple are deceiued, when these

2 Kings. 19, 16

are decei-
ued by the

presence &
fained zeale
of heretikes.

A good
zeale and
an euill
zeale.

seducers do make them to beleue that they beare a great zeale and affection toward them, and that they are very carefull for them; Paule therefore warneth vs here to put a difference betwixt a god zeale and an euill zeale. Indeed a god zeale is to be commended, but not an euill zeale. I am as zealous ouer you (saith Paule) as they. Now iudge ye which of our zeales is better, mine or theirs: which is godly: which is euill and carnall. Therefore let not their zeale so easly seduce you.

Verse 17. They would exclude vs, that you should altogether loue them.

The zeale
of the false
apostles.

Mat. 7.15.

As if he said: True it is, that they are very zealous towards you, but by this meanes they seeke that ye againe should be zealous towards them, and reiect me. If their zeale were sincere and godly, then surely they would be content that I also should be beloved of you as well as they. But they hate our doctrine, and therefore their desire is that it may be vtterly abolished and their own preached amongst you. Now, to the end they might bring this to passe, they go about by this iealousie to plucke your hearts from me, and to make me odious vnto you, that when ye haue conceived an hatred against me and my doctrine, and turned your affection and zeale towards them, ye should loue them onely, and receive no other doctrine but theirs. Thus he bringeth the false apostles into suspicion among the Galathians, shewing that by this godly pretence they go about to deceiue them. So our Sauour Christ also warneth vs, saying: Take heed of false prophets, which come to you in sheepe's clothing.

*Many euils
followed
Paules do-
ctrine, al-
though it
was godly
and holy.*

Act. 24.5.

Paul suffered the same temptation which we suffer at this day. He was maruellously troubled with this enormity, that after the preaching of his doctrine which was diuine & holy, he saw so many sects, commotions, dissipations of common weales, changes of kingdomes and other like things to insue, which were the cause of infinite euils and offences. He was accused by the Jewes to be a pernicious fellow, a mouer of sedition in his whole nation, and to be an authour of the sect of Nazararites. As if they had said: This is a seditious & a blasphemous fellow: for he preacheth such things whereby he not onely ouerthroweth the Jewish common wealth, excellently well ordered and established by the laws of God: but al-

so abolished euēn the ten commaundements, the religion and ser-
vice of God, and our Priesthood, and published throuḡout the
world, the Gospeſl (as he calleth it): whereof are ſprung infinite
evils, ſeditions, offences and ſects. He was compelled to heare of
the Gentiles alſo which cryed out againſt him in Philippi, that he
was a troubler of the city, and preached ordinances which were *Act. 16.20.*
not lawfull for them to receiue, &c.

Such troubles of common weales and other calamities, as fa-
mine, warres, diſſentions and ſects, the Jewes and Gentiles im-
puted to the doctrine of Paul and of the other Apoſtles: and there-
fore they perſecuted them as common plagues, and enemies of the
publike peace and religion. The Apoſtles notwithstanding althis
did not ceaſe to do their office, but moſt conſtantly preached & con-
fessed Christ. For they knew that they ſhould rather obey God the
men: and that it was better that the whole world ſhould be trou-
bled and in an vprore, then that Christ ſhould not be preached, or
that one ſoule ſhould be negleſted and periſh. *Act. 5.19.*

In the meane time it was (no doubt) a heauy crosse to the Apoſtles to ſee these offences: for they were not made of iron. It
was a wonderfull grieſe vnto them, that that people for whose
ſakes Paule diſheded to be ſeparate from Christ, ſhould periſh, with
all their ornaments. They ſaw that great tumults and chan-
ges of kingdomeſ ſhould follow their doctrine. And (which was
moſe bitter vnto them then deathit ſelſe, but especially to Paule)
they ſaw that amongſt themſelves there ſprung vp many ſects.
It was heauis newes to Paule, when he heard that the Corinθians
denied the reſurrecſtion of the dead: when he heard that the
Churches which were planted by his miniftry, were troubled:
that the Gospeſl was ouerthrowne by the falſe Apoſtles, and that
all Asia was reuolted from his doctrine, and certaine great perſo-
nages beſides.

But he knew that his doctrine was not the cauſe of these offendi-
ces and ſects, and therefore he was not diſcouraged, he forſooke
not his vocation, but went forwarde, knowing y the Gospell which
he preached, was the power of God to ſaluation to all that believe,
howſoener it ſeemed to the Jewes and Gentiles to be a fooliſh and
offenſive doctrine. He knew that they are bended which are not of-
fended by this word of the crosse, whether they be teachers or hea-
ters, as Christ himſelfe ſaiſh: Blessed is he which is not offended
*The conſi-
lation of
Paule.
Rom. 1.16.*

Chap. III.

UPON THE EPISTLE

in me. Contrariwise he knew that they were condemned, which judged this doctrine to be foolish and hereticall. Therfore he saith, as Christ sayd of the Jewes and Gentiles which were offended with this doctrine: Let them alone, they are blind, and leaders of the blinde.

Mat. 15.14.

*Al the trou-
bles which
are at this
day, the
world lay-
eth unto Lu-
thers charge*

We also are constrained at this day to heare the same spoken of vs, which was sayd of Paule and the other Apostles: to witte, that the doctrine of the Gospell which we professe, is the cause of many and great enemities, as of seditions, warres, sects and innumerable offences. Pea they impute vnto vs all the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach the glad tidings concerning Christ, that he is our high priest and our Redemer. Moreouer, our aduersaries are constrained (if they will confesse the truth) to grant vs this, that we haue giuen no occasion through our doctrine, of seditions, warres or tumults: but alwayes haue taught that honour and reverence must be giuen to the Magistrate, because God hath so commanded. Neither are we the authors of offences: but in that the wicked are offended, the fault is in themselves and not in vs. God hath commanded vs to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatrie of our aduersaries, they being prouoked thereby, raise offences of themselves, which the Scholemen called offences taken, which they sayd, ought not to be auoided, nor can be auoided.

Offence ta-
ken.

Mat. 15.14.

*Act 3.21.36.
Act 4.12.*

Christ taught the Gospell, hauing no regard to the offence of the Jewes. Suffer them, (sayth he) they are blinde, and leaders of the blinde. The more the Priests forbadde the Apostles to preach in the name of Christ, the more the Apostles gaue witness, that the same Jesus whom they had crucified, is both Lord and Christ, and whosoever shold call vpon him, shold be sauued, and that there is none other name giuen vnto men vnder heauen, whereby they must be sauued, &c. Even so we preach Christ at this day, not regarding the clamours of the wicked Papists and all our aduersaries, which crie out that our doctrine is seditious and full of blasphemy, that it troubleth common-weales, overthroweth religion and teacheth heresies, and briefly that it is the cause of all evils. When Christ and his Apostles preached, the same was sayde likewise of them. Not long after, the

*The com-
plaints of
the adver-
saries a-
gainst the
doctrine of
the Gospell.*

Romanes came, and according to their owne prophecie, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take heed that they be not ouerwhelmed with these euils, which they prophecie vnto themselues.

These they make grieuous and hainous offences, that Monkes and Priests doe marry wifes, that we eate flesh vpon the fridayes & such like. But this is no offence to them at all, that by their wicked doctrine they seduce & daily destroy innumerable soules, that by their euill example they offend the weake, that they blaspheme and condemne the gloriouſ Gospell of the mighty God, and that they persecute and kill those that loue the sincerity of doctrine and þ word of life: this (I say) is to them no offence, but an obedience, a seruice and an acceptable sacrifice vnto God. Let vs suffer them therefore: For they are blind, and leaders of the blind. He that hurceth, let him hurt still, and he that is filthy, let him be more filthy. But we, because we beleue, will speake and set forth the wonderfull works of the Lord so long as we haue breath, and will endure the persecutions of our aduersaries vntill þ time that Christ our high Bishop and King shall come from heauen, who we hope wil come shortly as a iust iudge to take vengeance of all those that obey not his Gospell. So be it.

The Papists
iustifie their
owne horri-
ble finnes, &
condemne
our good
deeds.

*Mat. 15. 14.
Apoc. 22.*

With these offences which the wicked alleadge, the godly are nothing moued. For they know that the diuell hateth nothing moare then the pure doctrine of the Gospell, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might rōte it out of mens hearts for ever. Before, when nothing else was taught in the Church but mans traditions, the diuell did not so rage. For whilst the strong man kept the house, all that he possessed was in peace: but now when a stronger commeth which vanquisheth and bindeth that strong one and spoileth his house, ^{Luk 11. 21.} ^{22.} then he beginneth to rage indeede. And this is an infallible token, that the doctrine which we professe is of God. For else (as it is said in the 40. of Job) that Behemoth would lie hid vnder the trees in the couert of the reeds and fens. But now, that he rangeth about like a rozing Lion, and stirreth vp such hurly burlies, it is a manifest token that he feeleth the power of our preaching.

The Diuell
defaceth
the Gospell
with infinite
offences...

When Paul sayeth: They are iealous ouer you, but amisse, he sheweth by the way who are the authořs of Sects: to witte, those iealous spirits which in al time ouerthrew the true doctrine, and

*Zelous spi-
rits without*

knowle lge.
are the au-
thors of
Sects.

trouble the publike peace. For these being stirred vp with a perverse zeale, imagine that they haue a certaine singular holinesse, modestie, patience and doctrine aboue others, and therefore they thinke that they are able to prouide for the saluation of all men, that they can teach more profound and profitable things, ordaine better service and ceremonies then all other teachers besides: whō they despise as nothing in comparison of themselves, & abase their authority, & corrupt those things which they haue purely taught. The false apostles had such a wicked and perverse zeale, stirring vp sects, not only in Galatia, but also in all the places whersoever Paul and the other Apostles had preached: after the which sects followed innumerable offences and maruellous troubles. For the Diuell (as Christ saith) is a lier and a murtherer, and therefore he is wont not onely to trouble mens consciences by false doctrine, but also to stirre vp tumults, seditions, warres and all mischiese.

Ioh. 8. 44.

There are very many at this day which are possessed with this kind of iealousie, which pretend great religion, modestie, doctrine, and patience, and yet in very deed they are rauening wolves: who with their hypocrisie seeke nothing else but to discredit vs, that the people might esteeme, loue and reverencē them onely, and receive no other doctrine but theirs. Now, because these men haue a great opinion of themselves, & despise other, it cannot be, but that there must needs follow horriblie dissensions, sects, divisions & seditions. But what should we do? We cannot remedie this matter: as Paul could not do in his time. Notwithstanding he gained some, which obeyed his admonitions. So I hope also that I haue called some backe from the errors of the Sectaries.

Verse 18. But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

As if he should say: I commend you for this, that ye loued me so entirely when I preached the Gospell amongst you in the infirmitie of the flesh. Ye ought to beare the same affection towards me now whē I am absent, euen as if I had never departed from you. For although I be absent in body, yet haue ye my doctrine, which ye ought to retaine & maintaine, seeing ye received the holy Ghost through it: thinking with your selues that Paule is alwayes present with you as long as ye haue the doctrine. I do not therefore reprehend your zeale, but I praise it, and so farre forth I praise it,

as it is the zeale of God or of the spirit, and not of the flesh. Now, The zeale
of the spirit
and of the
flesh. the zeale of the spirit is alwayes god : for it is an earnest affection and motion of the hart to a god thing, and so is not the zeale of the flesh. He commendeth therefore the zeale of the Galathians, that thereby he may pacifie their minds, and that they may patiently suffer his correction. As if he would say : Take my correction in god part : for it procedeth of no displeasure, but of a sorrowfull heart and carefull for your salvation. This is a lively example to teach all Ministers how to be carefull for their sheepe, and to assay every way, that by chiding, faire speaking or intreating, they may keepe them in sound doctrine, and turne them from subtil seducers and false teachers.

Verse 19. My little children of whom I trauell in birth againe, vntill Christ be formed in you.

All his words are weighty and fitly framed to the purpose, that they may moue the hearts of the Galathians, and win their fauour againe. And these are swete and louing words, when he calleth them his children. When he saith : of whom I trauell in birth, it is an allegorie. For the Apostles are in the stead of parents : as Scholemaisters also are in their place and calling. For as parents beget the bodily forme, so they beget the forme of the mind. Now, the forme of a Christian mind is faith, or the confidence of the hart which layeth hold upon Christ, and cleaueth to him alone and to nothing else. The heart being furnished with this confidence or assurance : to wit, that for Christs sake we are righteous, hath the true forme of Christ. Now this forme is giuen by the ministry of the word, as it is sayd. 1. Cor. 4. I haue begotten you through the Gospell, that is to say, in spirit, that ye might know Christ and believe in him. Also 2. Cor. 3. Ye are the Epistle of Christ, ministred by vs, and written, not with inke, but with the Spirit of the living God. For the word commeth from the mouth of the Apostle, or of the Minister, and entreth into the heart of him that heareth it. There the holy Ghost is present, and imprinteth the word in the heart, so that it consenteth unto it. Thus every godly Teacher is a father, which gendreth and formeth the true shape of a Christian heart, and that by the ministerie of the word.

Moreover, by these wordes, Of whom I trauell in birth, he toucheth the false Apostles. As though he would say : I did beget

A lively pi-
ture of a
faithfull
pastor.

The Apo-
stles are pa-
rents.

The forme
of a Chri-
stian mind:
and how it
is gotten.

you rightly through the Gospell: but these corrupters have formed a new shafe in your heart, not of Christ, but of Moses: so that now your affiance is not grounded any more vpon Christ, but vpon the workes of the law. This is not y^e true forme of Christ, but it is another forme, and altogether diuellish. And he saith not: of whom I trauell in birth vntill my forme be fashioned in you, but vntill Christ be formed in you: that is to say, I trauel that ye may receive againe the forme and similitude of Christ, & not of Paule. In which words he againe reproueth the false apostles: For they had abouished the forme of Christ in the hearts of the belivers, and had devised another forme, that is the say, their owne: As he sayth Chap. 6. They would haue you circumcised, that they might reioyce in your flesh.

Of this forme of Christ he speaketh also in the third to the Colossians: Put ye on the new man which is renewed in knowledge after the image of him that created him. Paule therefore goeth about to repaire the forme of Christ in the Galathians that was disfigured and corrupted by the false Apostles: which is, that they should thinke, and will as God doth, whose thought and will is, that we should obtaine remission of our sinnes and everlasting life by Iesus Christ his onely Sonne, whom he sent into the world to the end he might be the propitiation of our sinnes, and that we should know that through this his Sonne he is appeased and become our louing father. They that believe this are like unto God, that is to say, all their thoughts are of God, as the affection of their heart is: they haue the same forme in their minde which is in God or in Christ. This is to be renewed in the spirit of our mind, and to put on the new man which after God is created in righteousness and true holinesse, as Paule sayth, Ephes. 4.

He sayth then, that he trauelleth againe of the Galathians in birth, and yet so notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children should not resemble the forme of Paule, or of Cephas, &c. but of another father, that is to say, of Christ. I will fashion him (saith he) in you, that the same mind may be in you, which was in Christ himselfe. To be briefe: I trauell of you: that is to say, I labour carefully to call you backe to your former faith, the which ye haue lost, (being deceived by the craft and subtily of the false apostles) and are returned to the law and workes. Therefore I must now againe

Who be like
unto God.

Phil. 2.5.

care.

carefully travell to bring you backe, from the law to the Faith of Christ. This he calleth to travell in birth, &c.

Verse 20. And I would I were with you now, that I might change my voice, &c.

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can giue no more then it bath. And no Epistle or letter is written so exactly, wherein there is not somewhat lacking. For the circumstances are diuers: there is a diuersity of times, places, persons, manners and affections: all which no epistle can expresse: Therefore it moueth the reader diuersly, making him now sad, now merrie, as he himselfe is disposed. But if any thing be spoken sharply or out of time, the lively voyce of a man may expound, mitigate, or correet the same. Wherefore the Apostle wisheth that he were with them, to the end he might temper and change his voice, as he shold see it needfull by the qualities of their affections. As, if he shold see any of them very much troubled, he might so temper his wordes, that they should not be oppressed thereby, with moze heaninelle: Contrariwise: if he shold see others high minded, he might sharply reprehend them, lest they shold be too secure and carelesse, and so at length become contemners of God.

Wherefore he could not devise how he being absent, shold deale with them by letters. As if he shold say: If my epistle be too sharp, I feare I shall more offend then amend some of you. Againe: if it be too gentle, it will not profit those which are peruerse and obstinate: for dead letters and wordes give no more then they haue. Contrariwise, the lively voyce of a man compared to an Epistle, is a Quene: For it can adde and diminish, it can change it selfe into all manner of affections, times, places, and persons. To be briefe, I would gladly conuert you by letters, that is to say, call you backe from the law to the faith of Jesus Christ: but I feare that I shall not so do by my dead letters. But if I were with you, I could change my voice, I could reprove them bitterly that are obstinate, and comfort the weake with sweet and louing wordes, as occasion shold require.

Verse 20. For I am troubled for you.

That is to say: I am so troubled in my spirit, that I know not

An epistle
or letter is a
dead mes-
senger.

Chap. IIII.

V P O N T H E E P I S T L E

The true affection of an Apostle.

how by letters to behauie my self towards you. Here is a lively description of the true affection of an Apostle. He omitteth nothing: he chideth the Galachians: he intreateth them: he speaketh them faire: he highly commendeth their faith, labouring by all means to bring them backe againe to the truth of the Gospell, and to deliver them out of the snares of the false Apostles. These are vehement words, proceeding from an heart stirred vp and enflamed with a hote burning zeale, and therefore ought diligently to be considered.

Verse 21. Tell me, ye that will be vnder the lawe, do ye not heare the law?

The vse of allegories and similitudes.

Here would Paule haue closed vp his epistle: for he desired not to write any more, but rather to be present with the Galathians, and to speake vnto them himselfe. But he being in great perplextie and very carefull for this matter, taketh by the way this allegorie, which then came into his mind. For the people are greatly delighted with allegories & similitudes, and therefore Christ himselfe oftentimes useth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they moue and perswade very much, especially the simple and ignorant. First therfore he stirreth vp the Galathians with words and writings: Secondly he painteth out y matter it self before their eyes with this godly allegory.

How Paule handleth allegories.

Origen and Hierome.

Now, Paule was a maruellous cunning workman in handling of allegories: for he is wont to apply them to the doctrine of faith, to grace, and to Christ, and not to the law and the works thereof, as Origen and Hierome do, who are worthily reprehended for y they turned the plain sentences of the Scripture, where allegories haue no place, into vnfit and foolish allegories. Therefore to vse allegories, it is oftentimes a very dangerous thing. For vntesse a man haue the perfect knowledge of Christian doctrine, he cannot vse allegories rightly and as he shoulde do.

An obiection.

But why doth Paule call the booke of Genesis, out of the which he alleageth the history of Ismael and Isaac, the law, seeing that booke containeth nothing at all concerning the law: and specially that place which he alleageth, speaketh not of any law: but onely containeth a plaine historie of Abrahams two children? Paule is wont to call the first booke of Moses the law, after the maner of the

The answer. Jewes:

Jewes : which although it containe no law besides the law of circumcision , but principally teacheth faith, and witnesseth that the patriarches pleased God because of their faith: yet the Jewes notwithstanding, because of the law of circumcision therein contained, called the booke of Genesis, with the rest of the bookes of Moses, the law. So did Paule himselfe also being a Jew. And Christ vnder the name of the law, comprehendeth, not onely the bookes of Moses but also the Psalmes , John 15. But it is , that the word might be fulfilled which is written in their law: They hated me without a cause. Psal 35 19.

Verse 22. 23. For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman. But he which was of the seruant was borne after the flesh ; and he which was of the freewoman, was borne after the promise.

As if he sayd : Ye for;sake grace , Faith and Christ , and turne backe againe to the law : ye will be vnder the law , and become wise through it. Therefore I will talke with you of the law. I pray you consider the law diligently. We shall find that Abraham had two sonnes, Ismael by Agar , and Isaac by Sara. They were both the true sonnes of Abraham. Ismael was as well the true sonne of Abraham as Isaac was, for both came of one father, of one flesh, and of one seed. What was then the difference ? This maketh not the difference (saith Paul) that the mother of the one was free and the other bond, (albeit it pertaineth to the allegory :) but that Ismael which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and the word of God. But Isaac was not onely borne of the free woman , but also according to the promise. What then ? Yet was Isaac notwithstanding as well borne of the seede of Abraham as Ismael was. I grant that they were both the children of one father , and yet notwithstanding there is a difference. For although Isaac were borne of the flesh, yet the promise went before. None obserued this difference but onely Paule, which he gathered out of the text of Genesis after this maner.

Whereas Agar conceiued and brought forth Ismael , there was no word of God that foreshewed that this shoulde come to passe : but by the permission of Sara , Abraham went in to his seruant Agar , whom Sara, being barren, had giuen to wife vnto

Abrahams
two sonnes.

Ismael was
a sonne af-
ter the flesh.
& Isaac after
the promise.

An obiection.

The answer.

Chap. IIII. V P O N T H E E P I S T L E

Sara had
heard the
promise of
God as con-
cerning the
seed, but
she waited
not for
Gods ap-
pointed
time.
Sar: resig-
neth vp her
right.

The humili-
ty of Sara.

Ismael was
the sonne of
Abraham
according
to the flesh.
* That is
sayd to be
done at ad-
uenture or
by chance,
wherof man
knoweth
not the
cause: al-
though vnto
God it be
fore knowne,
and appoin-
ted.

Abraham
hath two
sorts of chil-
dren.

Abraham, as it is said in the booke of Genesis. For Sara had heard that Abraham by the promise of God, should haue seed of his body, and she hoped that she should be the mother of this seed. But when she had waited now for the promise many yeares with great anguish of spirit, and saw that the matter was so long deferred, she was out of h[er] e. This holy woman therefore giueth place for the honour of her husband, and resigneth her right to another, that is to say, to her maid. Notwithstanding she suffereth not her husband to marrie another wife out of his house, but she giueth vnto him in mariage her seruant, to the end that she might be builded by her; for so saith the historie, Genes. 16. Now Sara Abrahams wife bare him no children, and she had a maide an Egyptian, Agar by name. And Sara said vnto Abraham: Behold now the Lord hath restrained me from child bearing. I pray thee go in to my mayde: it may bee that I shall be builded by her. This was a great humilitie of Sara, who so abased her selfe, and toke in god part this temptation and triall of her faith. For thus she thought, God is no lyer: that which he hath promised to my husband he will surely performe. But peraduenture God will not that I shall be the mother of that seed. It shall not grieue me that Agar should haue this honour, vnto whom let my Lord enter, for I may peraduenture be builded by her.

Ismael therefore is borne without the word at the onely request of Sara. For there is no word of God which commanded Abraham thus to do, or promised vnto him a son, but all this is done at aduenture. Which also the words of Sara do declare: It may be (saith she) that I shall be builded by her. Seeing therefore there was no word of God spoken to Abraham before, as there was when Sara should bring forth Isaac, but onely the word of Sara: it is evident enough that Ismael was the sonne of Abraham after the flesh only, without the word of God: therefore he was borne at aduenture, and vnlked for as another childe is. This Paule obserued and diligently considered.

In the 9. Chap. to the Romanes he prosecuteth the same argument which here he repeateth and setteth forth in an allegorie, and concludeth strongly, that all the sonnes of Abraham are not the sonnes of God. Abraham (saith he) hath two sorts of children. Some are borne of his flesh and bloud, but the word and promise of God goeth before, as Isaac. Other are borne without the promise,

mise, as Ismael. Therefore the children of the flesh (saith he) are not the children of God, but the Children of the promise, &c. And by this argument he mightily stoppeth the mouthes of the proud Jewes, which gloriéd that they were the seede and children of Abraham: As also Christ doth in the 3. of Mathew and in the eight of John. As if he sayd: It followeth not, I am the carnall seede of Abraham, therefore I am the child of God. Esau is the naturall sonne, therefore the heire. Nay rather (sayth he) they that will be the children of Abraham, besides their carnall birth, must be also the sonnes of the promise, and must beleue. And they are the true children of Abraham, and consequently of God, who haue the promise and beleue.

Who be the
true sonnes
of Abraham.

But Ismael, because he was not promised of God to Abraham, is a sonne after the flesh onely, and not after the promise, & therefore he was borne at aduenture, as other children be. For no mother knoweth whether she shall haue a child or no, or if she perceiue her selfe to be with child, yet she cannot tell whether it shall be a son or a daughter. But Isaac was expressly named, Gen. 17. Sara thy wife (sayth the Angell to Abraham) shall beare thee a sonne, and thou shalt call his name Isaac. Here the sonne and the mother are expressly named. Thus, for this humility of Sara, because she gaue vp her right and suffered the contempt of Agar, Genesis 16. God requited her with this honour, that she shoulde be the mother of the promised sonne, &c.

Verse 24. The which things are spoken by allegories.

Allegories do not strongly perswade in Divinity, but as certayne pictures they beautifie and set out the matter. For if Paule had not proued the righteousness of faith against the righteousness of works by strong and pithy arguments he shoulde haue little preuailed by this allegory. But because he had fortisid his cause before with inauincible arguments taken of experience, of þ example of Abraham, the testimonies of the Scriptures & similitudes: now in the end of his disputation he addeth an allegory, to gaine a beauty to all the rest. For it is a seemly thing sometimes to adde an allegory when the foundation is wel layd, and the matter throughly proued. For as painting is an ornament to set forth and garnish an house already builded: so is an allegory the light of a matted whiche is already otherwise proued and confirmed.

An allegory
is that wher-
by one thing
is spoken, &
another
thing
meant.

Verse 25. For these mothers are the two Testaments : the one which is Agar of mount Sina , which gendreth vnto bondage. (For Agar or Sina is a mountaine in Arabia.)

Sina.

Agar.

Hermon.

The people
of the law.Levit. 18.5.
Rom. 10.5.

Abraham is a figure of God, which hath two sonnes, that is to say, two sorts of people are represented by Ismael and Isaac. These two are borne vnto him by Agar and Sara , the which signifie the two Testaments, the old and the new. The old is of mount Sina, begetting vnto bondage, which is Agar. For the Arabians in their language call Agar the same mountaine which the Jewes cal Sina (which semeth to haue that name of brambles & thornes) which also Ptolomæus and the Grecke commentaries do witness. After the same manner diuerse names are giuen to many mountaines, according to the diuersity of nations. So the mount which Moses calleth Hermon, of the Sidonians is called Sirion , and of the Amorites Senir.

Now, this serueth very well to the purpose, that Mount Sina in the Arabians language signifieth as much as an handmaid : & I thinke the likenesse of this name gaue Paul light and occasion to speake out this allegorie. Likewise then as Agar the bondmaid brought forth to Abraham a sonne, and yet not an heire but a servant: so Sina the allegoricall Agar, brought forth to God a sonne, that is to say, a carnall people. Againe, as Ismael was the true sonne of Abraham, so the people of Israel had the true God to be their father, which gaue them his law, his oracles, religion and true seruice, and the temple : as it is sayd in the Psalme 147. He sheweth his word vnto Jacob, his statutes and his iudgements vnto Israel. Notwithstanding this onely was the difference: Ismael was borne of a bondmaid after the flesh, that is to say, without the promise, and could not therefore be the heire. So the mysticall Agar, that is to say, mount Sina where the law was giuen and the old Testament ordained, brought forth to God the great Abrahams people, but without the promise, that is to say, a carnall and a seruile people, and not y heire of God . For the promises as touching Christ the giuer of all blessing , and as touching the deliuernance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousness & euerlasting life , are not added to the law, but the law sayth: He that shall do these things shall liue in them:

There'

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, & therefore they leauemens consciences in doubt: for no man fulfilleth the law. But the promises of the new Testament haue no such condition ioyned unto them, nor require any thing of vs, nor depend vpon any condition of our wortliness, but bring and give vnto vs freely forgiuenes of sinnes, grace, righteousnes and life everlasting for Christs sake, as I haue sayd more largely in another place.

The promises of the law and the Gospell.

Therefore the law or the old Testament containeth onely conditionall promises: for it hath alwaies such conditions as these are, ioyned to it: If ye hearken to my voice: if ye keepe my statutes: if ye walke in my wayes, ye shall be my people, &c. The Jewes not considering this, alwyd hold of these conditionall promises as if they had bene absolute and without all condition: which they supposed that God could never reuoke, but must needes keep them. Hereupon, when they heard the Prophets foreshew the destruction of the city of Jerusalem, of the temple, of the kingdom & priesthood, (which could well discerne betwixt the corporall promises of the lawe, and the spirituall promises concerning Christ and his kingdome:) they persecuted and killed them as heretikes and blasphemers of God: For they sawe not this condition that was annexed: If ye keepe my commandements, it shall go well with you. &c.

The promises of God in the law are conditionall.

Therefore Agar the bondmaide bringeth forth but a bond servant. Ismael then is not the heire, although he be the naturall son of Abraham, but remaineth a bond woman. What is here lacking? The promise & the blessing of the word. So then the law giuen in mount Sinai, which the Arabians call Agar, begetteth none but seruants. For the promise made as concerning Christ, was not annexed to the law. Wherefore (O ye Galathians) if ye, forsaking the promise & faith, fall backe to the law & workes, ye shal alwaies continue seruants: that is, ye shall never be deliuered from sinne and death, but ye shall alwaies abide vnder the curse of the lawe. For Agar gendreth not the seede of the promise and heires, that is to say, the law iustifieth not, it bringeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrath.

The law bringeth forth bond seruants.

Verse 25. And it answereth to Jerusalem which now is, and she is in bondage with her children.

The law maketh not heires, neither doth it iustifie.

This is a wonderfull allegorie. As Paul a little before made Agar of Hina, so now of Jerusalem he would gladly make Sara; but he dareth not, neither can he so do: but is compelled to ioyne Jerusalem with mount Hina. For he saith: The same belongeth to Agar, seeing mount Agar reacheth euen to Jerusalem. And it is true that there be continuall mountaines, reaching from Arabia Petrea, unto Cades Bernea of Iurie. He saith then that this Jerusalem which now is, that is to say, this earthly and tempozall Jerusalem is not Sara, but pertaineth to Agar, for there Agar reig-
The earthly
Jerusalem
pertaineth
to Agar.
neth. For in it is the law begetting vnto bondage: in it is the worship and ceremonies, the Temple, the Kingdome, the Priesthood: and whatsoeuer was ordained in Hina, by the mother which is the law, the same is done in Jerusalem. Therefore I ioyne her with Hina, and I comprehend both in one word, to wit, Hina or Agar.

I durst not haue bene so bold to handle this allegorie after this maner, but would rather haue called Jerusalem Sara or the new Testament, especially seeing the preaching of the Gospell began in it, the holy Ghost was there givien, and the people of the new Testament were there borne: and I would haue thought that I had found out a very fit allegorie. Wherefore it is not for every man to vse allegories at his pleasure: for a goodly outward shew may lione deceiue a man and cause him to erre. Who would not thinke it a very fit thing to call Hina Agar, and Jerusalem Sara? Indede Paule maketh Jerusalem Sara, but not this corporall Jerusalem, which he simply ioyneth unto Agar: but that spirituall and heauenly Jerusalem in which the law reigneth not, nor the carnall people, as in that Jerusalem which is in bondage with her children, but wherein the promise reigneth, wherein is also a spirituall and a free people.

And to the end that the law should be quite abolished, and that whole kingdome which was established in Agar the earthly Jerusalem was horribly destroyed, with all her ornaments, y temple, the ceremonies, &c. Now, although the new testament began in it, and so was spread throughout the whole world, yet notwithstanding leaving it appertaineth to Agar: that is to say, it is the citie of the law, of the ceremonies and of the Priesthood instituted by Moises. Wherby it is gendred of Agar the bondwoman, and therefore is in bondage with her children, that is to say, it walketh in the w^eches of

The earthly
Jerusalem is
in bondage.

Sara the
heauenly
Jerusalem.

The earthly
Jerusalem
destroyed.

of the law, and never attaineth to the libertie of the spirit, but abideth continually vnder the law, sinne, an euil conscience, the wrath and iudgement of God, and vnder the gilt of death and hell. Indeed it hath the libertie of the flesh, it hath a corporall kingdome, it hath magistrates, riches and possessions, and such like things: but we speake of the liberty of the spirit, whereby we are dead to the law, to sinne and death, and we live and reigne in grace, forgiuenesse of sinnes, righteousness, and everlasting life. This cannot the earthly Jerusalem perforne, and therefore it abideth with Agar.

Verse 26. But Ierusalem which is aboue is free: which is the mother of vs all.

That earthly Jerusalem (saith he) which is bencath, having the pollicie and ordinances of the law, is Agar, and is in bondage with her children: that is to say, she is not deliuered from the law, sinne and death. But Ierusalem which is abone, that is to say, the spirituall Ierusalem, is Sara (albeit Paule addeth not the proper name of Sara, but giueth her another name, calling her the free woman,) that is to say, that true Lady and fre^e woman, which is the mother of vs all, gendring vs vnto liberty, and not vnto bondage as Agar doth. Now, this heauenly Ierusalem which is abone, is the Church, that is to say, the faithfull dispersed throughout the whole world, which haue one & the same Gospell, one and the same Faith in Christ, the same holy Ghost, and the same sacraments.

Therefore vnderstand not this word [Aboue] of the triumphant Church (as the Scholemen call it) in heauen: but of the militant Church in earth. For the godly are said to haue their conuersation in heauen, Philip. 3. Our conuersation is in heauen, not locally: but in that a Christian believeth, in that he layeth hold of those inestimable, those heauenly and eternall gifts, he is in heauen, Ephesians 1. Which hath blessed vs with all spirituall blessing in heauenly things in Christ. We must therefore distinguishe the heauenly and spirituall blessing, from the earthly. For the earthly blessing is to haue a godly ciuill gouernment both in common weale and families: to haue children, peace, riches, fruites of the earth, and other corporall commodities. But the heauenly blessing is to be deliuered from the Law, sinne and death: to be iustified and quickned to life: to haue peace with God: to haue a faith,

The earthly
& heavenly
blessing.

The heaven-
ly blessing
what it is.

full heart, a joyfull conscience, and a spirituall consolation: to haue the knowledge of Jesus Christ: to haue the gift of prophesie, and the reuelation of the Scriptures: to haue the gifts of the holy Ghost, and to reioyce in God. These are the heauenly blessings which Christ giveth to his Church.

Wherefore Jerusalem which is aboue, that is to say, the heauenly Jerusalem, is the Church which is now in the world, and not the city of the life to come, or the Church triumphant: as the idle and vnlearned Monkes and Scholedoctors dreamed, which taught that the Scripture hath fourre sences; the literall sence, the figuratiue sence, the allegorical sence, and the morall sence: and according to these sences they haue foolishly interpreted almost all the words of the Scriptures: As this word Jerusalem literally signified that city which was so named: figuratively a pure conscience: allegorically the Church militant: morally the celestiall Citie or the Church triumphant. With these trifling and foolish fables they rent the Scriptures into so many and diuerse sences, that silly poore consciences could receiuue no certaine doctrine of any thing. But Paule saith here, that the old and earthly Jerusalem belongeth vnto Agar, and that it is in bondage with her childe[n], and is utterly abolished. But the new and heauenly Jerusalem, which is a Queene and a free woman, is appointed of God in earth & not in heauen, to be the mother of vs all, of whom we haue bene gendred, and yet daily are gendred. Therefore it is necessary that this our mother shoulde be in earth among men, as also her generation is. Notwithstanding she gendreth by the holy Ghost, by the ministry of the word and sacraments, and not in the flesh.

The heauenly Jerusalem
which is yet
vpon earth.

By the heauenly Jerusa-
lem he mea-
neth the spi-
rituall Jeru-
salem, which
he setteth a-
gainst the
earthly Je-
rusalem.
The spiritu-
al Jerusalem
dispersed
throughout

This I say to the end that in this matter we shoulde not be carried away with our cogitations into heauen, but that we shoulde know that Paule setteth the Jerusalem which is aboue, against the earthly Jerusalem, not locally but spirituallly. For there is a distinction betwene those things which are spirituall, and those which are corporall or earthly. The spirituall things are aboue, the earthly are beneath: So Jerusalem which is aboue, is distinguished from the carnall and temporall Jerusalem which is beneath, not locally (as I haue said) but spirituallly. For this spirituall Jerusalem which tooke her beginning in the corporall Jerusalem, hath not any certaine place as hath the other in Judea; but it

is dispersed throughout the whole world, and may be in Babylon, in ^{the whole world} Turkey, in Tartarie, in Scythia, in India, in Italie, in Germanie, in the Isles of the sea, in the mountaines and vallies, and in all places of the world where men dwell which haue the Gospell, and belieue in Jesus Christ.

Wherefore Sara or Jerusalem our free mother, is the Church it selfe, the spouse Christ, of whom we all are gendred. This mother gendreth free children without ceassing to the end of the world, as long as she exerciseth the ministerie of the word, that is to say, as long as she preacheth and publisheth the Gospell: for this is truly to gender. Now, she teacheth the Gospell after this maner: to wit, that we are deliuered from the curse of the law, from sinne, death, and all other euils by Jesus Christ, and not by the law, neither by workes. Wherefore Jerusalem which is aboue, that is to say, the Church, is not subject to the law and workes, but she is free and a mother without the law, sinne and death. Now such a mother as she is, such children she gendreth.

This allegory teacheth very aptly, that the Church should do nothing else but teach and preach the Gospell truly and sincerely, and by this meanes should gender children. So, we are all fathers and children one to another: for we are begotten one of another. I being begotten by other through the Gospell, do now beget other, which shall also beget other hereafter, and so this begetting shall endure to the end of the world. Now, I speake of the generation, not of Agar the bondmaide, which gendreth her bond-servants by the law; but of Sara the free woman, who gendreth heires without the law, and without mans works or endeavours. For in that Isaac is heire and not Imael (albeit notwithstanding that both of them were the naturall sonnes of Abraham,) Isaac is heire through the promise. Isaac had the inheritance by the word of promise, namely: Sara thy wife shal bring thee a sonne, and thou shalt call his name Isaac. This did Sara well understand, and therefore she sayth: Cast out the bondwoman and her sonne: And Paule also alleageth these words afterwards. Wherefore as Isaac hath the inheritance of his father onely by the promise and by his birth, without the law and without works: even so we are borne through the Gospell of that free woman Sara, that is to say, the Church, true heires of the promise. She instructeth vs, nourisheth vs, & carieth vs in her wombe, in her lap, and in her armes: She formeth and

Chap. I III.

V P O N T H E E P I S T L E

Eph. 4.13.

fashioneth vs to the image of Christ, vntill we grow vp to a perfect man, &c. So all things are done by the ministerie of the word. Wherefore the office of the free woman is to gender children to God her husband without ceassing and without end: that is to say, such children as know that they are iustified by Faith, and not by the law.

Ez. 54.1.

Verse 27. For it is written : Reioyce thou barren that bearest no children : breake forth and crie thou that trauellest notwithstanding the desolate hath many moe children then she which hath an husband.

Ez. 54.

Paule alleageth this place out of Esay the Prophet, which is altogether allegoricall. It is written (saith he) that the mother of many children, and she which hath an husband, must be sickie & die: and contrariwise, that the barren and she which hath no children, must haue abundance of children. After the same manner Hanna singeth in her song, out of the which Esay the Prophet tooke his Prophesie, 2. Sa. 2. The bow and the mighty men are broken, and the weake haue girded themselues with strength. They that were full are hired forth for bread, and the hungrie are no more hired; so that the barren hath borne seven: and she that had many children is feeble. A maruellous matter (saith he) : She that was fruitfull shall be made barren, and she that was barren fruitfull. Moreover, such as before were strong,full,rich,glorios, righteous, and blessed, shall become feeble, hungrie,pore,ignominious, sinners, subiect to death and damnation: And contrariwise the feeble and hungrie, &c. shall be strong and satisfied, &c.

The diffe-
rence be-
twene the
Synagogue
and the
Church.

The righte-
ousnesse of
the law is
wel knowne
to seafon.

The Apostle sheweth by this allegory of the Prophet Esay, the difference which is betwene Agar & Sara, that is to say, betwene the Synagogue and the Church, or betwene the law & the Gospel. The law being the husband of the fruitfull woman, that is to say, of the Synagogue, begetteth very many children. For men of all ages, not onely idiots, but also the wisest and best (that is to say, al mankind except the children of the free woman) do neither see nor know any other righteousness then the righteousness of the law: much lesse do they know any which is more excellent: Wherefore they think themselves righteous if they follow the law and outwardly perfoyme the warkes thereof.

These

These, although they be fruitfull, haue many disciples, and
shin in the righteousnesse and gloriouſ works of the law, yet notwithstanding
are not free, but bondſeruants: For they are the
children of Agar, which gendzeth to bondage. Now, if they be ſer-
uants, they cannot be partakers of the inheritance, but ſhall be
cast out of the house: for ſeruants remaine not in the house for e-
Job. 8. 35.
uer: Bea, they are alreadie cast out of the kingdome of grace and
libertie. For he that beleueueth not, is coodenmed alreadie. They re-
Job. 3. 18.
maine therefore vnder the malediction of the law, vnder ſinne and
death, vnder the power of the Diuell, and vnder the wrath and
iudgement of God.

Now, if the moſall law it ſelſe or the ten commandements of
God, can do nothing elſe but gender ſeruants, that is to ſay, can
not iuſtifie, but onely terrifie, accuse, condenme, & driue mens con-
ſciences to deſperation: how then (I pray you) ſhall the lawes of
men, or the lawes of the Pope iuſtifie, which are the doctrines of
Diuels? They therefore that teach and ſet forth either the traditi-
ons of men, or the law of God as neceſſarie to obtaine righteouſ-
neſſe before God, do nothing elſe but gender ſeruants. Notwith-
ſtanding ſuch teachers are counted the beſt men, they obtaine the
faouour of the world, and are moſt fruitfull mothers, for they haue
an infinite number of diſciplines. For mans reaſon underſtandeth
not what Faith and true godliuſſe is, and therefore it neglegeth
and diſpifeſt it, and is naturally addiſed to ſuperſtitioп and hy-
pocriſie, that is to ſay, to the righteousnes of woгks. Now, because
this righteousneſſe shineth and flouriſheth every where, therefore it
is a iugtie Empreſſe of the whole world. They therefore which
teach the righteousneſſe of woгks by the law, beget many children
which outwardly ſeeme to be free, and haue a gloriouſ ſhew of ex-
cellent vertues, but in conſcience, they are ſeruants and bond-
ſlauſes of ſinne: therfore they are to be caſt out of the house and
condenmed.

Contraſtiſe Sara the ſræwoman, that is to ſay, y true Church
ſemeth to be barren. For the Gospell which is the word of the
crosse and affliction, which the Church preaceth, shineth not ſo
brightly as the doctrine of the law and woгkes, and therefore ſhe
hath not ſo many diſciplines to cleaue vnto her. Moreouer, ſhe bea-
reth this title, that ſhe forbiideth good woгkes, maketh men ſe-
cure, idle, and negligent, raiſeth vp heretiſes and ſeditiōns, and is
The Churc-
ſeemeth to
be barren.
1 Cor. 1. 13.

The tea-
chers of the
law gender
bond ſer-
uantes.

R aſon is
deſiſed with
hypocriſie.

The Gospell
hath but
few diſci-
ples.

Chap. IIII.

V P O N T H E E P I S T L E

the cause of all mischiefe: and therefore she seemeth to bring no successe or prosperity, but all things seeme to be full of barrennes, desolation, and desperation. Wherefore the wicked are certainly persuaded, that the Church with her doctrine cannot long endure. The Jewes assured themselves, that the Church which was planted by the Apostles, should shortly be ouerthowne: the which by an odious name they called a Sect. For thus they speake to Paul in the 28. chapter of the Actes: As concerning this Sect, we know that every where it is spoken against. In like maner how often (I pray you) haue our aduersaries bene deceived, which some whiles appointed one time, and some whiles another, when we shoud be certainly destroyed? Christ and his Apostles were oppressed: but after their death the doctrine of the Gospel was further spred abroad then it was during their life. In like maner our aduersaries may oppresse vs at this day, but the word of God shall abide for ever. How much soever then the Church seemeth to be barren and forsaken, weake and despised, and outwardly to suffer persecution: and moreover be compelled to heare this reproach, that her doctrine is hereticall and seditious, notwithstanding she alone is fruitfull before God: She gendreth by the ministry of the word an infinite number of children, heires of righteousness and cuersting life: And though outwardly they suffer persecution, yet in spirit they are most fre: who not onely are judges ouer all doctrines and workes, but also are most victoriosus conquerours against the gates of hell.

The Church
is in heau-
nesse.

The Prophet therefore confesseth, that the Church is in heauenesse: for else he would not exhort her to reioyce. He granteth that she is barren before the world: for else he would not call her barren and forsaken, hauing no children: but before God saith he, she is fruitfull, and therefore he biddeth her to reioyce. As though he would say: Thou art indeed forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But reioyce: for although thou hast not the law for thy husband, but art forsaken as a virgine that is ready to marry for he wil not cal her a widow,) which should haue an husband if she were not forsaken of him, or if he were not slaine, thou (I say) which art solitarie and forsaken of thy husband the law, and not subject to the mariage of the law, shalt be a mother of innumerable children. Wherefore the people or the Church of the new Testament is altogether without

The people
of grace.

without the law as touching the conscience, and therefore she seemeth to be forsaken in the sight of the world. But although she seeme to be never so barren without the law and without workes, yet notwithstanding she is most fruitful before God, and bringeth forth an infinit number of children, not in bondage but in freedom. By what meanes? Not by the law, but by the word and Spirit of Christ which is given by the Gospell, through the which she conceiueth, bringeth forth and nourisheth her children.

Paul therefore plainly sheweth by this allegory the difference betweenne the Law and the Gospell: First when he calleth Agar the old Testament, & Sara the new: Againe, when he calleth the one a bondmaid, the other a free woman: Moreover when he saith that the maried and fruitfull is become barren, and cast out of the house with her children: Contrariwise when the barren and forsaken is become fruitfull, and bringeth forth an infinite number of children, and those also inheritors. By these differences are resembled the two sorts of people, of Faith and of the Law I meane. The people of Faith haue not the law for their husband, they serve not in bondage, they are not borne of that mother Jerusalem which now is: but they haue the promise, they are free, and are borne of frē Sara.

He separateth therefore the spirituall people of the new Testament, from the other people of the Law, when he saith that the spirituall people are not the children of Agar the bondmaid, but of Sara the free woman, which knoweth nothing of the law. And by this meanes he placeth the people of Faith, farre aboue and without the law. Now, if they be aboue and without the law, then are they iustified by the spirituall birth only, which is nothing else but Faith; and not by the law or by the workes thereof. Now, as the people of grace, neither haue, nor can haue the law: so the people of the law neither haue nor can haue grace: for it is impossible that the law and grace should stand together. Therefore we must be iustified by faith, and lose the righteousnesse of the law: or else be iustified by the law, and lose the righteousnesse of faith. But this is a soule & a lamentable losse, to lose grace, and to returne to the law. Contrariwise it is an happy and blessed losse, to lose the law, and lay hold of grace.

We therefore (following the example and diligence of Paule) do endeavour as much as is possible to set forth plainly the difference betweenne the law and the Gospel: which is very easie as thou-

The differ-
ence be-
twixt the
law and the
Gospell.

The people
of grace
without the
law, and the
people of
the law
without
grace.

ching the words. For who seeth not that Agar is not Sara , and that Sara is not Agar ? Also, that Isemael is not Isaac , and that he hath not that which Isaac hath : A man may easily discerne these things. But in great terrors and in the agony of death, when the conscience wrastleth with the judgement of God , it is the hardest thing of all others to say with a sure and stedfast hope : I am not the sonne of Agar, but of Sara , that is to say , the law belongeth nothing unto me : For Sara is my mother, who bringeth forth free childe[n] and heires, and not seruants.

Paule then by this testimonie of Esay hath proued that Sara , that is to say , the Church is the true mother which bringeth forth free childe[n] & heires : Contrariwise that Agar , that is to say , the Synagogue gendreth many childe[n] indeed, but they are seruants and must be cast out. Moreouer , because this place speaketh also of the abolishing of the law and of Christian libertie, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to know that we are iustified and saued by Christ , so is it also very necessary to know and understand wel the doctrine concerning the abolishment of the law . For it helpeþ very much to confirme our doctrine as touching Faith, and to attaine sound and certaine consolation of conscience, when we are assured that the law is abolished , and specially in great terrors and serious conflicts.

I haue often said before , and now I say againe (for it cannot be too often repeated,) that a Christian laying hold of the benefit of Christ through faith , hath no law , but all the law is to him abolished with all his terrors and tormentes. This place of Esay teacheth the same thing , and therefore it is very notable and full of comfort, stirring vp the barren and forsaken to reioyce, which was counted worthy to be mocked or pitied according to the law . For such as were barren, were accursed according to the law . But the holy Ghost turneth this sentence, & pronounceth the barren worthy of praise and blessing : and contrariwise the fruitfull and such as bring forth children , accursed , when he saith : Reioyce thou barren , which bearest not: Breake foorth into ioy and reioyce thou that trauellest not : For the desolate hath many moe childe[n] then the maried wife. Nowsoever then Sara , that is to say , the Church seemeth to be forsaken and barren before the world, not hauing the righteousnesse and works of the law : yet notwithstanding

The law is
abolished to
all Christians

Eze. 54. 1.
The Church
is forsaken
and barren
before the
world.

standing she is a most fruitfull mother, having an infinite number of children before God, as the Prophet witnesseth. Contrariwise, although Agar seeme never so fruitfull and to bring forth never so many children, yet notwithstanding she hath no issue remaining: for the children of the bondwoman are cast out of the house together with their mother, and receive not the inheritance with the children of the free woman, as Paule saith after wards.

Because therefore we are the children of the free woman, the law our old husband is abolished, Rom. 7. Who as long as he had dominion over vs, it was impossible for vs to bring forth children free in spirit, or knowing grace: but we remaine with the other in bondage. True it is, that as long as the law reigneth, men are not idle, but they labour soore, they beare the burthen and the heate of the day, they bring forth and gender many children: but as well the fathers as the children are bastards, and do not belong to the free mother: Wherefore they are at the length cast out of the house and inheritance with Iisrael: they die and are damned. It is impossible therefore that men should attaine to the inheritance, that is to say, by they should be iustified and saved by the law, although they travell never so much, and be never so fruitfull therein. Accursed therefore be that doctrine, life and religion, which endeavoureth to get righteousness before God by the law of the works thereof. But let vs prosecute our purpose as touching the abolishment of the law.

*Mat. 10.12.
The people
of the law,
laborious &
painful.*

The Schol doctors speaking of the abolishment of the law, say that the iudicall and the ceremoniall lawes are pernicious and deadly since the coming of Christ, and therefore they are abolished: but not the morall law. These blind Doctors knew not what they said. But if thou wilt speake of the abolishment of the law, talke of it as it is in his owne proper vse and office, & as it is spiritually taken; & comprehend withal the whole law, making no distinction at all betwene the Iudicall, Ceremoniall and Morall law. For when Paul saith, that we are delivered from the curse of the law by Christ, he speaketh of the whole law, and principally of the morall law, which onely accuseth, curseth and condemneth the conscience, which the other two do not. Wherefore we say that the Morall law or the law of the ten commandements hath no power to accuse and terrifie the conscience, in which Jesus Christ reigneth by his grace: for he hath abolished the power thereof.

*The whole
law is abo-
lished.*

*The whole
law abolish-
ed by Christ
but prin-
cipally the
law of the
ten comman-
dements.*

The godly
man receleth
the terrors
of the lawe,
but by faith
in Christ he
is raised vp
and com-
fited a-
gaine.

The law
hath no po-
wer over
those that
believe.

The politick
lawes of
Moses per-
taine not
to vs.

Not that the conscience doth not at all feele the ferrors of the law. (For indeede it feeleth them:) but that they cannot condemne of the lawe, it, nor bring it to desperation. For there is no condemnation to them that are in Christ Iesus, Rom. 8. Also: If the Sonne shal make you free, ye shall be free indeede. Iohn 8. Howsoever then a Christian man be terrified through the law shewing vnto him his sin, notwithstanding he despaireth not. For he belieueth in Jesus Christ, and being baptised in him and cleansed by his bloud, he hath remission of all his sinnes. Now, when our sinne is pardoned through Christ, who is the Lord of the law, (and yet so pardoned that he gave himselfe for it,) the law being a servant hath no more power to accuse and condemne vs for sinne, seeing it is so giuen vs, and we are now made free, forasmuch as the Sonne hath deliuered vs from bondage. Wherefore the law is wholly abolished to them that believe in Christ.

But thou wilt say: I do nothing. True it is that thou canst do nothing, whereby thou mayest be deliuered from the tyranny of the law. But heare this ioyfull tidings which the holy Ghost bringeth vnto thee out of the wordes of the Prophet: Reioyce thou that art barren, &c. As if he would say: Why art thou so heawy, why doest thou so mourne, since there is no cause why thou shouldest so do? But I am barren and forsaken. Well: although thou be never so barren and forsaken, not hauing the rightheousnesse of the law, notwithstanding Christ is thy righedesnesse: he was made a curse for thee to deliuere thee from the curse of the lawe. If thou believe in him, the law is dead vnto thee. And looke how much Christ is greater then the law, so much hast thou a more excellent rightheousnesse then the rightheousnes of the law. Moreouer, thou art fruitfull and not barren: for thou hast many moe children then she which hath an husband.

There is also another abolishment of the law which is outward: to wit, that the politicke lawes of Moses do nothing belong vnto vs. Wherefore we ought not to call them backe againe, nor superstitiously bind our selues vnto them: as some went about to do in times past, being ignorant of this liberty. Now, although the Gospel make vs not subiect to the iudicall lawes of Moses, yet notwithstanding it doth not exempt vs from the obedience of all politike lawes, but maketh vs subiect in this corporall life, to þ lawes of that government wherein we liue, that is to say, it comman-

deth

deth every one to obey his Magistrate and lawes, not onely because of wrath, but also for conscience sake. 1.Pet. 2.Rom. 13. And the Emperour, or any other Prince should not offend, if he vsed some of the iudicall lawes of Moses: yea he might vse them frely and without offence. Therefore the popish Scholemen are deceived, which dreme that the iudicall lawes of Moses are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of Moses: much lesse to the ceremonies of the Pope. But because this bodily life cannot be altogether without ceremonies (for there must needes be some introduction,) therefore the Gospell suffereth ordinances to be made in the Church as touching daves, tunes, places, &c. that the people may know vpon what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons & readings should be appointed, as in the Schooles, especially for the instruction of children and such as are ignorant. These things it permitteth, to the end that all may be done comely and orderly in the Church. 1.Cor. 14. not that they which keepe such ordinances thereby merite remission of sinnes. Moreover they may be changed or omitted without sinne, so that it be done without offence of the weake.

Now Paule speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousnesse of the law that he might establish the righteousnesse of faith, concluding thus: If onely grace or faith in Christ iustifie, then is the whole law abolished without any acceptation. And this he confirmeth by the testimony of Esay, whereby he exhorteth the barren and forsaken to reioyce: for it semeth that shes hath no childe, nor hope euer to haue any, that is to say, she hath no disciples, no fauour nor countenance of the world, because she preacheth the word of the crosse of Christ crucified, against all the wisdome of the flesh. But thou that art barren (saith the Prophet) let not this any whit trouble the: yea rather lift vp thy voice and reioyce, for she that is forsaken hath moe childe then she that hath an husband: that is to say, she that is married & hath a great number of children shall be made weake, and she that is forsaken shall haue many children.

He calleth y Church barren because her children are not begotten by the law, by woxes, by any industrie or indeuour of man:

Two things
to be taken
heed of in
the keeping
or command-
ing of cere-
monies: the
offence of
the weake,
and the per-
nicious op-
inion of ma-
rite.

but by the word of Faith in the spirit of God. Here is nothing else but birth: no working at all. Contrariwise they that are fruitfull, labour and exercise themselves with great trauell in bearing and bringing forth. Here is altogether working, and no birth. But because they endeavour to get the right of children and heires by the righteousness of the law or by their owne righteousness, they are seruants and never receiuē the inheritance, no though they tire themselves to death with continuall trauell. For they go about to obtaine that by their owne workes against the will of God, which God of his mere grace will giue to all belieuers for Christ's sake. The faithful worke well also: but they are not thereby made sons and heires (for this their birth bringeth vnto them:) but this they do to the end that they being now made children and heires, might gloriſe God by their good workes, & helpe their neighbours.

^{That is,}
their rege-
neration in
Christ by
Faith & the
holy Ghost.

Verse 28. Therefore brethren we are after the manner of Isaac, children of the promise.

That is to say, we are not children of the flesh, as Ismael, or as all the fleshly Israel, which gloriſed that they were the ſeede of Abraham and the people of God. But Christ answered them, John 8. If ye were the ſonnes of Abraham, ye would not ſeeke to kill me which ſpeakethe the truth vnto you. Also: If God were your father, then would ye loue me and receive my word. As if he would ſay: Brethren boorne and brought vp together in one house, know one anothers voice: But ye be of your father the Diuell, &c. We are not ſuch children (ſayth he) as they are which remaine ſeruants, and at length ſhall he cast out of the house; but we are children of the promise as Isaac was: that is to say, of grace and of faith, boorne onely of the promise. Concerning this I haue ſpoken ſufficiently before in the third Chapter, intreating vpon this place: In thy ſeede ſhall all the nations of the earth be blessed. Therefore we are pronounced righteous: not by the law, by workes, or our owne righteousness, but by the mere mercy and grace of God. Paule repeateth very often, & diligently ſetteth forth the promise which is received by faith alone: for he knew that it was very neceſſary ſo to do.

The childre
of the pro-
mife.

Hitherto as touching the allegory out of Genesis: to the which Paule annexeth the place of Esay as an interpretation. Now he applieth

applieth the historie of Ismael and Isaac for our example and consolation.

Verse 29. But as then he that was borne after the flesh, persecuted him that was borne after the spirit, even so is it now.

This place containeth a singular consolation. Whosoever are borne and live in Christ, and reioyce in this birth and inheritance of God, haue Ismael for their enemie and their persecutor. This we learne at this day by experience: For we see that all the world is full of tumults, persecutions, sects and offences. Wherefore, if we did not arme our selues with this consolation of Paul, and such like, and well vnderstand this Article of Justification, we should never be able to withstand the violence and subtil sleights of Satan. For who should not be troubled with these cruel persecutions of our aduersaries, and with these sects and infinit offences which a sort of busie and fantasticall spirits stirre vp at this day? Verily it is no small grieve unto vs, when we are constrained to heare that all things were in peace and tranquillitie before the Gospell came abroad: but since the preaching and publishing thereof, all things are vnquiet, and the whole world is in an vp Rose, so that every one armeth himselfe against another. When a man that is not indued with the spirit of God heareth this, by and by he is offended, and iudgeth that the disobedience of subjects against their Magistrates, that seditions, warres, plagues and famine, that the ouerthrowing of common weales, kingdomes and countries, that sects, offences, and such other infinite euils do proceed altogether of the doctrine of the Gospell.

Against this great offence wee must comfort and arme our selues with this swete consolation, that the faithfull must beare this name and this title in the world, that they are seditious and schismatickes, and the authours of innumerable euils. And hereof it commeth, that our aduersaries thinke they haue a iust cause against vs, yea that they do God god service when they hate, persecute, and kil vs. It cannot be then but that Ismael must persecute Isaac: but Isaac againe persecuteth not Ismael. Who so will not suffer the persecution of Ismael, let him not professe himselfe to be a Christian.

But let our aduersaries (which so mightily amplifie these euils at this day) tell vs what good things issued the preaching of the

*Ismael al-
ways per-
secuteth Isaac.*

*A consolati-
on against
offences.*

*The judg-
ment of the
world con-
cerning the
Gospell.*

*What the
faithfull must
be content
to be called
in this world*

John 16. 2.

Chap. IIII. V P O N T H E E P I S T L E

preaching
of the Gos-
pell. Gospell of Christ and his Apostles. Did not the destruction of the kingdome of the Jewes follow: was not the Romane Empire ouerthowne: was not the whole world in an vproze? And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profite and saluation of men, and not for their destruction. But these things followed throught the iniquitie of the people, the nations, the Kings and Princes, who being possessed of the diuell, would not hearken to the word of grace, life, & eternall saluation: but detested and condemned it as a doctrine most pernicious and hurtfull to religion and commonweales. And that this should so come to passe, the Holy Ghost foretold by David, when he saith, Psalm. 2. Why do the heathen rage, and the people murmur in vain? &c.

Psal. 2. 4. Such tumults and hurly burlies we heare and see at this day. The aduersaries lay the fault on our doctrine. But the doctrine of grace and peace stirreth not vp these troubles: but the people, nations, Kings and Princes of the earth (as the Psalmist saith) rage, murmur, conspire & take counsell, not against vs (as they thinke) nor against our doctrine, which they blasphemie as false and seditious: but against the Lord and his annoynted. Therefore all their counsels and practises are and shall be disappointed and brought to nought: He that dwelleth in the heauen shall laugh: the Lord shall haue them in derision. Let them cry out therefore as long as they list, that we raise vp these tumults and seditions: notwithstanding this Psalme comforteth vs, & saith, that they themselues are the autho:rs of these troubles. They cannot beleue this, and much lesse can they beleue that it is they which murmur, rise vp, and take counsell against the Lord and his annointed: nay rather

The blind-
nesse of the
aduersaries. John. 16. 2. they thinke that they maintaine the Lords cause, that they defend his glory, and do him acceptable seruice in persecuting vs: but the Psalme lyeth not, and that shall the end declare.

Luke 9. 26. Here we doe nothing, but we only suffer, as our conscience beareth vs witness in the holy Ghost. Moreover, the doctrine for the which they raise vp such tumults & offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny, nor forsake the defence therof, seeing Christ saith: Whosoever shall be ashamed of me and of my words in this adulterous and sinfull nation, of him shall the sonne of man be ashamed when he shall come in his glory, and in the glory of the Father and of the holy Angels.

He therefore that will preach Christ truly, and confesse him to be our righteousness, must be content to heare that he is a pernicious fellow, & that he troubleth all things. They which haue troubled the world (said the Jewes of Paul and Silas, Acts 17.) are also come vnto vs, and haue done contrary to the decares of Cæsar. And in the 24. of the Acts. We haue found this pestilent fellow stirring vp sedition among all the Jewes throughout the whole world, and the autho^r of the sect of the Nazarites, &c. In like manner also the Gentiles complaine in the 16. of the Acts: These men trouble our citie. So at this day they accuse Luther to be a troubler of the Papacy & of the Romane Empire. If I would keepe silence, then all things should be in peace which the strong man posseseth, *Luk. 11. 21.*
& the Pope would not persecute me any more. But by this meanes ^{22.} the Gospell of Jesus Christ should be blemished and defaced. If I speake, the Pope is troubled, and cruelly rageth. Either we must lose the Pope, an earthly and mortall man, or else the immortall God, Christ Jesus, life and eternall saluation. Let the Pope perish then, and let God be exalted, let Christ reigne and triumph for euer.

Christ himselfe when he foresaw in Spirit the great troubles
which shoulde follow his preaching, comforted himselfe after this
manner: I came (saith he) to send fire vpon the earth, and what
will I but that it be kindled? In like manner we see at this day
that great troubles follow the preaching of the Gospell thorough
the persecution and blasphemy of our aduersaries, and the ingratis-
tude of the world. This matter so grieueth vs, that oftentimes af-
ter the flesh, and after the iudgement of reason, we thinke it had
been better that the doctrine of the Gospell had not been published,
then that after the preaching therof the publike peace shoulde be so
troubled. But according to the spirit we say boldly with Christ: I
came to send fire vpon the earth, and what will I, but that it shold
now be kindled? Now, after that this fire is kindled, there follow
forthwith great commotions. For it is not a King or an Emperoz
that is thus prouoked: but the God of this world, which is a most
mighty spirit, and the Lord of the whole world. This weak word,
preaching Christ crucified, setteth vpon this mighty and terrible
aduersary. * Behemoth feeling the divine power of this word,
stirreth vp all his members, shaketh his taile, and maketh the
depth of the sea to boyle like a pot. Job. 41. Whereof come all
Luk. 12.49.
How Christ
comforteth
himselfe a-
gainst the
evils that
should fol-
low his
preaching.
* He mea-
neth the di-
uell.

Egij these

* He mea-
neth the di-
uell.

Luk. 12.49. How Christ comforteth himself against the evils that should follow his preaching.

Chap. IIII.

UPON THE EPISTLE

these tumults, all these furtous and cruell rages of the world.

The frutes
of the Gol-
pell.

Wherefore let it not trouble vs that our aduersaries are offended and cry out, that there cometh no god by the preaching of the Gospell. They are infidels, they are blind and oblligate, and therefore it is impossible that they should see any fruite of the Gospell. But contrariwise, we which beleue, doe see the inestimable profites and frutes thereof: although outwardly for a time we be oppressed with infinite euils, despised, spoyled, accused, condemned as the outcasts and filthy dung of the whole world, & put to death, and inwardly afflicted with the feeling of our sin, and vexed with diuels. For we live in Christ, in whom, and by whom we are made Kings and Lords over sinne, death, the flesh, the world, hell, and all euils. In whom, and by whom also we treade vnder our feete y Dragon and Basiliske which is the King of sinne and death. How is this done? In faith. For the blessednes which we hope for, is not yet revealed, which in the meane time we waite for in patience, and yet notwithstanding doe now assuredly possesse the same by faith.

The article
of Justifica-
tion con-
fortherth vs
against all
offences.

We ought therefore diligently to learne the article of Justification: for that only is able to support vs against these infinite slanders and offences, and to comfort vs in all our tentations and persecutions. For we see that it cannot otherwise be, but that y world will be offended with the pure doctrine of the Gospell, and continually crye out that no god commeth of it: For the naturall man vnderstandeth not those thinge which are of the Spirit of God: for they are foolishnesse to him. 1. Cor. 2. He onely beholdeth the outward euils, troubles, rebellions, murthers, sects, & such other like things. With these sightes he is offended and blinded, and finally falleth into the contempt and blaspheming of God and his word.

Why our
aduersaries
do cōdemne
vs.

On the contrary part, we ought to stay and comfort our selues in this, that our aduersaries do not accuse and condemne vs for any manifest wickednes which we haue committed, as adultery, murther, theft, and such like, but for our doctrine. And what do we teach? That Christ the sonne of God, by the death of the crosse hath redeemed vs from our sins, and from everlasting death. Therefore they do not impugne our life, but our doctrine: yea the doctrine of Christ, and not ours. Therfore if there be any offence, it is Christs offence, and not ours; and so the fault wherefore they persecute

vs, Christ hath committed, and not we. Now, whether they will condigne Christ, and plucke him out of heauen as an heretike and seditious person for this fault, that he is our only iustifier and Sauour, let them looke to that. As for vs, we commending this his owne cause vnto himselfe, are quiet beholders whether of thē shall haue the victory, Christ or they. Indeed after the flesh it grieueth vs that these Ismaelites hate & persecute vs so furiously: notwithstanding according to the spirit we glory in these afflictions, both because we know that we suffer them not for our sinnes, but for Christ's cause, whose benefit and whose glory we set forth, and also because Paul giueth vs warning aforéhand, that Ismael must mocke Isaac and persecute him.

Griefe after
the flesh, &
glory after
the spirit.

The Jewes expound this place, which Paul alleadgeth out of the 21. of Genesis, of Ismael mocking and persecuting Isaac after this maner, that Ismael constrained Isaac to commit Idolatrie. If he did so, yet I belieue not that it was any such grosse Idolatry as the Jewes dreame of: to wit, that Ismael made Images of clay after the manner of the Gentiles, which he compelled Isaac to worship: For, this Abraham would in no wise haue suffered. But I thinke that Ismael was in outward shew a holy man, as Cain was, who also persecuted his brother, and at length killed him: not for any corporall thing, but because he saw that God esteemed him above the other. In like maner Ismael was outwardly a louer of religion: he sacrificed, and exercised himselfe in well doing. Therefor he mocked his brother Isaac, and would be esteemed a better man then he for two reasons: First for his religion and seruice of God: Secondly for his ciuill gouernement and inheritance. And these two things he seemed iustly to challenge to himselfe. For he thought that the kingdome and Priesthood pertained to him by the right of Gods law as the first borne, and therefore he persecuted Isaac spiritually because of religion, and corporally because of his inheritance.

What man-
ner of man
Ismael was.

This persecution alwayes remaineth in the Church, especially Ismael al-
ways perse-
cutes Isaa-

when the doctrine of the Gospell flourisheth: to wit, that the chil-
dren of the flesh mocke the children of the promise, and persecute
them. The Papists persecute vs at this day, and for none other
cause, but for that we teach that righteousness commeth by þ pro-
mise. For it vereth the Papists, that we will not worship their Id-
ols, that is to say, that we set not forth their righteousness, their
works

Chap. IIII.

UPON THE EPISTLE

works and worshippings denied and ordained by men, as availeable to obtaine grace and forgiuenesse of sinnes. And for this cause they go about to cast vs out of the house, that is to say, they vaunt that they are the Church, the children and people of God, and that the inheritance belongeth unto them, &c. Contraritwise they excommunicate & banish vs as heretikes and seditious persons, and if they can, they kill vs also: and in so doing they think they do God good seruice. So, as much as in them lieth, they cast vs out of this life, and the life to come. The Anabaptists and such other do hate vs deadly, because we impugne and detest their errours and heresies which they spread abroad, and daily renue in the Church, and for this cause they iudge vs to be farre worse then the Papists, and therfore they haue conceiued a more cruell hatred against vs, then against the Papists.

The diuell
persecuteth
the Church
by violence
and subtilty.

The spiritu-
all and cor-
poral per-
secution of
the godly.

As sone therefore as the word of God is brought to light, the diuell is angry, and useth all his force and subtilt slights to persecute it, and utterly to abolish it. Therefore he can no otherwise do, but raise vp infinite scets, horrible offences, cruel persecutions, and abominable murthers: For he is the father of lying and of murther. He spreadeth his lies throughout the world by false teachers, and he killeth men by tyrants. By these meanes he possesseth both the spirituall and the corporall kingdome: the spirituall kingdome by the lying of false teachers (stirring vp also without ceasing every man particularly by his fierie darts to heresies and wicked opinions): the corporall kingdome by the sword of tyrants. Thus this father of lying and of murther, stirreth vp persecution on every side, both spirituall and corporall, against the children of the free woman. The spirituall persecution which we are at this day constrained to suffer of heretikes, is to vs most grievous and intollerable, because of the infinite offences and slauders wherewith the diuell goeth about to deface our doctrine. For we are enforced to heare, that the errours and heresies of the Anabaptists and other heretikes, and all other enormities do procced from our doctrine. The corporall persecution, by which tyrants lye in wait for our gods and lives, is more intollerable: For they persecute vs not for our sins, but for the testimonie of the word of God. Let vs learne therefore euен by the title which Christ giueth to the Diuell: to wit, that he is the father of lying and murther, John 8. that when the Gospell flourisheth, and Christ reigneth,

then

then sects of perdition must needs spring vp, and murtherers persecuting the Gospell, must rage every where. And Paul saith : That there must be heresies. 1. Cor. 11. 9. He that is ignorant of this, is soone offended, and falling away from the true God, and true faith, he returneth to his old God, and old false faith.

Paul therefore in this place armeth the godly before hand, that they should not be offended with those persecutions, sectes and offences, saying : But as then he that was borne after the flesh, &c. As if he would say : If we be the children of the promise and borne after the spirit, we must surely look to be persecuted of our brother which is borne after the flesh : that is to say, not only our enemies which are manifestly wicked, shall persecute vs, but also such as at the first were our deere friends, with whom we were familiarly conuersant in one house, which received from vs the true doctrine of the Gospell, shall become our deadly enemies, and persecute vs extreamely. For they are brethren after the flesh, and must persecute their brethren which are borne after the spirit. So Christ in the 41. Psalme complaineth of Iudas : The man of my peace whom I trusted, which did eate of my bread, hath lifted vp the heel against me. But this is our consolation, that we haue not given any occasion to our Ismaelites to persecute vs. The Papists persecute vs because we teach the pure and sincere doctrine of the Gospell : which if we would forsake, they would persecute vs no more. Moreouer, if we would approue the pernicious heresies of the Sectaries, they would praise vs. But because we detest and abhorre the impietie both of the one and the other, therfore do they so spitefully hate, and so cruelly persecute vs.

False brethren at the first are friends, but afterwards they becom most deadly enemies.

But not onely Paul (as I haue sayd) armeth vs against such persecutions and offences, but Christ himselfe also most sweetly comforsteth vs in the 15 of Iohn, saying : If ye were of the world, the world would loue you : but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. As if he would say : I am the cause of all these persecutions which ye endure : and if ye be killed, it is for whose sake ye are killed. For if ye did not preach my word and confesse me, the world would not persecute you. But it goeth well with you : For the seruant is not greater then his maister. If they haue persecuted me, they will also persecute you for my names sake.

*Mat. 10. 24.
John. 15. 24.*

By these words Chist layeth all the fault vpon himselfe, and
G g iiiij deli

deliuereſt vs from all ſcāre. As if he would ſay: Ye are not the cauſe why y' world hateth & persecuteth you, but my name which ye preach & confeſſe, is the cauſe thereof. But be of good comfort, I haue overcome the world. This comfort vpholdeth vs, ſo that we doubt nothing but that Christ is ſtrong enough, not only to beare, but also to vanquifh all the crueltie of tyrants, & the ſubtill fligths of heretikes. And this he hath declared in ſhewing forth his power againſt the Jewes and Romanes, whose tyranny & persecutions he ſuffered for a time. He alſo ſuffered the ſubtill and craftie pra-
Christ re-
maineth
King and
Conqueror,
though the
gates of hell
right againſt
him.
 cates of heretikes, but in time and place he ouerthrew them all, & remained king & conqueror. Let the Papiſts then rage as much as they will: Let the Sectaries ſlander and corrupt the Goffell of Christ as much as they can: notwithstanding Christ ſhall reigne eternally, and his word ſhall stand for euer, when all his enemies ſhall be brought to nought. Moreouer, this is a ſingular conſolati-
 on, that the perſecution of Iſmael againſt Iſaac ſhall not alwayes continue, but ſhall endure for a little while, and when that is en-
 ded, the ſentence ſhall be pronounced, as followeth:

Gen.21.10. Verſe 30. But what faith the Scripture? Cast out the ſeruant and her ſonne: For the ſonne of the ſeruant ſhall not be heire with the ſonne of the free woman.

This word of Sara was very grieuous to Abraham: and, no doubt, when he heard this ſentence, his fatherly bowels were moued with compassion towards his ſonne Iſmael: for he was borne of his flesh. And this the Scripture plainly witnesseth, Genesis 21. When it ſaith: And this thing was very grieuous in Abra-
Gen.21.11.
God confir-
meth the
ſentence of
Sara.
 ham's ſight, because of his ſonne. But God confirmed the ſen-
 tence which Sara pronounced, ſaying to Abraham: Let it not be grieuous in thy ſight for the childe and for thy bondwoman: In all that Sara ſhall ſay vnto thee heare her voyce: For in Iſaac ſhall thy Seed be called.

The Iſmaelites heare in this place the ſentence pronounced againſt them, which ouerthoweth the Jewes, Grecians, Ro-
 manes, and all others which perſecute the Church of Christ. The ſelue ſame ſentence alſo ſhall ouerthow the Papiſtes, and as many as truſt in their owne workes, which at this day boast themſelues to be the people of God and the Church: which al-
 ſo truſt that they ſhall ſurely receive the inheritance, and iudge

vs which rest vpon the promise of God, not onely to be barren and forsaken, but also heretikes cast out of the Church, and that it is impossible that we shold be sonnes & heirs. But God ouerthoweth their iudgement, and pronounceth this sentence against them, that because they are the childdren of the bondwoman, and persecute the childdren of the free woman, therefore they shall be cast out of the house, and shal haue no inheritance with the childdren of promise: to whom onely the inheritance belongeth, because they are the childdren of the free woman. This sentence is ratified, and can never be revoked: wherefore it shall assuredly come to passe, that our Ismaelites shall not onely lose the Ecclesiasticall and politike government which now they haue, but also everlasting life. For the Scripture hath soztold, that the childdren of the bondwoman shall be cast out of the house, that is to say, out of the kingdome of grace: for they cannot be heires together with the childdren of the freewoman.

Now here it is to be noted, that the holy Ghost calleth the people of the law and workes, as it were in contempt, the childe of the bondwoman. As if he said: Why do ye haunt of the righeteousnes of the law and workes, and why do ye glory that ye are the people and childdren of God for the same? If ye know not of whom ye are borne, I will tell you: Ye are bondseruants of a bondwoman. And what seruants? The bondseruants of the law, and consequently of sinne, of death, and of euerlasting damnation. Now a seruant is no inheritour, but is cast out of the house. Wherefore þ Pope with all his kingdome, & all other Justiciaries (what outward appearance of holinesse soever they haue) which hope to obtaine grace and saluation by the law, are seruants of that bondwoman, and haue no inheritance with the childdren of the free woman. I speake now, not to the Popes, Cardinals, Bishops and Monks that were manifestly wicked, who haue made their bellies their god, and haue committed such horrible sinnes as I will not willingly name: but of the best of them, such I meane as liued holily, and went about through great labour and trauell by keeping of their monkish order, to pacifie the wrath of God, and to merite remission of their sinnes, & euerlasting life. These heare their sentence here pronounced, that the sonnes of the bondwoman must be cast out of the house with their mother the bondwoman.

Such sentences diligently considered, make vs certaine of our

The people
of the law
are the sons
of the bond-
maid.

The Pope &
all that seek
righteous-
nesse by
workes are
children of
the bond-
woman.

doctrine

Chap. IIII.

UPON THE EPISTLE

The world embraceth the righteousnesse of workes, and cedereth the righteousnesse of faith.

A comparison of the old Papacie and of the Papacie at this day.

The contemplative life of Monkes and such other, which sequestred themselves from the world and all worldly affaires.

doctrine, and confirme vs in the righteousnesse of faith, against the doctrine and righteousnesse of wo;ks which the world embraceth and magniseth, condemning & despising the other. And this troubleth and offendeth weake consciences: which albeit they plainly see the impiety, the execrable wickednes, and horrible abominations of the Papists, yet notwithstanding, they are not easily perswaded, that all the multitude which beareth the name and title of the Church, do erre, and that there are but few of them which haue a sound and right opinion of the doctrine of Faith. And if the Papacie had the same holines and austerity of life which it had in the time of the auncient Fathers, Hierome, Ambrose, Augustine, and others, when the Cleargie had not yet so euill a name for their Simonie, excesse, abundance of riches, dissolute living, voluptuousnes, whoredome, sodomy, and such other infinit abominations, but liued after the rules and decrees of the fathers religiously and holily in outward shew, and unmarried, what could we do now against the Papacie?

The single life which the Clergie kept very straitly in the time of the Fathers, was a godly thing, and made of men very Angels in the sight of the world, and therefore Paul in the second chapter to the Colossians calleth it the religion of Angels. And the Papists sing thus of their virgines: He led an angelicall life whilst he liued in the flesh, and yet liued contrary to the flesh. Moreouer, the life which they call the contemplatiue life (whereunto the Clergie men were then very much giuen, vtterly neglecting all ciuill and household gouernement) had a goodly shew of holines. Wherefore, if that outward shew and appearance of the old Papacy remained at this day, we should peraduenture do but little against it by our doctrine of Faith, seeing we do now so little preuaile when (that old shew of outward holines and severe discipline being vtterly abolished) there is nothing to be saue but a very sinke and puddle of all vices and abominations.

But admit the case that the old discipline and religion of the Papacie were yet remaining: notwithstanding we ought by the example of Paule (who vehemently pursued the false Apostles, which outwardly appeared to be very godly and holy men) to fight against the meritmongers of the Papisticall kingdome, and to say: Although ye live a single life, tyring and consuming your bodies with continuall trauell, and walking in the humility and religion

ligion of Angels, yet are ye seruants of the law, of sinne, and of the diuell, and must be cast out of the house: for ye sike righteousnesse and salvation by your workes, and not by Christ.

Wherefore we ought not so much to consider the wicked life of the Papists, as their abominable doctrine and hypocrisie, against the which we specially fight. Let vs suppose then that the religion and discipline of y^e old Papacie doth yet still flourish, and that it is now obserued with as much severity and straitnes as euer it was: yet must we say notwithstanding: If ye haue nothing but this holinesse and chastity of life to set against the wrath and iudgement of God, ye are in very deed the sonnes of the bondwoman which must be cast out of the kingdome of heauen and be damned.

And now they themselues do not defend their wicked life, nay rather they which are the best and the soundest of them all do detest it: but they fight for the maintenance and defence of the doctrine of diuels, for hypocrisie, and for the righteousnesse of workes. Here they alledge the authority of Councells, and the examples of holy Fathers, whom they affirme to haue bin the autho^rs of their holy orders and statutes. Therefore we fight not against the manifest wickednes and abominations of the Papacy, but against the greatest holines, and holiest Saints therof, which thinke they leade an angelicall life, whilst they dreame that they keepe not onely the commandements of God, but also the counsels of Christ, and do workes of supererogation, and such as they are not bound to do. This we say is to labour in vaine, except they lay hold of that only and alone, which Christ saith is onely necessary, and chose the god part with Mary, which shall not be taken from them.

This did Bernard, a man so godly, so holy, and so chaste, that he is to be commended and preferred aboue them all. He being once grievously sicke, and hauing no hope of life, put not his trust in his singel life wherein he had liued most chastly, nor in his god workes and deedes of charity, whereof he had done many: but remoued them farre out of his sight, and receiuing the benefit of Christ by faith, he said: I haue liued wickedly. But thou Lord Jesus Christ by double right doest possesse the kingdome of heauen: First, because thou art the sonne of God: Secondly, because thou hast purchased it by thy death & passion. The first thou keepest for thy selfe by thy birthright. The second thou giuest to me, not by the right of my workes, but by the right of grace. He set not against the

The devotion
& discipline
of the old
Poperie.

No holines
of life can be
set against
Gods judgement.

The Papists
divide the
Goswell into
precepts &
counsels.

The pre-
cepts they
are bound
to keep, say

they, but not
the counsels.

& therefore
if they keep
them, it is a
worke of su-
pererogati-
on, that is,
more then
needeth.

* Bernards
confession.

w^zath

Chap. IIII. UPON THE EPISTLE

wrath of God his monkerie nor his angelicall life : but he tooke hold of that one thing which was necessarie, and so was saued. I think that Jerome, Gregorie, & many other of the Fathers were saued after the same sort. And it is not to be doubted, but that also in the old Testament many kings of Israel and other Idolaters were saued in like maner, who at the houre of death casting away their vaine trust which they had in Idols, tooke hold of the promise of God , which was made vnto the seed of Abraham, that is to say, Christ in whom all nations should be blessed. And if there be any of the Papists which shall be saued, they must simply leane not to their owne god dædes and deserts , but to the mercie of God offred vnto vs in Christ, and say with Paul : I haue not mine owne righteouinesse which is of the law, but that which is by Faith in Christ.

Paul.3.9.

Verse 13. Then brethren we are not children of the seruant, but of the free woman.

Paul here concludeth his allegorie of the barren Church , and of the fruitfull people of the law. We are not (saith he) the chil-
dren of the bondwoman : that is to say, we are not vnder the law
which begetteth vnto bondage, that is, which terrifieth, accuseth,
& bringeth to desperation : but we are delivered from it by Christ:
therefore it cannot terrifie nor condemne vs. Of this we haue spo-
ken enough before. Moreouer, although the sonnes of the bondwo-
man shal man do persecute vs neuer so much for a tyme, yet this is our com-
at length be fort, that they shall be compelled to leane the inheritance vnto vs,
Math.25.38. which belongeth vnto vs that are the sonnes of the free woman ; &
shall at length be cast into bitter darknesse.

Paul therefore by these words [bondwoman and free woman] tooke occasion (as we haue heard) to reiect the righteousness of the law, and to confirme the doctrine of Justification. And of purpose he taketh hold of this word (free woman) vehemently vrging and amplifying þ same, especially in the beginning of the chapter fol-
lowing. Whereupon he taketh occasion to reason of Christian lib-
ertie, the knowledge whereof is very necessary : For the Pope hath in a maner quite ouerthowne it, and made the Church sub-
iect to mans traditions and ceremonies, and to a most miserable
and filthy bondage. That libertie which is purchased by Christ, is
vnto vs at this day a most strong fort and munition whereby we

defend our selues against the tyrannie of the Pope. Wherefore we must diligently consider this doctrine of Christian liberty, as well to confirme the doctrine of iustification as also to raise vp and comfort weake consciences against so many troubles and offences, which our aduersaries doe impute vnto the Gospell. Now, Christian libertie is a very spirituall thing, which y carnall man doth not understand. Yea they which haue the first fruits of the spirit, and can talke well thereof, do very hardly retaine it in their heart. It seemeth to reason that it is a matter of small importanc. Therfore if the holy Ghost doe not magnifie it that it may be esteemed accordingly, it is contemned.

Christian
liberty.

Rom.8.32.

The fifth Chapter.

PAUL now drawing towards the end of his Epistle, disputeth very vehemently in defence of the doctrine of Faith and Christian libertie, against the false Apostles, the enemies and destroyers of the same: against whom he calleth out very thundring words, to beate them downe and vtterly to banquish them. And therewithall he exhorteth the Galathians to fie their pernicious doctrine as a dangerous popson. In his exhortation he entermingleth threatnings and promises, trying every way that hee may keepe them in that libertie whiche Christ hath purchased for them, saying:

Paul tryeth
every way
to keep the
Galathians
in the liber-
ty of the
Gospell.

Verse 1. Stand fast therefore in that liberty wherein Christ hath made vs free.

That is to say: Be ye stedfast. So Peter sayth: Be sober and watch, for your aduersary the diuell as a roaring Lyon walketh about, seeking whom he may devoure, whom resist, being stedfast in the Faith. Be ye not carelesse (saith he) but stedfast and constant. Lye not downe and sleepe, but stand vp. As if he would say: It standeth you in hand to be watchfull and constant, that ye may keepe and hold fast that liberty wherein Christ hath made you free. They that are secure and negligent can not keepe this libertie. For Satan most deadly hateth the light of the Gospell, that is

1.Pet.5 8.9.

The godly
must stand
fast, that
they lose
not their li-
bertie in
Christ.

to

Chap. V.

UPON THE EPISTLE

to say, the doctrine of grace, liberty, consolation and life. Therfore when he seeth that it beginneth once to appeare, forthwith he figh-
teth against it with all might and maine, stirring vp stormes and
tempests to hinder the course thereof, and utterly to ouerthrow it.
Wherefore Paul warneth the faithfull not to sleepe, not to be neg-
ligent: but constantly and valiantly to resist Sathan, that he spoile
them not of that liberty which Christ hath purchased for them.

Every word hath here a certaine behemencie. Stand, (saith he)
As if he should say: Here haue ye need of great diligence and vi-
gilancie, in that libertie. In what liberty? Not in that wherewith
the Emperour hath made vs free, but in that wherewith Christ
hath made vs free. The Emperour hath givien, or rather, was com-
pelled to give to the Bishop of Rome, a free citie, and other lands:
also immunitiess, priuiledges, and prerogatiues, &c. This is also
a libertie, but it is a ciuill libertie, whereby the Pope with all his
Clergie is exempt from all publique charges. Moreouer, there is
a fleshly, or rather a diuellish libertie, whereby the Diuell chiefly
reigneth throughout the whole world. For they that enjoy this
liberty, obey neither God nor lawes, but do what they list. This
liberty the people seek and embrase at this day: and so doe the
Sectaries, which will be at libertie in their opinions and in all
their doings, to the end they may teach and doe whatsoever they
dreame to be good and sound, without reprehesion. These stand
in that liberty wherein the Diuell hath made them free. But we
speake not here of this libertie: albeit the whole world seeketh no
other libertie. Neither do we speake of the ciuill libertie: but of a
farre other maner of libertie, which the Diuell hateth and resisteth
with all his power.

This is that libertie whereby Christ hath made vs free: not
from an earthly bondage, or from the Babyloniall captiuitie, or
from the tyranny of the Turkes, but frō Gods everlasting wrath.
And where is this done? In the conscience. There resteth our li-
bertie, and goeth no farther. For Christ hath made vs free, not ci-
uilly, nor carnally, but diuinely, that is to say, we are made free in
such sort, that our conscience is now free and quiet, not fearing the
wrath of God to come. This is that true and inestimable liberty,
to the excellencie and maiestie whereof if we compare the other,
they are but as one droppe of water in respect of the whole sea.
For who is able to expresse what a thing it is when a man is assu-

The free-
dome of the
Papists.

The liberty
of the flesh.

The Ana-
baptists and
Libertines
with other
Sectaries,
will be free
to do what
they list.

Freedom
from the
wrath of
God.

red

red in his heart, that God neither is nor will be angry with him, but will be for euer a mercifull and louing Father vnto him for Christ's sake: This is indeed a maruellous and an incomprehensible libertie, to haue the most high and soueraigne Maiestie so favourable vnto vs, that he doth not onely defend, maintaine and succour vs in this life, but also as touching our bodies will so deliver vs, that our bodies which are sowne in corruption, in dishonor, and infirmitie, shall rise againe in incorruption, in glory & power. 1. Cor. 15. 42.
43. 44. Wherfore this is an inestimable libertie, that we are made free from the wrath of God for euer: and is greater then heauen and earth, and all other creatures.

To haue
God fauorable
vnto
vs for Christ's
sake, is an
incomprehensible
freedome;

Liberty fro
the law, sin,
& death, &c

Of this libertie there followeth another, whereby through Christ we are made free from the law, sinne, death, the power of the Diuell, hell, &c. For as the wrath of God cannot terrifie vs, for that Christ hath deliuered vs from the same: so the law, sinne and death, cannot accuse and condemne vs. And although the law accuse vs, and sinne terrifie vs, yet they cannot driuue vs to desperation. For Faith, which ouercommeth the world, by and by saith: These things belong not vnto me: For Christ hath made me fre, and deliuered me from them all. Likewise death which is the most nightie & most dreadfull thing in all the world, is vtterly vanquished in the conscience by this libertie of the spirit. Wherfore the Maiestie of this Christian libertie is highly to be esteemed, and diligently considered. It is an easie matter for a man to speake these wordes [freedom from the wrath of God, sinne, and death,] but in the time of temptation, experience and practise to apply them to himselfe, and to feele the excellencie of this libertie and the fruite thereof, it is a harder matter then can be expressed.

The fruits
of Christian
liberty are
not easily
felt, and laid
hold of in
temptations.

Wherfore our conscience must be instructed and prepared beforehand, that when we feele the accusation of the law, the terrors of sin, the horrour of death, and the wrath of God, we may remoue these heauie sights, & fearefull fantasies out of our mindes, and set in the place thereof the freedom purchased by Christ, the forgivenes of sinnes, righteousnesse, life, & the everlasting mercie of God. And albeit the feeling of the contrary be very strong, yet let vs assure our selues that it shall not long endure: according to that saying of the Prophet: For a moment in mine anger I hid my face from thee for a little season: but with everlasting mercy I haue.

A remedy
against the
anguish and
terrors of
the conscience.

Ez. 34. 8.

Chap. V.

UPON THE EPISTLE

have compassion on thee. But this is very hard to doe. Wherefore that liberty which Christ hath purchased for vs, is not so sonne believed as it is named. If it could be apprehended with a sure and a stedfast Faith, then no rage or terror of the world, of the law, sinne, death, or the diuell, could be so great, but by and by it shold be swallowed vp as a little drop of water is swallowed of þ main sea. And certaintly this Christian libertie swalloweth vp at once and taketh quite away the whols heape of euils, the law, sinne, death, Gods wrath, and briesly the serpent himselfe with his head and whole power, and in the stead therof it placeth righteousness, peace, and everlasting life, &c. But blessed is he that understandeth and belieueth.

Christian
libertie.

Let vs learne therefore to magnifie this our libertie purchased by Jesus Christ the sonne of God, by whom all things were created both in heauen and earth. Which libertie he hath purchased with no other p[ri]ce then with his owne bloud, to deliuer vs, not from any bodily or tempozall seruitude, but from a spirituall and everlasting bondage vnder mightie and invincible tyrants, to wit, the law, sinne, death, and the diuell, and so to reconcile vs vnto God his father. Now, since these enemies are overcome, and we reconciled vnto God by the death of his Sonne, it is certaine that we are righteous before God, and that whatsoeuer we doe, pleaseth him. And although there be certaine remnantes of sinne yet stil in vs, they are not laid to our charge, but pardoned for Christs sake.

Libertie is
freely given
vnto vs for
Christs sake

Paul useth words of great force and vehemencie. Stand (saith he) in that libertie wherein Christ hath made you free. This libertie then is not given vnto vs by the law, or for our righteousness, but freely for Christs sake: Which thing Paul here witnesseth, and plainly declareth throughout his whole Epistle. Christ also in the eight of John saith: If the Sonne shall make you free, yee shall be free indeed. He onely is set betwixt vs and the euils which trouble and afflit vs: he hath overcome them and taken them awaie, so that they can no more oppresse vs, nor condemne vs. In the stead of sinne and death he giueth vnto vs righteousness and everlasting life: and by this meanes he changeth the bondage and terrors of the law, into the libertie of conscience and consolation of the Gospell, which saith: Be of good comfort my sonne, thy sinnes are forgiuen thee. Whosoever then belieueth in Christ the Sonne

Mark. 9. 2.

Sonie of God, he hath this liberty.

Reason cannot perceiue the excellency of this matter: which when a man considereth in spirit, he shall see that it is inestimable. For who is able to conceiu in his mind how great and unspeakable a gift it is to haue the forgiuenes of sinnes, righteousness and everlasting life, in the steed of the law, sinne death, and the wrath of God, and to haue God himselfe fauourable and mercifull for ever? The Papists and the hypocrites that seek the righteousness of the law, or their owne righteousness, do glory that they likewise haue remission of sinnes, righteousness, life, and the grace of God. For they vaunt that they also haue this liberty, and they promise the same vnto others: but in very dede they are the seruants of corruption, and in the time of temptation all their vaine confidence vanisheth away even in a moment. For they trust vnto the works and satisfaction of men, and not to the word of God, nor vnto Christ. Wherefore it is impossible for the Iusticiaries which seek to win heauen, life and saluation by warkes and merits, to know what the liberty and deliurance from sinne is.

Contrariwise, our liberty hath for her foundation Christ himselfe, who is our everlasting high Bishop, sitting at the right hand of God, and making intercession for vs. Wherefore the forgiuenes of sinnes, righteousness, life and liberty which we haue through him, is sure, certaine and perpetuall, so that we believe the same. Wherefore if we cleane vnto Christ with a stedfast faith, & stand fast in that liberty wherein he hath made vs free, we shall obtaine those inestimable gifts: but if we be carelesse and negligent, we shall lose them. It is not without cause that Paul biddeth vs watch and stand fast: for he knew that the diuell seeketh nothing more, then to spoile vs of this liberty which cost Christ so great a price, and to entangle vs againe by his ministers in the yoke of bondage, as followeth.

Verse 1. And be not entangled againe with the yoke of bondage.

Paul hath spoken most effectually and profoundly as concerning grace and Christian liberty, & with high and haughty words hath exhort ed the Galathians to continue in the same: for it is easily lost. Therefore he biddeth them stand fast, lest that through negligence or security, they fall back againe from grace and faith,

Hypocrites
braze much
of God.

The secure
and careles
lose this
Christian
liberty.

to the law and workes. Now, because reason iudgeth that there can be no danger in preferring the righteousnesse of the law before the righteousnesse of faith: therefore with a certaine indignation he enueyeth against the law, and with great contempt he calleth it a yoke, yea a yoke of bondage. So Peter calleth it also, Acts 15. Why tempt ye God to lay a yoke on the Disciples neckes, which neither our fathers nor we were able to beare? And thus he turneth all things to the contrary. For the false Apostles did abase the promise, and magnified the law and the workes thereof in this wise: If ys will be made frā (say they) from sinne and death, and obtaine righteousness and life, fulfill the law, be circumcised, obserue dayes, moneths, times and yeares, offer sacrifices, and do such other like things: then shall this obedience of the law iustifie and save you. But Paul sayth the contrary. They (sayth he) that teach the law after this sort, do not set mens consciences at liberty, but snare and entangle them with a yoke, yea and that with a yoke of bondage.

He speaketh therefore of the law very basely and contemptuously, and calleth it a hard bondage and a seruile yoke. And this he doth not without great cause. For this pernicious opinion of the law, that it iustifieth & maketh men righteous before God, is deepeley rooted in mans reason, and all mankind is so wrappēd in it, that it can hardly get out. And Paul setteth here to compare those that seeke righteousness by the law, vnto oxen that be tied to the yoke, to the end he might take from it the glory of iustifying and of righteousness. For like as oxen do draw in the yoke with great toyle, receive nothing thereby but forrage and pasture, and when they be able to draw the yoke no more, are appointed to the slaughter: even so they that seeke righteousness by the law, are captives and oppressed with the yoke of bondage, that is to say, with the lawe: and when they haue tyed themselves a long time in the workes of the law with great and grieuous toyle, in the end this is their reward, that they are miserable and perpetuall servants. And whereof? Even of sinne, death, Gods wrath, and of the diuell. Wherefore there is no greater or harder bondage, then the bondage of the law. It is not without cause then, that Paul calleth it the yoke of bondage. For as we haue often said before, the law doth but reveale, increase and aggravate sinne, accuse, terrifie, condemne and gender wrath, and finally it diuinely poure consciences into

The law is
a yoke of
bondage.

They that
seeke righ-
teousnes by
the law, are
compared
to oxen tyed
to the yoke.

into desperation , which is the most miserable and most grieuous bondage that can be. Rom. 3.4.5.

He useth therefore very vehement wordes. For he would gladly perswade them that they should not suffer this intolerable burden to be laid vpon their shoulders by the false apostles, or been tangled againe with the yoke of bondage. As if he shold say: We stand not here vpon a matter of small importance, but either of everlastinge liberty, or euerlasting bondage. For like as frēdome from Gods wrath and all euils is not temporall or carnall, but euerlasting: even so the bondage of sinne, death, the diuel and damnation (wherewith all they be oppressed which will be made righteous and saued by the law) is not corporall and such as continueth for a time, but everlasting. For such workers of the law as go about to performe and accomplish all things precisely and eractly (for of such Paul speaketh) can neuer find quietnesse and peace of conscience in this life. They alwaies doubt of the god wil of God towards them: they are alwayes in feare of death, the wrath and iudgement of God, and after this life they shall be punished for their vnbelēfe with everlasting damnation.

Therefore the doers of the law , and such as stand altogether vpon the righteousnes and workes thereof, are rightly called the diuels Martyrs. They take more paines and punish themselves more in purchasing hell (according to the proverbe) then the Martyrs of Christ do in obtaining heauen. For they are tormented two maner of wayes: First, they miserably afflict themselves whilst they liue here, by doing of many hard and great worries, and all in vaine; and afterwards when they die, they reape for a recompence, everlasting damnation. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is everlasting. Contrariwise, the godly haue troubles in this world, but in Christ they haue peace, because they belēue that he hath overcome the world. Wherefore we must stand fast in that frēdome which Christ hath purchased for vs by his death , and we must take god heede that we be not entangled againe with the yoke of bondage : As it hapneth at this day to the fantasticall sp̄rits, who falling away from Faith and from this frēdome, haue procured vnto themselves here a temporall bondage , and in the world to come shall be oppressed with an everlasting bondage. As so; the Papistes , the most part of them are become at this day

The diuels
Martyrs.

John 16.33.

H h ij.

Chap. V.

V P O N T H E E P I S T L E

The camall
liberty of
the Papists.
This may
truly be said
also of our
Libertines
and carnall
Gospellers
at this day.

plaine Epicures: Therefore whiles they may, they vse the liber-
tie of the flesh, singing this carelesse song: *Ede, bibe, lude, post mor-
tem nulla voluptas:* That is, Eat, drinke, and make good cheare,
for after this life there is no pleasure. But they are the very bond-
slaves of the diuell, by whom they are holden captiues at his will
and pleasure: therefore they shall feele this everlasting bondage in
hell. Hitherto Pauls exhortation hath bene vehement and earnest,
but that which followeth doth farre passe it.

Verse 2. Behold I Paul say vnto you, that if ye be circumcised, Christ
shall profit you nothing.

Paul here wonderfully stirred vp with zeale and seruencie of
spirit, thundreth against the law and circumcision: and these thun-
dering words proceeding of great zeale, the holy Ghost wwesth
from him when he saith: Behold, I Paul, &c. I (I say) who know
that I haue not receiued the Gospell by man, but by the reuelation
of Jesus Christ, and haue commission and authority from aboue,
to publish and preach the same vnto you, do tell you, that if ye be
circumcised, Christ shall profit you nothing at all. This is a very
hard sentence: whereby Paul declareth, that to be circumcised, is
as much as to make Christ vterly unprofitable: not in respect of
himselfe, but of the Galathians, who being deceiued by the subtil-
ties of the false Apostles, beleued, that, besides faith in Christ, it
was needfull for the faifthfull to be circuncised, without the which
they could not obtaine salvation.

The judge-
ment of the
godly tou-
ching all
doctrines,
religions, &
ceremonies.

This place is as it were a touchstone, whereby we may most
certainely and frely iudge of all doctrines, workes, religions and
ceremonies of all men. Whosoeuer teach that there is any thing
necessary to salvation (whether they be Papists, Turkes, Jewes
or Sectaries) besides faith in Christ, or shall denise any worke or
religion, or obserue any rule, tradition or ceremonie whatsoever,
with this opinion that by such things they shal obtaine forgiuenes
of sins, righteousness and everlasting life: they heare in this place
the sentence of the holy Ghost pronounced against them by the A-
postle, that Christ profiteth them nothing. Seeing Paul durst giue
this sentence against the law and circumcision, which were ordai-
ned of God himselfe, what durst he not do against the chaffe and
the drossle of mens traditions?

Wherefore this place is a terrible thunderbolt against all the
king-

kingdome of the Pope. For all the Priests, Monkes, and Heremites that live in their cloysters (I speake of the best of them) reposed all their trust and confidence in their owne workes, righteousnesse, boyles and merits, & not in Christ, whom they most wickedly and blasphemously imagined to be an angry Judge, an accuser and condemner: & therefore here they heare their iudgment, that Christ profiteth them nothing. For if they can put away sins and deserue forgiuenesse of sinnes and everlasting life through their owne righteousnesse and straitnesse of life: then to what purpose was Christ borne? What profite haue they by his death and bloudshedding, by his resurrection, victorie ouer sinne, death and the Diuell, saing they are able to ouercomie these monsters by their owne strength? And what tongue can expresse, or what heart can conceiue how horrible a thing it is to make Christ vnprouitable? Therefore the Apostle casteth out these wordes with great displeasure and indignation: If ye be circumcised, Christ shall profite you nothing: that is to say, no profite shall redound vnto you of all his benefites: but he hath bestowed them all vpon you in vaine.

Hereby it appeareth sufficiently, that nothing vnder the Sunne is more hurtfull then the doctrine of mens traditions and works: for they vtterly abolish and ouerthow at once the truth of the Gospel, Faith, the true worshipping of God, and Christ himselfe in whom the Father hath ordained all things, Coloss. 2. In Christ are hid all the treasures of wisedome and knowledge: In him dwelleth the fulnesse of the Godhead bodily. Wherefore all they that are either authours or maintainers of the doctrine of workes, are oppressors of the Gospel, make the death and victorie of Christ vnprouitable, blemish & deface his Sacraments, and vtterly take away the true vse thereof, and briefly they are blasphemers, enemies and deniers of God, and of all his promises and benefites. Who so is not moued with these words of Paule (which calleth the law a yoke of bondage, and saith that they which affirmie the keping of circumcision to bee necessarie to saluation, make Christ vnprouitable,) and cannot bee driven from the law and circumcision, nor yet from the confidence which he hath in his owne righteousnesse and workes, nor be stirred vp to seeke that libertie which is in Christ, his heart is harder then stone and iron.

To whom
Christ is vnprouitable.

Nothing
more perni-
cious then
the traditi-
ons of men.

The law is
a yoke of
bondage.

Good
works are
not cōdem-
ned, but cō-
fidence in
good works

This is therfore a most certaine and cleare sentence, that Christ is vnyprofitable, that is to say, he is borne, crucified and risen again in vaine to him that is circumcised, that is, which putteth his trust in circumcision. For (as I haue sayed before) Paule speaketh not here of the work of circumcision (which hurteth not him that hath no assiance or opinion of righteousness in it): but of the vse of the work, that is to say, of the confidence and righteousness that is annexed to the worke: For we must understand Paule according to the matter whereof he intreateth, or according to the argument which he hath in hand: Which is, that men be not iustified by the law, by workes, by circumcision or such like. He sayeth not, that workes of themselves are nothing, but the confidence and righteousness of workes are nothing: for that maketh Christ vnyprofitable. Therefore who so receiveth circumcision, with this opinion that it is necessary to iustification, to him Christ availeth nothing.

Let vs beare this well in mind in our priuate tentations when the diuell accuseth and terrifieth our conscience to drue it to desperation. For he is the father of lying, and the enemy of Christian liberty: therfore he tormenteth vs every moment with false feares, that when our conscience hath lost this Christian liberty, it should feele the remorse of sinne and condemnation, & alwayes remaine in anguish and terror. When that great Dragon (I say) that old serpent the diuell (who deceiueth the whole world, and accuseth our brethren in the presence of God day and night, Apoc. 12.) cometh and layeth unto thy charge, that thou hast not onely done no god, but hast also transgressed the law of God, say unto him: Thou troublest me with the remembrance of my sinnes past: Thou puttest me also in mind that I haue done no god. But this is nothing to me: for if either I trusted in mine owne god deedes, or distrusted because I haue done none, Christ should both wayes profit me nothing at all. Therfore whether thou lay my sinnes before me, or my god workes, I passe not: but removing both farre out of my sight, I onely rest in that liberty wherein Christ hath made me fre. I know him to be profitable unto me: therfore I will not make him vnyprofitable: which I should do, if either I should presume to purchase my selfe fauour and everlasting life by my god deedes, or should despaire of my saluation because of my sinnes.

What we
must answer
the diuell,
when he ac-
cuseth and
tempereth vs.

Therefore let vs learne with all diligence to separate Christ
farre

farre from all workes, as well god as euill: from all lawes both of God and man, and from all troubled consciences: soz withall these Christ hath nothing to doe. He hath to do (I grant) with afflicted consciences: howbeit not to afflict them moze, but to raise them vp, and in their affliction to comfort them. Therfore if Christ appeare in the likenesse of an angry iudge, or of a lawgiver that requireth a strait accoupt of our life past: then let vs assure our selues that it is not Christ, but a raging fiend. For the Scripture painteth out Christ to be our reconciliation, our aduocate and our comforter. Such a one he is and ever shall be: he cannot be vnlike himselfe.

A true pi-
ture of
Christ.

Therefore whensooner the diuell transforming himselfe into the likenesse of Christ, disputeth with vs after this maner: This thou oughtest being admonished by my word to haue done, and hast not done it: and this thou oughtest not to haue done, and hast done it: know thou therefore that I will take vengeance on thee, &c. let this nothing at all moue vs, but by and by let vs thus thinke with our selues: Christ speaketh not to pōre afflicted and despai-
Eze. 42.3.
ring consciences after this manner: He addeth not affliction to the afflicted: He breaketh not the bruised reede, neither quencheth he the smoaking flaxe. Indēde to the hard-harted he speaketh sharp-
Mat. 12.10.
ly: but such as are terrified and afflicted, he most louingly and comforably allureth vnto him, saying: Come vnto me all ye that trauell and be heauie laden, and I will refresh you. I came not to call the righteous, but sinners to repentance. Be of good comfort my sonne, thy sinnes are forgiuen thee. Be not affrayed, I haue o-
Mat. 11.28.
uercome the world. The Sonne of man came to seeke out and to save that which was lost. We must take god hēde therefore lest that we being deceived by the wonderfull sleights and infinit subtleties of Satan, do receive an accuser and condemner in the stead of a comforter & Saviour: and so vnder the vizour of a false Christ, that is to say, of the diuell, we lose the true Christ, and make him vnyprofitable vnto vs. Thus much haue we sayd as touching pri-
Mat. 9.13.
Mat. 9.2.
Ioh. 16.33.
Luke 19.10.
uate and particular temptations, & how we should vse our selues therein.

Verse 3. For I testifie againe vnto every man which is circumcised, that he is bound to keepe the whole law.

The first inconuenience is indēde very great, where Paule
Vb iiiij.

The doers
of the law
do not the
law,

saith that Christ profiteth them nothing which are circumcised : & this that followeth is nothing lesse, where he saith, that they which are circumcised, are bound to keepe y whole law. He speaketh these words with such earnestnes and behemencie of spirit, that he confirmeth them with an oath: I testifie, that is to say, I sweare by the living God. But these words may be expounded two waies, negatively and affirmatively. Negatively, after this manner: I testifie vnto every man which is circumcised, that he is bound to keepe the whole law, that is to say, that he performeth no peece of the law: yea that in the very worke of circumcision he is not circumcised, & even in the fulfilling of the law he fulfileth it not, but transgresseth it. And this seemeth to me to be the simple & true meaning of Paul in this place. Afterwards in the 6 chapter he expoundeth him selfe, saying: They themselues which are circumcised, keepe not the law. So he saith also before in the third chapter: Who so ever are of the workes of the law, are vnder the curse. As if he said: Although ye be circumcised, yet are ye not righteous and free from the law: but by this deed ye are rather debtors and bondservants of the law: and the more ye go about to satisfie the law, and to be set free from it, the more ye entangle and snare your serues in the yoke thereof, so that it hath more power to accuse and condemne you. This is to go backward like the crabbe, and to wash away filth with filth.

The con-
science is not
quieted and
pacified
with the ob-
servation of
mans tradit-
ions.

And this which I say by occasion of Paules words, I haue learned both in my selfe and others. I haue seene many which haue painefullly trauelled, and vpon mere conscience haue done as much as was possible for them to do, in fasting, in prayer, in weareing of haire, in punishing and tormenting their bodies with sundrie exercises (whereby at length they must needes haue utterly consumed them, yea although they had bene made of yron) and all to this end that they might obtaine quietnesse and peace of conscience: notwithstanding, the more they trauelled, the more they were striken downe with feare, and specially when the houres of death appoached they were so fearefull, that I haue seene many murtherers & other malefactors condemned to death, dying more courageously then they did, which notwithstanding had liued verily holily.

Therefore it is most true, that they which do the law, do it not. For the more they go about to fulfill the law, the more they trans-

transgresse it. Even so we say and judge of mens traditions. The more a man striueth to pacifie his conscience thereby, the more he troubleth and tormenteth it. When I was a Monke, I endeuored as much as was possible, to live after the straite rule of mine order, I was wont to shew my selfe with great devotion, and to recken vp all my sinnes (yet being alwaies very contrite before:) and I returned to confession very often, and thorooughly performed the penance that was enioyned unto me: Yet for all this my conscience could never be fully certified, but was alwaies in doubt, and said: This or that thou hast not done rightly: thou wast not contrite & sorrowfull enough: this sinne thou didst omit in thy confession, &c. Therefore the more I went about to helpe my weake, wauering & afflicted conscience by mens traditions, the more weak and doubtful, & the more afflited I was. And thus, the more I obserued mens traditions, the more I transgressed them, & in seeking after righteousness by mine order, I could never attaine unto it: For it is impossible (as Pavle saith) that the conscience should be pacified by the workes of the law, and much more by mens traditions, without the promise and glad tidings concerning Christ.

Wherefore they that seeke to be iustified and quickned by the law, are much further off from righteousness & life, then the Publicans, sinners and harlots. For they cannot trust their owne workes, seeing they be such, that they cannot hope to obtaine grace and forgivenesse of sins thereby. For if righteousness and workes done according to the law doe not iustifie, how can sinnes iustifie which are committed contrary to the law? Wherefore in this point they are in farre better case then the Justiciaries: for they haue no assiance in their owne workes: which greatly hindereth true faith in Christ, if it do not vtterly take it away. Contrariwise the Justiciaries which abstaine outwardly from sinnes, and live holily and without blame in the sight of the world, cannot be without y^e opinion of their owne righteousness, with which the true faith in Christ cannot stand: And for this cause they be more miserable then the Publicans and harlots, who offer not their good workes to God in his displeasure, that for the same he may recompence them with everlasting life (as the Justiciaries do,) for they haue none to offer: but desire that their sinnes may be pardoned for Christs sake, &c.

The other exposition is affirmative: he that is circumcised, is

Confidence
in works vt-
terly taketh
away Faith,
or at least
hindreth it
in vs.

Justiciaries
& mer^{em}-
gers will be
recompen-
ced for their
works with
everlasting
life.

Chap. V.

V P O N T H E E P I S T L E

He hat re-
ceyned Mo-
ses in one
point, must
receive him
in all.

also bound to keepe the whole law. For he that receiueth Moses in one point, must of necessity receive him in all. And it helpeth nothing to say: that circumcision is necessary, and not the rest of Moses lawes. For by the same reason that thou art bound to keepe circumcision, thou art also bound to keepe the whole law. Now, to be bound to keepe the whole law is nothing else but to shew in effect, that Christ is not yet come. If this be true, then are we bound to keepe all the Jewish ceremonys and lawes touching meates, places, and times: and Christ must be looked for as yet to come, that he may abolish the Jewish kingdome and priesthood, and set vp a new kingdome throughout the whole world. But the whole Scripture witnesseth, and the sequele thereof plainly declarereth, that Christ is already come, that by his death he hath redemeid mankind, that he hath abolished the law, and that he hath fulfilled all things which al the Prophets haue foretold of him. Therefore the law being cleane abolished and quite taken away, he hath giuen unto vs grace and truth. It is not then the law nor the works therof, but it is Faith in Jesus Christ that maketh a man righteous.

Some would binde vs at this day to certaine of Moses lawes that like them best, as the false Apostles would haue done at that time. But this is in no wise to be suffered. For if we give Moses leau to rule ouer vs in any thing, we are bound to obey him in all things. Wherefore we will not be burdened with any law of Moses. We grant that he is to be read amongst vs, and to be heard as a Prophet and a witnesse bearer of Christ: and moreouer, that out of him, we may take god examples of god lawes and holy life. But we will not suffer him in any wise to haue dominion ouer our conscience. In this case let him be dead and buried, and let no man know where his graue is.

Christians
are free f
the policie
of Moyses,
as touching
their consci
ence.
Deut. 34. 6.

The former exposition, that is to say, the negative seemeth to me to be more apt and more spirituall: notwithstanding both are good, and both do condemne the righteousness of the law. The first is, that we are so farre from obtaining righteousness by the law, that the moare we go about to accomplish the law, the moare we transgresse the law. The second is, that he which will performe any peice of the law, is bound to keepe the whole law. And to conclude, that Christ profiteth them nothing at all which will be iustified by the law.

Here-

Hereby it appeareth that Paule meaneth nothing else, but that the law is a plaine deniall of Christ. Now, it is a wonderfull thing that Paule dare affirme, that the law of Moses which was giuen by God to the people of Israel, is a deniall of Christ. Why then did God give it? Before the comming of Christ, and before his manifestation in the flesh, the law was necessary. For the law is our Scholemaster to bring vs unto Christ. But now that Christ is revealed, in that we believe in him, we are no longer vnder the Scholemaster. Hereof we haue spoken largely enough before the end of the third chapter. Who so teacheth then that the law is necessary to righteousnesse, teacheth a plaine deniall of Christ and of all his benesites, he maketh God a lyer, yea he maketh the law also a lyer: For the law it selfe beareth witnesse of Christ, and of the promises made as concerning Christ, and hath foretold that he shoulde be a King of grace, and not of the law.

They that
seeke to be
iustified by
the law, de-
ny Christ.

Verse 4. Ye are abolished [or separated] from Christ: whosoeuer are iustified by the law, ye are fallen from grace.

Here Paule expoundeth himselfe, and sheweth that he speaketh not simply of the lawe nor of the worke of circumcision, but of the confidence and opinion that men haue to be iustified thereby. As if he would say: I do not vtterly condemne the lawe or circumcision, (for it is lawfull for me to drinke, to eate and to keepe company with the Jewes according to the lawe: it is lawfull for me to circumcise Timothie:) but to seeke to be iustified by the lawe, as if Christ were not yet come, or being now present, he alone were not able to iustifie, this is it which I condemne: for this is to be separated from Christ. Wherefore, saith he, ye are abolished: that is, ye are vtterly voide of Christ, Christ is not in you, he worketh not in you any more: Ye are not partakers of the knowledge, the spirit, the fellowship, the favour, the liberty, the life, or the doings of Christ, but ye are vtterly separate from him, so that he hath no more to do with you, nor ye with him.

Paul con-
demneth
not circum-
cision: but
to trust in
circumcis-
on, is that which
he condem-
neth.

These words of Paule are diligently to be noted: that to seeke righteousness by the lawe, is nothing else but to be separated from Christ, and to make him vtterly unprofitable. What can be spo- ken more mightily against the lawe? What can be set against this thunderbolt? Wherefore it is impossible that Christ and the

Christ and
the law can
not dwel to-
gether.

law shoulde dwel together in one heart: for either the law or Christ must gine place. But if thou thinke that Christ and the law can dwell together, then be thou sure that Christ dwelleth not in thy heart, but the Diuell in the likenesse of Christ, accusing and terrifiying thee, and straitly exacting of thee the law, & the works thereof. For the true Christ (as I said before) neither calleth thee to a reckoning for thy sins, nor biddeth thee to trust to thine owne god workes. And the true knowledge of Christ or Faith dispugeth not whether thou hast done god workes to righteousness, or euill workes to condemnation: but simply concludeth after this sort: If thou haue done god workes, thou art not therefore iustified, or if thou haue done euill workes, thou art not therefore condemned. I neither take from god workes their praise, nor condemne euill works. But in the matter of iustification, I say, we must looke how we may hold Christ, lest if we seeke to be iustified by the law we make him vnproufitable unto vs. For it is Christ alone that iustifieth me both against my euill dædes, and without my god dædes. If I have this perswasion of Christ, I lay hold of the true Christ. But if I thinke that he exacteth the law and works of me to saluation, then he becommeth vnproufitable unto me, and I am vterly separated from him.

We must ei-
ther forgo
Christ or
the law.

Dens. 27.26.

The doctrin
of the Pope
leadeth vs
quite away
from Christ,
and maketh
him altoge-

These are dreadfull sentences & threatnings against the righ-
teousnesse of the law & mans owne righ-
teousnes. Moreover, they
are also most certaine principles which confirme the article of iu-
stification. This is then the finall conclusion: Either thou must
forgoe Christ, or the righ-
teousnesse of the law. If thou retaine
Christ, thou art righ-
teous before God: but if thou sticke to the
law, Christ auailleth thee nothing: Thou art bound to keepe the
whole law, and thou hast now sentence alreadie pronounced a-
gainst thee: Cursed is every one that fulfilleth not all the things
that are written in this law. As we haue said of the law, so we say
also of mens traditions. Either the Pope with his religious rout
must reiect all those things wherein hitherto he hath put his trust,
or else Christ shall be vnproufitable to them. And hereby we may
plainly see how pernicious and pestilent the popish doctrine hath
bene. For it hath led men cleane away from Christ, & made him
altogether vnproufitable. God complaineth in the 23. of Ieremie,
that the Prophets prophesied lies and the dreames of their owne
heart, to the end that his people should forget his name. There-
fore

for like as the false Prophets leauing the right interpretation
of the law, and the true doctrine concerning the S^ec^te^re^de of Abraham,
in whom all the nations of the earth should be blessed, preached
their owne dreames, to the end that the people should forget their
God: even so the Papists hauing darkned and defaced the doctrine
of Christ, so that they made it of none effect, taught and set forth
nothing else but the doctrine of w^{or}k^{es}: whereby they drew the
whole world away from Christ. Who so earnestly considereth this
matter, cannot but feare and tremble.

Verse 4. Ye are fallen from grace.

That is to say: We are no longer in the kingdome of grace. For
like as he that is in a shipp, on which side soever he falleth into
the sea, is drowned: even so he which is fallen from grace, must
needs perish. He therefore that wil be iustified by the law is fallen
into the sea, and hath cast himselfe into danger of eternall death.
Now, if they fall from grace which will be iustified by the mo^rall
law: whither shall they fall (I pray you) which will be iustified by
their owne traditions and bowes? Even to the bottome of hell.
No sooth: they slie vp into heauen: for so they themselues haue
taught vs. Whosoever liue (say they) according to the Rule of
S. Francis, Dominicke, Benedict or such other, the peace and
mercie of God is vpon them. Againe, All they that obserue & keepe
chastity, obedience, &c. Shall haue euerlasting life. But let these
foyes go to the diuell from whence they came, and hearken what
Paul teacheth thee here: and what Christ teacheth, saying: He *John 3.36.*
that beleeveth in the Sonne of God hath everlasting life: but he
that beleeveth not in the Sonne, shall not see life, but the wrath of
God abideth vpon him. Againe, He that beleeveth not, is judged *John 3.18.*
already,

Now like as all the doctrine of the Papists (to note this by the
way) concerning mens traditions, w^{or}k^{es}, bowes and merites,
was most common in the world: so was it thought to be the best
and most certaine of all others: whereby the diuell hath both set
vp, and established his kingdome most mightily. Therefore when
we at this day do impugne and vanquish this doctrine by the po-
wer of Gods word, as chaffe is driven away by the wind, it is no
maruell that Satan rageth so cruelly against vs, raiseth vp slan-
ders and offences every where, and setteth the whole world in our

To seeke to
be iustified
by the law,
&c.

The Popes
kingdome is
grounded
upon mens
traditions.

v. 15. 14.

tops. Then will some man say: It had bene better to haue held our peace, for then had none of these evils bene raised vp. But we ought more to esteeme the fauour of God, whose glory we set forth, then to care for the tyranny of the world which persecuteth vs. So what is the Pope and the whole world in comparison of God? Indeed we are weake, and beare an heauenly treasure in brittle and earthly vessels: but although the vessels be never so brittle, yet is the treasure inestimable.

What he loseth that falleth from grace.

Mat. 15. 14.

These words, Ye are fallen from grace, must not be coldly or slenderly considered: for they are weighty and of great importance. He that falleth from grace, utterly loseth the attonement, the forgiuenesse of synnes, the righteousnesse, liberty and life that Jesus Christ hath merited for vs by his death and resurrection: and instead thereof he purchaseth to himselfe the wrath and iudgement of God, sinne, death, the bondage of the diuell and everlasting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning Faith or the article of Justification, and marvellously comforteth vs against the cruell rage of the Papists, that persecute and condemne vs as heretikes because we teach this article. Indeede this place ought to feare the enemies of Faith and grace, that is to say, all that seeke righteousnesse by workes, from persecuting and blaspheming the word of grace, life and euerlasting saluation. But they be so hard hearted and obstatine, that seeing they see not, and hearing they heare not, and when they reade this dreadfull sentence of the Apostle pronounced against them, they vnderstand it not. Let vs leauie them therefore vnto themselves: For they are blinde, and leaders of the blinde.

Verse 15. For we in spirit wait for the hope of righteousness through Faith.

Paule here knitteth vp the matter with a notable conclusion, saying: We will be iustified by the law, by circumcision and by workes: but we seeke not to be iustified by this meanes, lest Christ should be made utterly unprofitable vnto vs, & we become detters to perorme the whole law, and so finally fal away from grace: but we waite in spirit through faith for the hope of righteousnesse. Every word is here diligently to be noted, for they are pithy and ful of power. He doth not onely say, as he is wont: We are iustified by faith, or in spirit by faith, but mozeouer he addeth: We

waite

waite for the hope of righteousnes, including Hope also, that he may comprehend the whole matter of Faith.

Hope, after the maner of the Scriptures, is taken two wayes, namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first Chapter to the Colossians: For the hopes sake which is layed vp for you in heauen: that is to say, the thing which ye hope for. For the affection of him that hopeth, it is taken in the eight chapter to the Romaines: For we are saved by hope. So hope in this place also may be taken two wayes, and so it yeldeþ a double sence: the first is: We waite in spirit through Faith for the hope of righteousnes, that is to say, the righteousnesse hoped for, which shall be certainly revealed in such time as it pleaseþ the Lord to give it. The second: We waite in spirit by faith for righteousnesse with hope and desire: that is to say, we are righteous: howbeit our righteousnes is not yet revealed, but hangeth yet in hope. For, as long as we live here, sinne remaineth in our flesh: there is also a law in our flesh and members, rebelling against the law of our mind, and leading vs captiues vnto the seruice of sinne. Now, when these affections of the flesh do rage and reigne, and we on the other side do through the spirit wrastle against the same, then is there a place for hope. Indede we haue begunne to be iustified through Faith: whereby also we haue receiued the first frutes of the spirit, and the mortification of the flesh is also begun in vs: but we be not yet perfectly righteous. It remaineth then that we be perfectly iustified, and this is it which we hope for. So our righteousnesse is not yet in actuall possession, but lieth vnder hope.

Rom. 7.13.

This is a swete and a sound consolation, whereby afflicted and troubled consciences feeling their sinne, and terrifid with every fire dart of the diuell, may be maruellously comforted. For the feeling of sinne, the wrath of God, death, hell and all other terrors, is wonderfull strong in the conflict of conscience: as I my selfe being taught by experience do know. Then counsell must be given to the pore afflicted in this wise: Brother thou desirest to haue a sensible feeling of thy iustification: that is, thou wouldest haue such a feeling of Gods fauour, as thou hast of thine owne sinne: but that will not be. But thy righteousnesse ought to surmount all feeling of sinne; that is to say, thy righteousnesse or iustification

Chap. V.

UPON THE EPISTLE

The righteouſnesſe
of the faſhūl
ſtandeth not
in feeling.

whereupon thou holdest, standeth not vpon thine owne ſeeling, but vpon thy hoping that it ſhal be reuealed when it pleaueth the Lord. Wherefore thou muſt not iudge according to the feeling of ſinne which troubleth and terrifieth thee, but according to the promeſe and doctrine of Faith, whereby Christ is promeſed vnto thee, who is thy perfect and everlasting righteouſnesſe. Thus the hope of the affliſed conſiſting in the inward affection, is ſtirred vp by Faith in the middeſt of all terrors and feeling of ſinne, to hope that he is righteous. Moreouer, if hope be here taken for the thing which is hoped for, it is thus to be vnderſtood, that that which a man now ſeeth not, he hopeth in time ſhall be made perfect and clearely reuealed.

Either ſence may well ſtand: but the firſt touching the inward deſire and affection of hoping, bringeth moſe plentifull conſolatiōn. For my righteouſnesſe is not yet perfect, it can not yet be felt: yet I do not deſpaire: for faith ſheweth vnto me Christ in whom I truſt, and when I haue layd hold of him by Faith, I waſte againſt the ſiry darts of the Diuel, and I take a good heart thorough hope againſt the feeling of ſinne, auſſuring my ſelfe that I haue a perfect righteouſnesſe prepared for me in heauen. So both theſe ſayings are true, that I am made righteous already by that righteouſnesſe which is begun in me: and alſo I am raised vp in the ſame hope againſt ſinne, and waite for the full conſummation of perfect righteouſnesſe in heauen. Theſe things are not rightly vnderſtood, but when they be put in practiſe.

What diſference there is betweene Faith and Hope.

Here riſeth a queſtion, what diſference there is betweene Faith and Hope. The Sophiſters and Scholemen haue laboured very much in this matter, but they could neuer ſhew any certaintiſy. Pea to vs which traueil in the holy Scriptures with much diligēce, and alſo with moſe fulneſſe and power of ſpirit, (be it ſpoken without any bragge) it is hard to finde any diſference. For there is ſo great affinity betweene Faith and Hope, that the one can not be ſeparate from the other. Notwithſtanding there is a diſference betweene them, which is gathered of their ſeverall offiſes, diuertiſty of working, and of their ends.

Faith and
Hope diſſer-

First, they diſfer in reſpect of their ſubiect, that is, of the ground wherein they reſt: For faith reſeteth in the vnderſtanding, and Hope

hope resteth in the will : but in very dæde they cannot be separated, the one having respect to the other, as the two Cherubins of their subiect. Exod. 25. 20. the Mercy seate, which could not be deuided.

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth and directeth, and it is a knowledgement. Hope is an exhortation which stirreth vp the mind that it may be strong, bold, and courageous: that it may suffer and endure aduersity, and in the middest thereof waite for better things.

Thirdly, they differ as touching their obiect, that is, the speciaall matter whereunto they looke. For faith hath for her obiect the truth, teaching vs to cleane surely thereto, and looketh vpon the word and promise of the thing that is promised. Hope hath for her obiect the godnes of God, and looketh vpon the thing which is promised in the word, that is, vpon such matters as faith teacheth vs to be hoped for.

Fourthly, they differ in order: For faith is the beginning of life before all tribulation. Heb. 11. But hope cometh afterwards, proceeding of tribulation. Rom. 5.

Fiftly, they differ by the diuersity of working: For faith is a teacher and a Judge, fighting against errors and heresies, iudging spirits and doctrines: But hope is as it were the Generall or Captaine of the field, fighting against tribulation, the croesse, impatience, heauines of spirit, weaknesses, desperation and blasphemy, and it waiteth for god things euen in the middest of all euils.

Therefore, when I am instructed by faith in the word of God, and lay hold of Christ, belieuing in him with the whole heart, then am I righteous by this knowledge. When I am so iustified by faith or by this knowledge, by and by commeth the diuell the father of lies, and laboureth to extinguishe my faith by wiles and subtilities: that is to say, by lyes, errors and heresies. Moreover, because he is a murtherer, he goeth about also to oppresse it by violence. Here hope wastling, layeth hold on the thing reuealed by faith, and overcometh the diuell that warreth against faith: and after this victory followeth peace and ioy in the holy Ghost: So that in very dæde faith and hope can scarcely be discerned the one from the other, & yet is there a certaine difference betweene them. And that it may be the better perceived, I will set out the matter by a similitude.

In ciuill government, prudence and fortitude do differ, and yet these two vertues are so ioyned together, that they cannot easily be seuered. Now, fortitude is a constancy of mind, which is not discouraged in aduersity, but endureth valiantly, and waiteth for better things. But if fortitude be not guided by prudence, it is but temerity and rashnes. On the other side, if fortitude be not ioyned with prudence, that prudence is but in vaine & vnproufitable. Therefor like as in policy, prudence is but vaine without fortitude: even so in Divinity, faith without hope is nothing: For hope endueth aduersity, and is constant therein, and in the end overcometh all euils. And on the other side, like as fortitude without prudence is rashnesse, even so hope without faith is a presumption in spirit, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashnes and arrogancy. Wherefore a godly man above all things, must haue a right vnderstanding instructed by faith, according to the which the mind may be guided in afflictions, that it may hope for those godly things which faith hath revealed and taught.

To be shroght, faith is conceived by teaching: for thereby the mind is instructed what the truth is. Hope is conceived by exhortation: for by exhortation hope is stirred vp in afflictions, which confirmeth him that is already iustified by faith, that he be not overcome by aduersities, but that he may be able more strongly to resist them. Notwithstanding if the sparkes of faith should not give light to the will, it could not be perswaded to lay hold vpon hope. We haue faith then, whereby we are taught, we understand and know the heavenly wisdome, apprehend Christ, and continue in his grace. But as soone as we lay hold vpon Christ by faith, and confess him, forthwith our enemies, the world, the flesh and the diuell rise vp against vs, hating and persecuting vs most cruelly both in body and spirit. Wherefore we thus belieuing and iustified by faith in spirit, do waite for the hope of our righteousness: And we waite through patience: for we see and feele the flat contrary. For the world with his prince the diuell, assailleth vs mightily both within and without. Moreover, sin yet still remaineth in vs, which drineth vs into heauines. Notwithstanding we give not ouer for all this, but raise vp our mind strongly through faith, which lightneth, teacheth and guideth the same. And thus we abide firme and constant, and overcome all aduersities through

The difference betwenee faith and hope in divinity, is the same that is betwenee fortitude and prudence in policy.

him

him which hath loued vs, vntill our righteousnesse which we belieue and waite for, be reuealed. By faith therefore we began, by hope we continue, and by revelation we shall obtaine the whole. In the meane time whilst we liue here, because we belieue, we teach the word and publish the knowledge of Christ vnto others. Thus doing we suffer persecution (according to this text: I belieued, and therefore did I speake: and I was sore troubled) with patience, being strengthened and encouraged through hope: wherunto the Scripture exhorteth vs with most swete and confortable promises taught and reuealed vnto vs by faith. And thus doth hope spring vp and increase in vs, Romaines 15. That through patience and comfort of the Scripture we may haue hope.

Paul therefore, not without cause ioyneth patience in tribulations, and hope together, in the first and eight to the Romaines, & in other places also, for by them hope is stirred vp. But faith (as also I haue shewed before) goeth before hope: for it is the beginning of life, and beginneth before all tribulation: for it learneth Christ and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ cannot be long without the crosse, without troubles & conflicts. In this case the mind must be stirred vp to a fortitude of spirit (For hope is nothing else but a spirituall fortitude, as faith is nothing else but a spirituall prudence) which consisteth in suffering, according to this saying: That through patience, &c. These three things then dwell together in the faithfull: Faith which teacheth the truth, and defendeth from errours: Hope which endureth and overcometh all aduersities, as well bodily as ghostly: and charity which worketh all god things, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, vntill the righteousness be reuealed which he waiteth for: and this shall be a perfect and an everlasting righteousness.

Moreover, this place containeth both a singular doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of Moses law, much lesse by the works and traditions of men, but by Christ alone. Whatsoever is in vs besides him, is of the flesh and not of the spirit. Whatsoever then the world counteth to be good and holy without Christ, is nothing else but sinne, errour, and flesh.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith.
Hope.
Charity.

Whatsoever
the world e-

Chap. V.

V P O N T H E E P I S T L E

flementis
be good and
holy with-
out Christ,
is sinne.

Wherfore circumcision and the obseruation of the law: also the workes, religions and bowes of the Monks and of all such as trust in their owne righteouſnes, are altogether carnall. But we (sayth Paule) are farre aboue all these things in the ſpirit and inward man: For we poſſeſſe Christ by faith, and in the middeſt of our af-ſtions through hope we waite for that righteouſnes which we poſſeſſe already by faith.

A fewe
conſolation
in anguish
and trouble
of conſcien-
ce.

paſ.34.18.
Eph.4.17.

The comfort is this: that in ſerious conſlicts and terrores, wherin the ſeeling of ſinne, beauineſſe of ſpirit, deſperation and ſuch like, is very ſtrong (for they enter deepeſt into the heart, and mightily affaile it) thou muſt not follow thine owne ſeeling. For if thou do, thou wilt ſay: I feele the horriblie terrores of the law and the tyranny of ſinne, not onely rebelling againſt me, but alſo ſubduing and leading me captiue. And I feele no comfort or righteouſnes at all. Wherfore I am a ſinner and not righteous. If I be a ſinner, then am I guilty of euerlaſting death. But againſt this ſeeling thou muſt wrangle, and ſay: Although I feele my ſelfe utterly overwhelmed and swallowed vp with ſinne, and my heart telleth me that God is offendeth and angry with me, yet in very deed it is not true, bat that mine owne ſeafe and feeling ſo iudgeth. The word of God (which in theſe terrores I ought to follow, and not mine owne ſeafe) teacheth a farre other thng: namely, that God is neare vnto them that are of a troubled heart, and ſaueth them that are of an humble ſpirit. Alſo, he despiseth not an humble and a con-trie heart. Moreouer, Paul ſheweth here, that they which are iuſtified in ſpirit by faith, do not yet ſeale the hope of righteouſnes, but waite ſtill for it.

Wherfore, when the law accuſeth and ſinne terrifieth thee, and thou feeleſt nothing but the wrath and iudgement of God, deſpair not for all that, but take vnto thee the armoz of God, the ſhield of faith, the helmet of hope, and the ſword of the ſpirit, and try how god and how valiant a warriour thou art. Lay hold of Christ by faith, who is the Lord of the law and ſinne, and of all things else which accompany them. Belieuing in him thou art iuſtified: which thing reaſon and the ſealing of thine owne heart when thou art tempted, do not tell thee, but the word of God. Moreouer, in the middeſt of theſe conſlicts and terrores which often returne and ex-ercise thee, waite thou patiently through hope for righteouſneſſe, which thou haſt now by faith, althoſh it be yet but begun and

im-

imperfect, vntill it be revealed and made perfect in the kingdome of heauen.

But thou wilt say: I feele not my selfe to haue any righteousnesse, or at the least, I feele it but very little. Thou must not feele, but beleue that thou hast righteousness. And except thou beleue that thou art righteous, thou doest great iniury vnto Christ, who hath cleansed thee by the washing of water through the word, who also died vpon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousness and everlasting life. These things thou canst not deny, (except thou wilt openly shew thy selfe to be wicked and blasphemous against God, and vtterly to despise God, all his promises, Jesus Christ with all his benefites) and so consequently thou canst not deny but that thou art righteous.

Our righteounes con-
fisteth not
in feeling,
but in be-
leuing.
Ephes. 5:26.
1 Cor. 15:3.

Let vs learne therefore in great and horriblie terrors, when our conscience feeleth nothing but sin, and iudgeth that God is angry with vs, and that Christ hath turned his face from vs, not to folow the sense and feeling of our owne heart, but to sticke to the word of God, which saith that God is not angry, but looketh to the afflicted and to such as are troubled in spirit, and tremble at his word: and that Christ turneth not himself away from such as labour and are heavy laden, but refresheth and comforteth them. This place therfore teacheth plainly, that the law and workes bring vnto vs no righteousness or comfort at all: but this doth the holy Ghost only in the faith of Christ, who raiseth vp hope in terrors and tribulations, which endureth and overcometh all aduersities. Very few there be that know how weake and feeble faith and hope are vnder the crosse, & in the conflict. For it seemeth they are but as smoking flar, which is ready by and by to be put out with a vehement wind. But the faithfull, who beleue in the midst of these assaults and terrors, hoping against hope: that is to say, fighting through faith in the promise as touching Christ, against the feeling of sin and of the wrath of God: do afterwards find by exerience, that this spark of faith being very little (as it appeareth to naturall reason: for reason can scarcely feele it) is as a mighty fire, and swalloweth vp all our sinnes and all our errors.

Esa 66:2.

Mat. 11:28.

Esa 43:3.

There is nothing more deare or precious in all the world to the true childe[n] of God, then this doctrine. For they that understand this doctrine, do know that whereof all the world is ignorant:

The trea-
sure of the
faithfull.

namely that sinne, death and all other miseries, afflictions and calamities, as well corporall as spirituall, do turne to the benefite and profite of the elect. Moreover, they know that God is then most neare vnto them, when he seemeth to be farthest off, and that he is then a most mercifull and louing Sauour, when he seemeth to be most angrie, to afflict and to destroy. Also they know that they haue an everlasting righeteousnesse, which they wayte for through hope, as a certaine and sure possession layd vp for them in heauen, euuen when they feare the horrible terrors of sin and death: Moreover, that they are then Lords of all things, when they are most destitute of all things, according to that saying: Hauing nothing, and yet possessing all things. This (sayth the Scripture) is to conceiue comfort through hope. But this cunning is not learned without great and often tentations.

2.Cor.6.1c.

Verse 6. For in Iesus Christ neither circumcision availeth any thing, neither uncircumcision, but Faith which worketh by loue.

A true and a
lively Faith.

That is to say, Faith which is not fained nor hypocriticall, but true and lively. This is that faith which exerciseth and requireth god workes through loue. It is as much to say as: He that will be a true Christian indeede, or one of Christs kingdome, must be a true beleuer. Now, he beleueth not truly if workes of charity follow not his faith. So on both hands, as well on the right hand as on the left, he shutteth hypocrites out of Christs kingdome. On the left hand he shutteth out the Jewes, and all such as will worke their owne saluation, saying: In Christ neither circumcision, that is to say, no workes, no seruice, no worshipping, no kind of life in the world, but faith without any trust in workes or merits availeth before God. On the right hand he shutteth out all slothfull and idle persons, which say: if faith iustifie without workes, then let vs worke nothing, but let vs onely beleue and do what we list. Not so, ye enemies of grace: Paul sayth otherwise. And although it be true that onely faith iustifieth, yet he speakest here of faith in another respect, that is to say, that after it hath iustified, it is not idle, but occupied and exercised in working through loue. Paul therefore in this place setteth forth the whole life of a Christian man, namely, that inwardly in consisteth it faith towards God, and outwardly in charity and god worke towards our neighbor.

Paul shutteth
idle hypocrites
out of the Church
of God, both
on the right
hand and on
the left.

The whole
life of a
Christian
according
to Paul.

So that a man is a perfect Christian inwardly through faith before God, who hath no neede of our wozkes, and outwardly before men , whom our Faith profiteth nothing, but our charitie or our works. Therefore when we haue heard or vnderstood of this forme of Christian life: to wit, that it is faith and charity(as I haue said) it is not yet declared what faith or what charity is : for this is another question. For as touching faith, or the inward nature, force, and vse of Faith, he hath spoken before, where he shewed that it is our righteousnes, or rather our iustification before God. Here he ioyneth it with charity and wozkes, that is to say, he speaketh of the externall office thereof, which is to stir vs vp to do good works, and to bring forth in vs the fruities of charity to the profite of our neighbour.

Verse 7. Ye did run well: who did let you that ye did not obey the truth?

These are plaine words. Paul affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they believed and lived rightly:but now they do not so, since they were misled by the false apostles. Moreover, he blesseth here a new kind of speach , in calling the Christian life a course or a race. For among the Hebrewes, to runne or to walke signifieth as much as to liue or to be conversant. The teachers do runne when they teach purely, and the hearers or learners do runne when they receive the word with ioy, and when the fruities of the spirit do follow. Which thing was done as long as Paul was present, as he witnessed before in the third and fourth chapters. And here he saith: Ye did runne wel: that is to say , all things went forward well and happily among you, ye liued very well , ye went on the right way to everlasting life, which the word of God promised you, &c.

These words: Ye did runne well, containe in them a singular comfort. This temptation oftentimes exerciseth the godly, that their life seemeth unto them to be rather a certaine slow creeping, then a running. But if they abide in sound doctrine, and walke in the Spirit , let this nothing trouble them , though their doings seeme to go slowly forward, or rather creape. God iudgeth farre otherwise. For that which seemeth unto vs to be very slow and scarcely to creape , runneth swiftly in Gods sight. Againe, that

The life of a
Christian is
a course or
a race.

That which
seemeth to
vs to creape

Chap. V.

UPON THE EPISTLE

runneth
swifly in
Gods sight.
Mat. 5.4.
Luke. 6.21.

which is to vs nothing else but sorrow, mourning and death, is before God, ioy, mirth and true happiness. Therefore Christ sayth, Blessed are ye that mourne and weepe, for ye shall receive comfort: ye shall laugh, &c. All things shall turne to the best to them which beleue in the Sonne of God, be it sorrow, or be it death it selfe. Therefore they be true runners indeede, and whatsoever they do, it runneth well and goeth happily forward by the furtherance of Gods Spirit, which cannot skill of slow proceedings.

Verse 7 Who did let you that you did not obey the truth?

Gal. 3.1. They are hindred in this course which fall away from faith and grace, to the law and works: as it happeneth to the Galathians being misled and seduced by the false apostles, whom couertly he reprehendeth with these words: Who did let you that you did not obey the truth? In like maner he said before in the 3. chapter: Who False doctrin hath bewitched you, that ye should not obey the truth? And here Paul bewitcheth men. Sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the stead of the truth and spirituall doctrine. And on the other side, they say and sweare that the sound doctrine which before they loued, is erroneous: and that their error is sound doctrine, maintaining and defending the same with all their power. Euen so the false apostles brought the Galathians (which ranne well at the beginning) into this opinion, to beleue that they erred and went very slowly forward when Paul was their teacher. But afterwards they being seduced by the false apostles, and falling cleane away from the truth, were so strongly bewitched with their false perswasion, that they thought themselues to be in an happy state, and that they ran very well. The same hapneth at this day to such as are seduced by the Sectaries and fantasticall spirits. Therefore I am wont to say, that falling in doctrine cometh not of man, but of the devill, and is most perillous: to wit, euen from the high heaven to the bottome of hel. For they that continue in errore, are so far off from acknowledging their sinne, that they maintaine the same to be high righ- teousnes. Wherefore it is impossible for them to obtaine pardon.

Falling in
doctrine is
devilish.

Verse 8. It is not the perswasion of him that calleth you.

This is a great consolation and a singular doctrine, whereby
Paul

Paul sheweth how the false persuasions of such as are deceived by wicked teachers, may be rooted out of their hearts. The false apostles were iolly fellowes, and in outward appearance farre passing Paul both in learning and godlinesse. The Galathians being deceived with this goodly shew, supposed that when they heard them, they heard Christ himself, and therefore they iudged their persuasion to be of Christ. Contrariwise, Paul sheweth that this persuasion and doctrine was not of Christ, who had called them in grace, but of the diuel; and by this meanes he wonne many of them from this false persuasion. Likewise we at this day reuoke many from errore that were seduced, when we shew that their opinions are fantastical, wicked, and full of blasphemies.

Againe, this consolation pertaineth to all those that are afflited, which through temptation conceiue a false opinion of Christ. For the diuell is a maruellous persuader, and knoweth how to amplifie the least sinne, yea a very triffe, in such sort that he which is tempted shall thinke it to be a most hainous and horrible crime, and worthy of eternall damnation. Here the troubled conscience must be comforted and raised vp in such sort as Paul raised vp the Galathians: to wit, that this cogitation or persuasion cometh not of Christ, forasmuch as it fighteth against the word of the Gospel, which painteth out Christ, not as an accuser, a cruell eractor, &c. but as a meeke, humble hearted, and a mercisfull Saviour and comforter.

But if Satan (who is a cunning wortkeman, and will leau no way vnassayed) ouerthrow this, and lay against thee the word and example of Christ in this wise: True it is that Christ is meeke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners he threatneth wrath and destruction, Luke 13. Also he pronounceth that the vnbelieuers are damned already, Iohn. 3. Moreouer, Christ wrought many good workes: he suffered also many evils, and commandeth vs to follow his example. But thy life is neither according to Christs word, nor his example: For thou art a sinner, and there is no faith in thee: Yea thou hast done no good at all, and therefore those sentences which set forth Christ as a severe Judge, do belong to thee, and not those comfortable sentences which shew him to be a loving and a mercifull Saviour, &c. Here let him that is tempted, comfort himself after this maner:

The autho-
rity of the
false apo-
stles.

A consola-
tion for them
which con-
ceiue a false
opinion of
Christ.

Christ is set
out in the
Scriptures
as an exam-
ple and as a
gift.

^{*Coloff. 3.3.}
^{s. Cor. 3.20.}

^{Rom. 10.4.}

The Scripture setteth out Christ vnto vs two maner of wayes: First as a gift, If I take hold of him in this sort, I can want nothing. * For in Christ are hid all the treasures of wisedome and knowledge: He, with all that is in him, is made vnto me of God, wisedome, righteousness, sanctification and redemption. Therefore although I have committed both many and grievous sinnes: yet notwithstanding if I believe in him, they shall all be swallowed vp by his righteousness. Secondly, the Scripture setteth him forth as an example to be followed. Notwithstanding I will not suffer this Christ (I meane as he is an example) to be set before me, but onely in the time of ioy and gladnes when I am out of temptation (where I can scarcely follow the thousandth part of his example) that I may haue him as a mirrour to behold and view how much is yet wanting in me, that I become not secure and carelessse. But in the time of tribulation I will not heare nor admit Christ, but as a gift, who dying for my sins, hath bestowed vpon me his righteousness, and hath done and accomplished that for me, which was wanting in my life: For he is the end and fulfilling of the law vnto righteousness to every one that belieueth.

It is god to know these things, not onely to the end that every one of vs may haue a sure and a certaine remedy in the time of temptation whereby we may eschue that venime of desperation, wherewith sathan thinketh to povson vs: but also to the end we may be able to resist the furious Sectaries and Schismatickes of our time. For the Anabaptistes count nothing more gloriouse in their whole doctrine, then that they severly vrgge the example of Christ and the crosse: especially seeing the sentences are manifest wherein Christ commendeth the crosse to his Disciples. We must learne therefore how we may withstand this sathan, transforming himselfe into the likenes of an Angell. Which we shall do if we make a difference betwene Christ set forth vnto vs sometimes as a gift, and sometimes as an example. The preaching of him both wayes hath his conuenient time, which if it be not obserued, the preaching of salvation may be turned into povson. Christ therefore must be set forth vnto those which are already cast downe and bruised through the heauy weight and burden of their sinnes, as a Sauour and a gift, and not as an example of a law giner. But to those that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible examples

To whom
Christ must
be set out
as a gift, and
to whom as
an example.

amples of the wrath of God must be layed before them: as of the drowning of the whole world, of the destruction of Sodome and Gomorrah, and such other like, that they may repent. Let every Christian therefore when he is terrified and afflicted, learne to cast away the false persuasions which he hath conceiued of Christ, and let him say: O cursed sathan, why doest thou now dispute with me of doing and working, seeing I am terrified and afflicted for my sins already? Nay rather, seeing I now labou and am heauyloden, Mat. 11.28. I wil not hearken to thee which art an accuser and a destroyer, but to Christ the Sauiour of mankind, which sayth, that he came into the world to sau sinners, to comfort such as are in terror, anguish and desperation, and to preach deliverance to the captives, &c. This is the true Christ, and there is none other but he. I can seeke examples of holy life of Abraham, Esay, John Baptist, Paul and other Saints: but they cannot forgiue my sins, they cannot deliver me from the power of the diuell and from death, they cannot sau me and giue me everlasting life. For these things belong to Christ alone, whom God the Father hath sealed: therefore I wil not heare John 6.27. thee nor acknowledge thee for my teacher, O sathan, but Christ, of whom the Father hath said: This is my welbeloued sonne in whom I am well pleased, heare him. Let vs learne in this wise to comfort our selues through faith in tentation, and in the perswasion of false doctrine: else the diuell will either seduce vs by his ministers, or kill vs with his firie darts.

Verse 9. A little leuen doth leuen the whole lumpe.

This whole Epistle sufficiently witnesseth how Paul was grieved with the fall of the Galathians, & how often he beat into their heads (sometimes chiding and sometime intreating them) the exceeding great and horrible enormities that should ensue vpon this their fall, vntesse they repented. This fatherly and Apostolicall care and admonition of Paul moued some of them nothing at all: For many of them acknowledged Paul no more for their teacher, but preferred the false apostles farre aboue him: of whom they thought themselves to haue receiued the true doctrine, and not of Paul. Moreover the false apostles (no doubt) slandered Paul among the Galathians, saying that he was an obstinate and contentious fellow, which for a light matter would breake the vnity of the Churches, and for no other cause but that he alone would

The false apostles misreported Paul to the Churches.

be counted wise and be magnified of them. Through this false accusation they made Paul very odious vnto many.

Some other which had not yet utterly forsaken his doctrine, thought that there was no danger in dissenting a little from him in the doctrine of Justification and Faith. Wherefore when they heard that Paul made so hainous a matter of that which seemed vnto them to be but light and of small importance, they marvelled, and thus they thought with themselues: We it so that we have svarued something from the doctrine of Paul, and that there hath bene some fault in vs: yet that being but a small matter, he ought to wink therat, or at least not so vehemently to amplifie it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto he answereth with this sentence: A little leuen leueneth [or maketh sowre] the whole lumpe of dough. And this is a caueat or admonition which Paul standeth much vpon. And we also ought greatly to esteeme the same at this day. For our aduersaries in like maner object against vs that we are contentious, obllinate, & intractable in defending our doctrine, and euен in matters of no great importance. But these are the crafty fetches of the diuel, whereby he goeth about utterly to ouerthrow our doctrine. To this we answer therefore with Paul, that a little leuen maketh sowre the whole lumpe.

In Philosophie, a small fault in the beginning, is a great and foule fault in the end. So in Divinity, one little errour ouerthroweth the whole doctrine. Wherefore we must separate life and doctrine farre asunder. The doctrine is not ours, but Gods, whose Ministers onely we are called: therefore we may not change or diminish one tittle thereof. The life is ours: therfore as touching that, we are ready to do, to suffer, to forgive, &c. whatsoeuer our aduersaries shall require of vs, so that faith and doctrine may remaine sound and vncorrupt: of the which we say alwayes with Paul: A little leuen leueneth, &c.

A small mote in the eye hurteth the eye. And our Sauour Christ saith: The light of the bodie is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke. Againe: If thy body shall haue no part darke, then shall all be light. By this allegory Christ signifieth that the eye, that is to say, the doctrine ought to be most simple, clere and sincere, hauing in it no darknes, no cloud, &c. And Iames the

Luke 12. 34.

Verse 36.

the Apostle sayth: He that saileth in one point is guilty of all. This place therefore maketh very much for vs against these cauillers which say, that we breake charity, to the great hurt and dammage of the Churches. But we protest that we desire nothing more then to be at vnity with all men: so that they leau unto vs the doctrine of faith entire and vncorrupt: to the which all things ought to giue place, be it charity, an Apostle, or an Angell from heauen.

Let vs suffer them therfore to extoll charity and concord as much as they list: but on the other side, let vs magnifie the maiesty of the word and faith. Charity may be neglected in time and place without any danger: but so cannot the word and faith be. Charitie suffereth all things, giueth place to all men. Contrariwise, faith suffereth nothing, giueth place to no man. Charitie in giuing place, in believynge, in giuing and sorgiwing, is oftentimes deceiued, and yet notwithstanding being so deceiued, it suffereth no losse which is to be called true losse indeed, that is to say, it loseth not Christ. Therefore it is not offended, but continueth still constant in well doing, yea euен towards the vnthankful and vnwoorthy. Contrariwise in the matter of faith and saluation, when men teach lies and errours vnder the colour of the truth and seduce many, here hath charity no place: For here we lose not any benefite bestowed vpon the vnhankfull, but we lose the word, faith, Christ and everlasting life. Let it not moue vs therefore that they vrge so much the keeping of charity and concord: For who so loueth not God and his word, it is no matter what or how much he loueth.

Paul therefore, by this sentence admonisheth, as well teachers as hearers, to take heed that they esteeme not the doctrine of faith as a light matter, wherewith they may dally at their pleasure. It is as a bright Sunne beame comming downe from heauen, which lighteneth, directeth and guideth vs. Now, like as the world with all his wisedome and power is not able to stop or turne away the beames of the Sunne comming downe from heauen to y^e earth: euен so can there nothing be added to the doctrine of faith, or taken from it: for that is an vtter defacing and ouerthrowing of the whole.

Verse 10. I haue trust in you through the Lord.

As if he would say: I haue taught, admonished and reproued you enough, so that ye would hearken vnto me. Notwithstanding

Iam.2.10.
Charity suf-
fereth all
things, but
faith suf-
fereth no
thing.

1 Cor 13.7.
Charity
may be de-
ceiued, but
faith can-
not.

When we
must exer-
cise charity:
and when,
not.

Chap. V.

V P O N T H E E P I S T L E

Whether
we may
trust in men.

I hope well of you in the Lord. Here riseth a question, whether Paul doth well when he sayth, he hath a god hope or trust of the Galathians, seeing the holy Scripture forbiddeth any trust to be put in men. Both faith and charity haue their trust and beleefe, but after diuers sorts, by reason of the diuer sity of their obiects. Faith trusteth in God, and therefore it cannot be deceived: charity belieueth man, and therefore it is often deceived. Now, this faith that springeth of charitie is so necessary to this present life, that without it life canot continue in the world. For if one man shoulde not beleue and trust another, what life shoulde we live vpon earth? The true Christians do sooner beleue and giue credite through charity, then the children of this world do. For faith towards men is a fruit of the spirit or of Christian faith in the godly. Here upon Paul had a trust in the Galathians, yea though they were fallen from his doctrine: but yet in the Lord. As if he shoulde say: I haue a trust in you so farre forth as the Lord is in you, and ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of satan, I will not trust vnto you any more. Thus it is lawfull for the godly to trust and beleue men.

Verse 10. That ye will be none otherwise minded:

To wit, concerning doctrine and faith, then I haue taught you, and ye haue learned of me: That is to say, I haue a god hope of you, that ye will not receive any other doctrine which shall be contrary to mine.

Verse 10. But he that troubleth you shall beare his condemnation whosoeuer he be.

Wicked
teachers are
troublers of
mens con-
sciences.

By this sentence Paul, as it were a iudge sitting vpon the iudge-
ment seate, condemneth the false Apostles, calling them by a very
odious name, troublers of the Galathians: whom they esteemed to
be very godly men, & farre better teachers then Paul. And withall
he goeth about to terrifie the Galathians with this horrible sen-
tence: whereby he so boldly condemneth the false Apostles, to the
end that they shoulde fie their false doctrine as a most dangerous
plague. As if he shoulde say: What meane ye to giue care to those
pestilent fellows, which teach you not, but only trouble you? The
doctrine that they deliuer vnto you, is nothing else but a trouble
vnto

vnto your consciences. Wherefore how great soever they be, they shall bear their condemnation.

Now, a man may understand by these words: Whosoever he be, that the false Apostles in outward appearance were very god and holy men. And peraduenture there was amongst them some notable Disciple of the Apostles, of great name and authority. The autho-
rity of the
false Apo-
stles.
For it is not without cause that he useth such vehement and pithie words. He speaketh after the same maner also in the first chapter, saying: If we or an Angell from heaven preach vnto you otherwise then we have preached vnto you, let him be accursed. And it is not to be doubted, but that many were offended with this vehemency of the Apostle, thinking thus with themselves. Wherefore doth Paul breake charity? why is he so obstinate in so small a matter? why doth he so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He passeth nothing of all this: but procedeth on still, and boldly curseth and condemneth all those that pervert the doctrine of faith, be they never so highly esteemed, seeme they never so holy and learned.

Wherefore (as I give often warning) we must diligently dis-
cern betwene doctrine and life. Doctrine is heauen, life is the earth. In life is sinne, errour, uncleanness & misery, mingled with vineger, as the prouerbe saith. There let charity winke, for beare, be beguiled, beleue, hope, and suffer all things: there let forgiuenesse of sinnes preuaile as much as may be, so that sinne and errore be not defended and maintained. But in doctrine like as there is no errore, so hath it no need of pardon. Wherefore there is no comparison betwene doctrine and life. One little point of doctrine is of more value then heauen and earth: and therefore we cannot abide to haue the least iote thereof to be corrupted. But we can verewell winke at the offences and errores of life. For we also do daily erre in life and conuersation, yea all the Saints erre: and this do they earnestly confess in the Lords prayer, and in the articles of our faith. But our doctrine, blessed be God, is pure: we haue all the articles of our faith grounded vpon the holy Scripture. Those the Diuell would gladly corrupt and overthrow. Therefore he assaileth vs so craftily with this godly argument, that we ought not to breake charity and the unity of the Churches.

The diffe-
rence be-
twixt do-
ctrine and
life.
No errore
in the do-
ctrine of
faith.

Chap. V.

V P O N T H E E P I S T L E

Verse 11. And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

Act. 13. 50.

The false
Apostles
enemies of
the crosse
of Christ.

The doctrine
of Faith.

Paule labouring by all meanes possible to call the Galathians backe againe, reasoneth now by his owne example. I haue procured to my selfe (saith he) the hatred and persecution of the Priests and Elders, and of my whole nation, because I take away righteousness from circumcision: which if I would attribute vnto it, the Jewes would not onely cease to persecute me, but also would loue and highly commend me. But now, because I preach the Gospell of Christ and the righteousnesse of faith, abolishing the law and circumcision, therefore I suffer persecution. Contrariwise the false Apostles, to auoid the crosse and this deadly hatred of the Jewish nation, do preach circumcision: and by this meanes they obtaine and retaine the fauour of the Jewes: as he sayth in the 6. chapter following: They compell you to be circumcised, &c. Moreover, they would gladly bring to passe, that there shold be no dissencion, but peace and concord betwene the Gentiles and the Jewes, But that is impossible to be done without the losse of the doctrine of faith, which is the doctrine of the crosse, and full of offences, Wherefore when he saith: If I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished: he meaneth that it were a great absurdite and inconuenience, if the offence of the crosse shold ceasse. After the same manner he speaketh 1. Cor. 1. Christ sent me to preach the Gospell, not with wisedome of words, lest the crosse of Christ shold be made of none effect. As if he sayd: I would not that the offence & crosse of Christ shold be abolished.

Here may some man say: The Christians then are mad men, to cast themselues into danger of their owne accord: For what do they else by preaching and confessing the truth, but procure vnto themselues the hatred and enimy of the whole world, and raise offences? This (sayth Paule) doth nothing at all offend or trouble me, but maketh me more bold, and causeth me to hope well of the happy successe and increase of the Church, which flourisheth and groweth vnder the crosse: For it behoueth that Christ y head and spouse of the Church shold reigne in the midsts of all his enemies, Psalm. 110. On the contrary part, when the crosse is abolished,

The Church
is in best
case and
most flor-
isher under
the crosse.

lished and the rage of tyrantes and heretikes ceaseth on the one side, and offences on the other side, and all things are in peace, the diuell keeping the entrie of the house, this is a sure token that the pure doctrine of Gods word is taken away.

Bernard considering this thing, sayth that the Church is then in best state, when sathan assaileth it on every side, as well by subtil sleights as by violence: & contrariwise that it is then in worst case when it is most at ease. And he alleageth very well and to the purpose that sentence of Ezechias in his song: Behold, for felicitie I had bitter grieve, applying it to the Church, living in ease and quietnesse. Wherefore Paul taketh it for a most certaine signe that it is not the Gospell, if it be preached in peace. Contrariwise the world taketh it for a most certaine signe that the Gospell is hereticall and seditious doctrine, because it saith great vprozes, tumults, offences and sectes, and such like to follow the preaching thereof. ^{Eze. 38.17.} Thus God sometimes sheweth him selfe in the similitude of the diuell, and the diuell likewise sheweth himselfe in the likenesse of God: And God will be knowne vnder the similitude of the diuell, and will haue the diuell knowne vnder the likenesse of God.

The crosse immediatly followeth the doctrine of the word, according to that saying, Psalm. 116. I beleued, and therefore have I spoken: and I was sore troubled. Now, the crosse of the Christians is persecution with reproach and ignominie, and without any compassion, and theresoer it is very offensive. First they suffer as the vilest people in the world, and so did the Prophet Esay foreshew even of Christ himselfe, chapter 53. He was reputed amongst the wicked. Moreover, murtherers and thēues haue their punishments qualified and men haue compassion on them. Here is no offence or slander ioyned with the punishment. Contrariwise, like as the world iudgeth the Christians to be of all other men the most pestilent and pernicious, so doth it thinke that no tormentments are sufficient to punish them for their hainous offences. Neither is it moued with any compassion towards them, but putteth them to the most opprobrious and shamefull kindes of death that can be. And it thinketh that it gaineth hereby a double commodity. For first, it imagineth that it doth high service unto God in killing of them: secondly that the common peace and tranquillitie is restored and stablished by taking away such noisome plagues. There-

<sup>He mea-
neith that
God some-
times in pu-
nishing
sliceweth
him selfe as
though it
were not he,
but satan: &
contrariwise
Satan when
he flatereth,
sliceweth
him selfe as
though he
were God &
not satan.</sup>

<sup>John. 16. 2. 3.
What the
world loo-
keth for by
the death of
the godly.</sup>

for the death and crosse of the Faithfull is full of offences. But let not this reprochfull dealing (sayth Paule) and the continuance of Christ's crosse and offence thereof moue you: but rather let it confirme you. For as long as the crosse endureth, it shall go well with the Gospell.

In like manner Christ also comforteth his Disciples in the 5. of Matthew: Blessed are ye (sayth he) when men revile you and persecute you, and shall falsly say all manner of euill against you for my names sake. Reioyce and be glad, for great is your reward in heauen: For so persecuted they the Prophets which were before you.

Luther will
be at no v-
nity with the
enemies of
the Gospell.
The Gospell
setteth forth
the glory of
God, & dis-
closeth the
craft & sub-
tilty of the
Diuell.

The Church can not suffer this reioycing to be wretched from her. Wherefore I would not wish to be at concord with the Pope, the Bishopps, the Princes, and the Sectaries, vnlesse they would consent vnto our doctrine. For such concord were a certayne token that we had lost the true doctrine. To be shor, as long as þ church teacheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleights of the diuell, painteth him out in his right colo:z, and plucketh from him the counterfeit vizour of Gods maiesty, whereby he deceiueth the whole world: that is to say, it sheweth that all worshippings, religious Orderrs invented by men, and traditions concerning singel life, meates, and such other things, whereby men thinke to deserue forgiuenesse of sinnes, and everlasting life, are wicked things and diuellish doctrine. There is nothing then that more stirreth vp the diuell, then the preaching of the Gospell. For that plucketh from him the dissembled vizour of God, and bewrayeth him to be as he is in dæde, that is to say, the diuell, and not God. Wherefore it can not be but that as long as the Gospell flourisheth, the crosse and the offence thereof must needes follow it, or else truly the Diuell is not rightly touched, but slenderly tickled. But if he be rightly hitte in dæde, he resteth not, but beginneth horribly to rage, and to rayse vp troubles every where.

If Christians then will hold the word of life, let them not be afraid or offended when they see that the diuell is broken loose and rageth everywhere, that al the world is on an opzore, that tyrants exercise their cruelty, and heresies spring vp: but let them assure them selues, that these are signes, not of terror, but of ioy, as Christ him selfe expoundeth them, saying: Reioyce and be g'ad,

glad, &c, God forbid therefore that the offence of the crosse should be taken away. Which thing should come to passe if we should preach that which the Prince of this world and his members would gladly heare, that is to say, the righteousness of workes. Then should we haue a gentle diuell, a fauourable world, a gracious Pope, and mercifull Princes. But because we set forth for the benefites and glory of Christ, they persecute and spoyle vs both of our goods and liues.

Verse 12. Would to God they were cut off that do disquiet you.

Is this the part of an Apostle, not onely to denounce the false Apostles to be troublers of the Church, to condemne them and to deliuere them to Sathan, but also to wish that they might be utterly rooted out and perish? And what is this else but plaine cursing? Paule (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cut off the foreskin of your flesh: but I would that they themselves might be utterly cut off by the roote.

Here riseth a question: whether it be lawfull for christians to curse? Why not? howbeit not alwayes, nor for euery cause; but when the matter is come to this poynct, that Gods word must be euill spoken of and his doctrine blasphemed, and so consequently God himselfe, then must we turne this sentence and say: Blessed be God and his word, and what so ever is without God and his word, accursed be it: yea though it be an Apostle or an Angell from heauen. So hs sayd before in the first chapter: Although we or an Angell from heauen preach otherwise vnto you, then that which we haue preached, let him be accursed.

Hereby it may appeare how great a matter Paule made of a little leuen, which for the same durst curse the false Apostles, who in outward appearance were men of great authority and holines. Let not vs therefore make little account of the leuen of doctrine: For although it be never so little, yet if it be neglected, it will be the cause that by little and little the truth and our salvation shall be lost, and God himselfe be denied. For when the word is corrupted and God denied and blasphemed (which must nedes follow if the word be corrupted) there remaineth no hope of saluation. But for our parts, if we be cursed, rayled vpon and slaine, there-

Paul wist
that the false
apostles
were cut of.

Whether it
be lawfull
for Christi-
ans to curse.

Gal. 1.8.9.

Chap. V.

UPON THE EPISTLE

The maiestie
of Gods
word is
highly to be
aduanced.

is yet one that can raise vs vp againe, & deliuer vs from the curse, death and hell.

Wherfore let vs learne to aduance and extoll the maiestie and authority of Gods word. For it is no small trifle (as brainesick heads surmisse at this day;) but every title thereof is greater than heauen and earth. Wherfore in this respect we haue no regard of Christian charity or concord, but we sitte as it were on the iudgement seate, that is to say, we curse and condemne all men, which in the least point do deface or corrupt the maiestie of Gods word: For a little leuen maketh sowre the whole lompe. But if they leave vs Gods word entire and sound, we are not onely ready to keepe charity and peace with them: but also we offer our selues to be their seruants, and to do for them whatsoeuer we are able: If not, let them perish & be cast downe into hell: and not onely they, but euен the whole world also, so that God and his pure word do remaine. For as leng as he remaineth, life, saluation, and the faithfull shall also remaine.

Paule therefore doth well in cursing those troublers of the Galathians, and in pronouncing sentence against them, to wit, that they are accursed with all that they teach and do, and in wishing that they might be cut off, especially that they might be rooted out of the Church of GOD, that is, that God shoulde not gouerne nor prosper their doctrine nor their doings. And this cursing procedeth from the holy Ghost. As Peter also in the 8. of the Actes curseth Simon the Sozeerer: Thy money and thou perish together. And the holy Scripture oftentimes bseth cursing against such troublers of mens consciences, and chiefly in the Psalms: as Psal. 55. Let death come vpon them: let them go quicke into the pit of corruption. Also, Let sinners be turned downe into hell, and all they that forget God. Psal. 9.

As Corah,
Dathan, and
Abiron.

Pauls ex-
ample in
suffering.

Hitherto Paule hath fortified the place of iustification with strong and mighty arguments. Moreouer, to the end he might omit nothing, here and there he hath intermingled chidings, pray-
sing, exhortations, threatenings and such like. In the end he ad-
deth also his owne example, namely that he suffereth persecution for this doctrine, thereby admonishing all the faithfull, not to be offended nor dismayed when they shall see such vprores, sectes and offences raised vp in the time of the Gospell, but rather to reioyce and be glad. For the more the world rageth against the Gospell,

the

the more the Gospell prospereth and goeth happily forward.

This consolation ought at this day to encourage vs: for it is certaine that the world hateth and persecuteth vs for none other cause, but for that we professe the truth of the Gospell. It doth not accuse vs for theft, murder, whoredome & such like: but it detesteth and abhorreth vs because we teach Christ faithfully and purely, and giue not ouer the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God, because the world hateth it so bitterly: For otherwise there is no doctrine so wicked so foolish and pernicious, which the world doth not gladly admitte, embrace and defend: and moreover it reverently entertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Only the true doctrine of the Gospell, life and salvation, and the ministers thereof, it utterly abhorreth and worketh all the spite that may be devised against thē. It is an evident token therefore that the world is so cruelly bent against vs for no other thing, but because it hateth the word. Wherefore when our aduersaries charge vs, that there riseth nothing of this doctrine but warres, seditions, offences, sectes, and other such infinite enormities: let vs answer: Blessed be the day wherein we may see these things. But the whole world is in an vprore. And well done: For if the world were not so troubled: if the Diuell did not rage and stirre vp such broyles, we should not haue the pure doctrine of the Gospell, which cannot be preached but these broyles and turmoiles must needs follow. Therefore that which ye count to be a great euill, we take to be a special happiness.

The doctrine of good works.

Now followerhortations and precepts of life and god works. For it is the custome of the Apostles, after they haue taught faith and instructed mens consciences, to adde precepts of god works, whereby they erhort the faithfull to exercise the duties of charity one towards another. And reason it selfe after a sort teacheth and understandeth this part of doctrine: but as touching the doctrine of Faith, it knoweth nothing at all. To the ende therefore that it might appeare y Christian doctrine doth not destroy god works, or fight against ciuill ordinances, the Apostle also erhorteth vs to exercise our selues in god works, and in an honest outward

What the
world con-
demneth in
godly tea-
chers.

An obiection.

The answer.

The Apo-
stles after
the doctri-
ne of faith,
adde pre-
cepts of
good life.

conuersation, and to kepecharity and concord one with another. The world cannot therefore iustly accuse the Christians that they destroy god workes, that they are troublers of the publike peace, ciuill honesty, &c. for they teach god workes and all other vertues better then all the Philosophers and Magistrates of the wold, because they adioyne Faith in their doings.

Verse 13. For brethren ye haue bene called vnto liberty: onely vse not your liberty as an occasion vnto the flesh, but by loue scruie ye one another.

Col. 3. 4. As if he would say: Ye haue now obtained liberty through Christ, that is to say, ye be farre aboue all lawes as touching conscience and before God: ye be blessed and saued, Christ is your life. Therefore although the lawe, sinne and death trouble and terrifie you, yet can they not hurt you nor drive you to despaire. And this is your excellent and inestimable liberty. Now standeth it you in hand to take god hede, that ye vse not that liberty as an occasion to the flesh.

Ind. 1. 4.

*Carnal men
understand
not the do-
ctrine of
Faith.*

This euill is common & the most pernicious of all others, that sathan stirreth vp in the doctrine of Faith: namely, that in very many he tucketh this liberty, wherwith Christ hath made vs free, into the liberty of the flesh. Of this the Apostle Iude also complai-
neth in his Epistle. There are crept in certaine wicked men(sayth he) which turne the grace of our God into wantonnesse. For the flesh is vtterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by Faith onely, and that the law hath no authority ouer vs. There-
fore when it heareth the doctrine of Faith, it abuseth and turneth it into wantonnesse, and by & by thus it gathereth: If we be with-
out law, let vs then liue as we list, let vs do no god, let vs give no-
thing to the needy, and let vs not suffer any euill, for there is no law to constraine vs or bind vs so to do.

*The grea-
test part of
men under-
stand the
doctrine of
Faith car-
nally.*

Wherefore there is danger on either side: albeit the one is more tollerable then the other. If grace or faith be not preached, no man can be saued: for it is Faith alone that iustifieth & saueth. On the other side, if Faith be preached (as of necessity it must be) the more part of men understand the doctrine of Faith carnally, and draw the liberty of the spirit into the liberty of the flesh. This may we see in all kindes of life, as well of the high as the low. All boast them-

themselves to be professors of the Gospell, and all bragge of Christian liberty, and yet serving their owne lustes, they give themselves to couetousnesse, pleasures, pride, envy, and such other vices. No man deth his duty faithfully, no man charitably serueth the necessity of his brother. The griefe hereof maketh me sometimes so vnpatient, that many times I wish such swine which tread precious pearles vnder their fete, were yet stil remayning vnder the tyranny of the Pope : for it is vnpossible that this people of Gomorrah should be governed by the Gospell of peace.

Moreover, euен we which teach the word, do not now our duty with so great zeale & diligence in the light of the Gospell, as we did afore in the darkenesse of ignorance. For the more certaine we be of the freedome purchased vnto vs by Christ, so much the more cold and negligent we be in handling the word, in prayer, in well doing, and in suffering aduersities. And if satan did not vere vs inwardly with spirituall tentations, and outwardly with the persecutions of our aduersaries, and moreouer with the contempt and ingratitude of our owne fellowes, we should become utterly careleſſe, negligent, & vntoward to all god works: and so in time we should lose the knowledge and Faith of Christ, forsake the ministry of the word, & ſeke an easier kind of life for the flesh. Which thing many of our men begin to do, for þ they trauelling in the ministry of þ word, cannot only not live of their labour, but also are most miserably intreated euen of those whom they deliuered from the ſervile bondage of the Pope by the preaching of the Gospell. These men forsaking poore and offensiuſe Christ, entangle themſelues with the affaires of this present life, ſeruing their own belies and not Christ: but with what fruite, that shall they find by experience in time to come.

For as much then as we know that the diuel layeth waite moſt of all for vs that hate the world (for the rest he holdeth in captiuitie and ſlavery at his pleasure) and laboureth with might & maine to take from vs the liberty of the ſpirit, or at leaſtwife to turne the ſame into the liberty of the flesh: we teach and exhort our bretheren with singular care and diligence by the example of Paule, that they thinke not this liberty of the ſpirit purchased by the death of Christ, to be giuen vnto them, that they ſhould make iþ an occation of carnall liberty, or (as Peter ſayeth) ſhould vſe the ſame as a cloke for their wickednesse: but that they ſhould ſerue

The profit
of tentations.

^{1. Pet. 2. 16.}

one another through loue.

To the end therefore that Christians should not abuse this libertie (as I have said) the Apostle layeth a yoke and bondage vpon their flesh by the law of mutuall loue. Wherefore let the godly remember that in conscience before God, they be free from the curse of the law, from sinne and from death, for Christ's sake: but as touching the body they are servants and must serue one another through charity, according to this commandement of Paul: Let euery man therefore indeuour to do his duty diligently in his calling, and to helpe his neighbour to the vttermost of his power. This is it which Paule here requiceth of vs: Serue ye one another through loue. Which words do not set the Christians at liberty, but shut them vnder bondage as touching the flesh.

Carnal men
abuse Chri-
stian liberty.

Moreover this doctrine concerning mutual loue which we must maintaine and exercise one towards another, cannot be beaten into the heads of carnall men, nor sinke into their heartes. The Christians do gladly receive and obey this doctrine. Others as soone as liberty is preached, by and by do thus inferre: If I be free, then may I do what I list: This thing is mine owne, why then should I not sell it for as much as I may get? Moreover, seeing we obtaine not saluation by our god worke, why should we give any thing to the pore? Thus do they most carelessly shake off the yoke of loue and god worke, & turne the liberty of the spirit into wantonnes and fleshly liberty. But we tell such carelesse contemners (although they believe vs not, but laugh vs to scorne) that if they vse their bodies and their gods after their owne lust, (as indeede they do, for they neither helpe the pore, nor lend to the nedie, but beguile their brethren in bargaining, snatching and scraping vnto themselues by hooke or by crooke whatsoever they can get) we tell them (I say) that they be not free, bragge they never so much of their liberty, but haue lost Christ and Christian liberty, are become bondslaves of the diuell, and are seuen times worse vnder the name of Christian liberty, then they were before vnder the tyranny of the Pope. For the diuell which was driven out of them, hath taken vnto him seuen other fiends worse then himselfe, and is returned into them againe: wherefore the end of these men is worse then the beginning.

As touching vs, we have a commandement of God to preach the Gospell, which offereth to all men liberty from the law, sinne, death

death, and Gods wrath, freely for Christs sake, if they beleue. It is not in our power to conceale or reuoke this liberty now published by the Gospell: for Christ hath giuen it vnto vs freely, & purchased it by his death. Neither can we constrain those swine which runne headlong into all licentiousnesse & dissolutenesse of the flesh, to helpe other men with their bodies or goods: therefore we do what we can, that is to say, we diligently admonish them that they ought so to do. If we nothing preuaile by these admonitions, we commit the matter to God, and he will recompence those scorneres with iust punishment in his god time. In the meane while this is our comfort, that as touching the godly our labour is not lost, of whom many (no doubt) by our ministerie are delivred out of the bondage of the diuell, and translated into the liberty of the spirit. These (which notwithstanding are but few) which acknowledge the glory of this liberty of the spirit, and on the other side are ready through charity to serue other men, and know themselues to be debtors to their brethren touching the flesh, do more reioyce vs then the innumerable multitude of those that abuse this liberty, are able to discourage vs.

Paul vseth here very apt and plaine wordes, when he sayth: Brethren ye are called into libertie. And because no man shoulde dreame that he speaketh of the liberty of the flesh, he expoundeth himselfe what manner of liberty he meaneth, saying: Onely vse not your liberty as an occasion to the flesh, but serue ye one another through loue. Wherefore let every Christian know, that as touching the conscience, Christ hath made him Lord ouer the law, sin and death, so that they haue no power ouer him. Contrariwise, let him know that this outward bondage is laid vpon his body, that he shoulde serue his neighbour through loue. They that understand Christian liberty otherwise, enjoy the commodities of the Gospell to their owne destruction, and are worse idolaters vnder the name of Christ, then they were before vnder the Pope. Now Paul goeth about to declare out of the ten comandements, what it is to serue one another through loue.

Verse 14. For the whole law is fulfilled in one word, which is this:
Thou shalt loue thy neighbour as thy selfe.

Paul, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, siluer, and precious stones vpon it,

Christian li-
berty must
be taught,
thoough men
abuse it.

They which
vnderstand
the Christian
liberty, serue
one another
through
loue,

^{s. Cor. 3.11.}^{Levit. 19.8.}

Now, there is no other foundation, as he himselfe sayth to the Corinthians, then Jesus Christ, or the righteousness of Christ. Upon this foundation he buildeth now good workes, yea good workes indeede: all which he comprehendeth in one precept: Thou shalt loue thy neighbour as thy selfe. As if he should say: when I say that ye must serue one another through loue, I meane the same thing that the lawe saith in another place: Thou shalt loue thy neighbour as thy selfe. And this is truly to interpret the Scripture and Gods commandements.

Merit-mon-
gers & hy-
porites un-
derstand not
the doctrine
of faith and
of good
workes.

^{*1. Cor. 3.12.}
^{13.}

^{Gal. 4.10.}

Now, in giuing precepts of loue, he covertly toucheth by the way the false teachers: against whom he setteth himselfe mightily, that he may defend and establish his doctrine of god workes against them. As if he said: O ye Galathians, I haue hitherto taught you the true and spirituall life, and now also I will teach you what be god workes indeede. And this will I do to the end ye may know that the vaine and foolish workes of ceremonies which the false Apostles do onely urge, are farre inferiour to the workes of charity. For such is the foolishnesse and madnesse of all wicked teachers and fantasticall spirits, that not onely they leauethe the true foundation and pure doctrine: but also continuing alwaies in their superstitions, they never attaine to god workes. Therefore (* as Paule sayeth) they build nothing but wood, hay and stubble vpon the foundation. So the false Apostles which were the most earnest defenders of workes, did not teach or require the workes of charity, as that Christians shoule loue one another, that they shoule be ready to helpe their neighbours in all necessities, not onely with their gods, but also with their body, that is to say, with tongue, hand, heart, and with their whole strength: but only they required that circumcision shoule be kept, that dayes moneths, yeares and times shoule be obserued: and other god workes they could teach none. For after they haue destroyed the foundation which is Christ, and darkened the doctrine of Faith, it was impossible that there shoule remaine any true vse, exercise, or opinion of god workes. Take away the tree, and the fruite must needes perish.

The Apostle therefore diligently exhorteth the Christians to exercise themselves in god workes, after that they haue heard and received the pure doctrine of Faith. For the remants of sinnes do yet still remaine even in those that be iustified: which, as they are

are contrary to Faith and hinder it: so do they hinder vs from doing god woxkes. Moreover, mans reason and the flesh, which in the Saints themselves resisteth the Spirit, and in the wicked doth mightily reigne, is naturally delited with Pharisical superstitions: that is to say, it taketh more pleasure in measuring God by her owne imagination then by his word, and doth the woxkes that she her selfe hath choosen, with farre greater zeale then those which God hath commanded. Wherefore it is necessary that the godly Preachers should as diligently teach & vrgē the doctrine of god woxkes, as the doctrine of Faith: for satan is a deadly enemie to both. Notwithstanding faith must be first planted: for without Faith it is impossible to understand what a god woxke is, or what pleaseth God.

Let no man thinke therefore that he thorooughly knoweth this commaundement: Thou shalt loue thy neighbour as thy selfe. In dede it is very short and easie as touching the wordes: but shew me the teachers and hearers, that in teaching, learning, and living do exercise and accomplish it rightly. Wherefore these wordes: Serve ye another through loue. And these also: Thou shalt loue thy neighbour as thy selfe, are full of spirit, and none of the faithfull do sufficiently consider, vrgē and exercise the same. And (which is wonderful) the faithfull haue this tentation, that if they omit never so light a matter which they ought to do, by & by their conscience is wounded: but they are not so troubled if they neglect the duties of charity (as daily they do,) or beare not a sincere and brotherly loue and affection towards their neighbour. For they do not so much regard the commandement of charity, as their owne superstitions, from the which they be not altogether free during this life.

Paule therefore reprehendeth the Galathians in these wordes: For the whole lawe is fulfilled in one word. As if he had sayed: Ye are drowned in your superstitions and ceremonies concerning places and times, which profit neither your selues nor others: & in the meane while ye neglect charity which ye ought only to haue kept. What madnesse is this: So saith Ierome: We weare & consume our bodies with watching, fasting and laboꝝ: but we neglect charitie, which is the only ladie and mistresse of woxkes. And this may be well seene in the Monkes, who straitly obserue the traditions concerning their ceremonies, fasting, watching apparel, & such

Reason is
naturally
delighted
with super-
stition.

No man lo-
ueth his
neighbour
as himselfe.

Naturall
corruption
and super-
stition re-
mainning in
the faithful.

A saying of
Hierome.

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like. In this case if they omit anything, be it never so little, they sinne deadly. But when they do not onely neglect charity, but also hate one another to the death, they sinne not, nor offend God at all.

Paule teache-
theth good
worke, and
condemneth
euill worke.

1. Sam. 21. 6.

Mat. 12. 3. 16

Mat. 22. 39.

Therefore by this commandement Paule not onely teacheth god workes, but also condemneth fantasticall and superstitious workes. He not onely buildest gold, siluer, and precious stones vpon the foundation, but also throweth downe the wood, & burneth vp the hay and stubble. God witnessed by examples in the old Testament how much he did alwaies esteeme of charity: whereunto he would haue the very law it selfe, and the ceremonies thereof to giue place. At such time as David and they that were with him were hungry, & had not what to eate, they did eate the holy shew bread, which by the law the lay people might not eate, but onely the Priests. Christes Disciples brake the Sabbath in plucking the ears of corne: yea and Christ himselfe brake the Sabbath (as said the Jewes) in healing the sicke on the Sabbath day. Al these things shew that charity or loue ought to be preferred before all lawes and ceremonies, and that God requireth nothing so much at our hands, as loue to wards our neighbour. The same thing Christ also witnesseth, when he saith: And the second is like vnto this.

Verse 14. For all the law is fulfilled in one word.

As if he said: Why do ye burden your selues with the law? Why do ye toyle and turmoyle your selues about the ceremonies of the law, about meats, dayes, places, and such other things: as how ye ought to eate, drinke, keepe your seales, sacrifice &c. Leau off these follies, & hearken what I say: All the law is fully comprehended in this one saying: Thou shalt loue thy neighbour as thy self. God delighteth not in the obseruation of the ceremonies of the law, neither hath he any neede of them. The onely thing that he requireth at your hands is this, that ye believe in Christ whom he hath sent: in whom ye are made perfect and haue al things. But if vnto faith, which is the most acceptable service of God, ye will also adde lawes, then assure your selues that al lawes are comprehended in this short commandement: Thou shalt loue thy neighbour as thy selfe. Endeavour your selues to keepe this commandement: which being kept, ye haue fulfilled all lawes.

Paule is a very god expounder of Gods commandementes:

For

For he draweth all Moses into a briese summe, shewing that nothing else is contained in all his lawes (which are in a maner infinite) but this short sentence: Thou shalt loue thy neighbour as thy selfe. Naturall reason is offended at this basenes and shortnes of wordes: for it is sone sayd: Beleeue in Christ. And againe: Loue thy neighbour as thy selfe. Therefore it despileth both the doctrine of Faith and true god works. Notwithstanding this base and vile word of faith (as reason taketh it:) Beleeue in Christ, is the power of God to the faithfull, wherby they overcome sinne, death, the diuell, &c. whereby also they attaine saluation and eternall life. Thus to serue one another through loue, that is, to instruct him y^e goeth astray, to comfort him that is afflicted, to raise vp him that is weake, to helpe thy neighbour by all meanes possible, to beare with his infirmities, to endure troubles, labors, ingratitude and contempt in the Church; and in ciuill life and conuersation to obey the Magistrate, to give due honour to thy parents, to be patient at home with a froward wife and an vnruyl family, &c: these (I say) are workes which reason iudgeth to be of no value. But, in dede they are such workes, that the whole world is not able to comprehend the excellency and worthines thereof (for it doth not measure workes or any other thing by the word of God, but by the iudgement of wicked blinde and foolish reason:) Hea it knoweth not the value of any one of the least god workes that can be, which are trus god workes indeede.

Therefore, when men dreame that they know well enough the commandement of charity, they are vtterly deceipted. In dede they haue it written in their heart: for they naturally iudge that a man ought to do vnto another, as he would an other should do vnto him. But it followeth not therefore that they understand it: For if they did, they would also performe it indeede, and would preferre loue and charity before all their workes. They would not so highly esteeme their owne superstitious toyes, as to go with an heauy countenance hanging downe the head, to liue unmarried, to liue with bread and water, to dwel in the wildernes, to be poorly apparelled, &c. These monstrous and superstitious workes, which they haue devised and chosen vnto themselues, God neither commanding nor approuing the same, they esteeme to be so holy and so excellent, that they surmount and darken charity, which is as it were the Sunne of all god workes. So great and incomprehen-

A briese sum
of all Moses
lawes.

A most short
doct inc of
all true Chri-
stianity
Rom. 1.16.

To serue our
neighbour
through
charity.

A descrip-
tion of an hy-
popotic.

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sible is the blindnes of mans reason, that it is vnable, not onely to iudge rightly of the doctrine of Faith, but also of exterrall conuersation and workes. Wherefore we must fight strongly, as well against the opinions of our owne heart (to the which we are naturally more inclined in the matter of salvation then to the word of God,) as also against the counterfeit bizeur and holy shew of our owne wilworkes : that so we may learne to magnifie the workes which every man doth in his vocation, although they seeme outwardly never so base and contemptible, if they haue the warrant of Gods word : and contrariwise, to despise those workes which reason choseth without the commandement of God , seeme they never so excellent and holy.

Of this commandement I haue largely intreated in another place, and therefore I will now but lightly ouerrunne it. In dede this is briefly spoken : Loue thy neighbour as thy selfe, but yet very aptly and to the purpose. No man can giue a more certaine, a better or a neerer example then a mans owne selfe. Wherefore, if thou wouldest know how thy neighbour ought to be loued, and wouldest haue a plaine example thereof, consider well how thou louest thy selfe. If thou shouldest be in necessity or danger, thou wouldest be glad to haue the loue and friendship of all men, to be holpen with the counsell, the goods and the strength of all men and of all creatures. Wherefore thou hast no neede of any booke to instruct and to admonish thee how thou oughtest to loue thy neighbour : for thou hast an excellent booke of all lawes euen in thy heart. Thou needest no Scholemaister in this matter : aske counsell onely of thine owne heart, and that shall teach thee suffiently that thou oughtest to loue thy neighbour as thy selfe. Moreover, loue or charity is an excellent vertue, which not onely maketh a man willing and ready to serue his neighbour with tongue, with hand, with money and worldy goods: but with his body, and euen with his life also. And thus to do', it is not prouoked by god deserts or any thing else, neither is it hindred through euill deserts or ingratitude. The mother doth therefore nourish and cherish her child, because she loueth it.

How our
neighbour
ought to be
loued.

Charity a
singular
vertue.

Who is our
neighbor.

Now, my neighbour is every man, specially which hath neede of my helpe , as Christ expoundeth it in the 10. chapter of Luke. Who although he hath done me some wrong , or hurt me by any maner of way; yet notwithstanding he hath not put off the nature

of

of man, or ceased to be flesh and bloud, & the creature of God most like vnto my selfe: briesly, he ceaseth not to be my neighbour. As long then as the nature of man remaineth in him, so long also remaineth the commandement of loue, which requireth at my hand, that I should not despise mine owne flesh, nor render euill for euill but overcome euill with good: or else shall loue never be as Paule describeth it, 1. Cor. 13.

The com-
mandement
of charity.

Paule therefore commendeth charity to the Galathians, and to all the faithfull (for they onely loue indeede,) and exhorteth them that through charity one of them should serue an other. As if he would say: Ye neede not to burden your selues with circumcision, and with the ceremonies of Moses law: but aboue all things continue in the doctrine of faith which ye haue receiuied of me. Afterwards, if ye will do good workes, I will in one word shew you the chiefeſt and greatest workes, and how ye shall fulfil all lawes: Serue ye one another through loue. Ye shall not lacke them to whom ye may do good, for the world is full of such as need the helpe of others. This is a perfect and a sound doctrine of Faith and loue: and also the ſhortest and the longest Divinity. The ſhortest as touching the words and ſentences: but as touching the vſe and practise it is more large, more long, more profound, and more high then the whole world.

The doctrin
of faith and
charity the
ſhortest and
longest.

Verse 15. If ye bite and deuoure one another, take heed leſt ye be consumed one of another.

By these words Paule witnesseth, that if the foundation, that is to ſay, if Faith in Christ be ouerthownde by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there muſt needes be diuers opinions and diſſentions from time to time both in doctrine and life, whereby it cometh to paſſe that one biteth and deuoureth another, that is to ſay, one indigeth and condemmeth another, vntill at length they be consumed. Hereof not onely the Scripture, but also the examples of all times beare witnes. After that Afrike was peruerted by the Manichees, by and by followed the Donatifts, who alſo diſagreeing among themſelues, were devideſ into thre ſundry ſects. And how many ſects haue we at this day ſpringing vp one after another? One ſect bringeth forth another, and one condemmeth another. Thus, when the vniuity of the ſpirite is broken, it is vnpoffible that

Chap. V.

V P O N T H E E P I S T L E

there should be any concord either in doctrine or life, but daily new errorrs must needes spring vp without measure and without end.

The way
how to keep
concord.

Paule therefore teacheth that such occasions of discord are to be auoide, and he sheweth how they may be auoide. This (saith he) is the way to vnitie and concord : Let every man do his duty in that kind of life which God hath called him unto : Let him not lift vp himselfe aboue others, nor find fault at other mens works, and commend his owne, but let every one serue another through loue. This is a true and a simple doctrine touching god workes. This do not they teach which haue made shipwrecke of faith, and haue conceiued fantasticall opinions concerning faith and god workes: but disagreeing among themselues as touching the doctrine of faith and workes, they bite and deuoure, that is to say, they accuse and condemne one another, as Paule here sayth of the Galathians. If ye bite and deuoure one an other, take heed lest ye be consumed one of another. As if he would say : do not accuse and condemne one another for circumcision, for obseruynge of holy dayes or other ceremonys, but rather giue your selues to serue and helpe one an other through charity : or else if ye continue in biting and deuouring one an other, take heede that ye be not consumed, that is to say, that ye perish not vtterly, yea and that bodily, whiche common-
ly hapneth, especialy to the autho:rs of sects, as it did to Arius and others, and to certaine also in our time. For he that hath layed his foundation on the sand, and buildeth hay, stubble and such like, must needes fall & be consumed : for all those things are ordained for the fire. I will not say that after such bitings and deuourings, the ruine and destruction, not of cities, but of whole countreyes & kingdomes are wont to follow. Now the Apostle sheweth what it is to serue one an other through loue.

The end of
the autho:rs
of wicked o-
pinions.

It is a hard and a dangerours matter to teach that we are made righteous by faith without worke, and yet to require worke with all. Here, except the ministers of Christ be faithfull and wise dispensers of the mysteries of God, rightly diuiding the word of truth: faith and worke are by and by confounded. Both these doctrines, as well of faith as of worke, must be diligently taught and vrged : & yet so, that both may remaine within their bounds. Otherwise, if they teach worke onely (as they do in the Popes kingdome) then is faith lost. If faith onely be taught, then carnall men by and

How the
doctrine of
faith and of
worke is to
be taught.

by

by dreame that wo:kes be not needfull.

The Apostle began a little before, to exhort men to god works, and to teach that the whole law was fulfilled in one word, namely: Thou shalt loue thy neighbour as thy selfe. Here will some man say: Paul throughout his whole Epistle taketh away righteousness from the law: for saith he, By the workes of the law shall no flesh be justified: Also, As many as are vnder the workes of the law, are vnder the curse. But now when he sayth that the whole law is fulfilled in one word, he setteth to haue forgotten the matter whereof he hath intreated in all this Epistle, and to be of a quite contrary opinion: to wit, that they which do the wo:kes of charity, fulfill the law and be righteous. To this obiection he answereth after this maner.

Verse 16. But I say, walke in the spirit, and ye shall not fulfill the lusts of the flesh.

As if he should haue said: I haue not forgotten my former discourse concerning faith, neither do I now reuoke the same in that I exhort you to mutuall loue, saying: that the whole law is fulfilled through loue, but I am still of the same mind and opinion that I was before. To the end therefore that ye may rightly understand me, I adde this moreouer: Walke in the spirit, and ye shall not fulfill the lusts of the flesh.

A confutation of the argument of the Schoolemen: Loue is the fulfilling of the law: therefore the law iustifieth.

Although Paul speaketh here exprely and plainly enough, yet hath he little preuailed: for the Schoolemen not understanding this place of Paul, Loue is the fulfilling of the law, haue gathered out of it after this maner: If loue be the fulfilling of the law, it followeth then that loue is righteousness: therefore if we loue, we be righteous. These profound clarks do argue from the word to the wo:ke, from doctrine or precepts, to life, after this sort: The law hath commanded loue, therefore the wo:ke of loue followeth out of hand. But this is a foolish consequence, to draw an argument from precepts, and to ground the conclusion vpon wo:kes.

True it is that we ought to fulfill the law, and to be iustified through the fulfilling thereof: but sinne hindreth vs. Indeed the law prescribeth and commandeth that we should loue God with

Arguments
from pre-
cept to
wo:ke.

An euill con-
sequence of
the Sophis-
ters: It is
written,
therefore
it is done.

The loue of
our selfe is
corrupt.

Charity can
not pacifie
God.

Apoc. 21. 27.

Esa. 53. 9.
1 Pet. 2. 22.

* He allu-
deth to the
place of Ex-
odus, chap.
13. 21.

Faith ador-
ned with
charity, is
the Papists
righteous-
nesse.

all our heart, &c. and that we should loue our neighbour as our selues: but it followeth not: This is written, therfore it is done: the law commandeth loue, therefore we loue. There is not one man to be found vpon y whole earth, which so loueth God & his neighbour, as the law requireth. But in the life to come, where we shall be thoroughly cleansed from all vices and sinnes, and shall be made as pure and as cleare as the Sunne, we shall loue perfectly & shall be righteous through perfect loue. But in this life, that purity is hindred by the flesh; for as long as we live, sinne remaineth in our flesh: by reason wherof, the corrupt loue of our selues is so mighty that it farre surmounteth the loue of God and of our neighbour. In the meane time notwithstanding, that we be may righteous in this life also, we haue Christ the mercy seate and throne of grace, and because we beleue in him, sinne is not imputed vnto vs. Faith therefore is our righteousness in this life. But in the life to come, when we shall be thoroughly cleansed and deliuered from all sinnes and concupiscence, we shall haue no moze need offaith and hope, but we shall then loue perfectly.

It is a great errore therefore to attribute iustification, or righ-
teousnes to loue, which is nothing: or if it be anything, yet is it
not so great that it can pacifie God: for loue even in the faithfull
(as I haue sayd) is imperfect and impure. But no vncleane thing
shall enter into the kingdome of God. Notwithstanding in the
meane while this trust & confidence sustaineth vs, that Christ, who
alonely committed no sinne, and in whose mouth was never found
any guile, doth overshadow vs with his righteousness. We being
couered with this * cloud, & shrowded vnder this shadow, this hea-
ven or remission of sinnes and throne of grace: do beginne to loue
and to fulfill the law. Yet for this fulfilling we are not iustified nor
accepted of God whilst we liue here. But when Christ hath deli-
uered vs by the kingdome to God his father, and abolished all priu-
erality, and God shall be all in all: then shall faith and hope ceasse,
and loue shall be perfect and everlasting. 1. Cor. 13. This thing the
popish Scholewen vnderstand not, and therefore when they heare
that loue is the summe of the whole law, by and by they inferre:
Ergo, the law iustifieth. Or contrariwise, when they reade in Paule
that faith maketh a man righteous: yea, say they, faith formed and
furnished with charity. But that is not the meaning of Paul, as
I haue largely declared before.

If we were pure from all sinne, and were inflamed with perfect loue both towards God and our neighbour, then should we indeed be righteous and holy through loue, and God could require no more of vs. This is not done in this present life, but is deferred vntill the life to come. Indeede we receive here the gift and first fruits of the Spirit, so that we begin to loue, howbeit very slenderly. But, if we loued God truly and perfectly as the law of God requireth, which sayth : Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength : then should we be as well contented with pouerty as with wealth, with paine as with pleasure, and with death as with life. Yea he that could loue God truly and perfectly indeed, should not long continue in this life, but should straightway be swallowed vp by this charity.

But now mans nature is so corrupt and drowned in sinne that it cannot haue any right sense or cogitation of God. If loueth not God, but hateth him deadly. Wherefore as Iohn sayth : We loued not God, but he loued vs, and sent his Sonne to be a reconciliation for our sinnen. And as Paul sayth before in the second chapter: Christ hath loued me, and giuen himselfe for me. And in the fourth chapter: But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the law. We being redeemed and iustified by the Sonne, begin to loue : according to that saying of Paul in the eight to the Rom. That which was impossible to the law, (in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the law might be fulfilled in vs: that is, might begin to be fulfilled. They are mere dreames therefore which the Sophisters and Scholemen haue taught concerning the fulfilling of the law.

Wherefore Paule sheweth by these words: Walke in the spirit, how he would haue that sentence to be understood, where he said, Serue ye one another though loue. And againe: Loue is the fulfilling of the law, &c. As if he should say. When I bid you loue one another, this is it that I require of you, that ye walke in the spirit. For I know that ye shall not fulfill the law, because sinne dwelleth in you as long as ye live, and therfore it is impossible that ye should fulfill the law. Notwithstanding in y meane while

Rom. 8.23.

Deut 6.5.
Mat 22.37.

Perseverue.

God first
loued vs.
*1. Ioh. 4.1

To walke in endeavour your selues diligently to walke in the spirit, that is, walke in spirit against the flesh, and follow spiritual motions, &c.

Gal. 5. 17. It appeareth then that he had not forgotten the matter of iustification. For when he biddeth them to walke in the spirit, he plainly denieth that wo^rkes do iustifie. As if he would say: When I speake of the fulfilling of the law, I meane not that ye are iustified by the law: but this I meane, that there be two contrary captaines in you, the spirit and the flesh. God hath stirred vp in your bodies a strife and a battell: For the spirit walseth against the flesh, and the flesh against the spirit. Here I require nothing else of you, but that ye follow the spirit as your Captaine and guide, and that ye resist that Captaine the flesh: for that is all that ye be able to do. Obey the spirit, and fight against the flesh. Therefore when I teach you to obserue the law, and exhort you to loue one another, thinke not that I go about to reuoke that which I have taught concerning the doctrine of faith, and that now I attribute iustification to the law or to charity: but my meaning is, that ye should walke in the spirit, and that ye should not fulfill the lusts of the flesh.

Paul vseth very fit words and to the purpose. As if he would say: We come not yet to the fulfilling of the law: therefore we must walke in the spirit and be exercised therein, that we may thinke, say, and do those things which are of the spirit, and resist those things which are of the flesh: therefore he addeth:

Verse 16. And ye shall not fulfill the lusts of the flesh.

Desires &
lusts of the
flesh even
in the godly.

As if he would say: The desires or lusts of the flesh be not yet dead in vs, but spring vp againe and fight against the spirit. The flesh of no fauful man is so god, which being offended would not bite & deuoure, or at the least omit somewhat of that commandement of loue. Yea even at the first hount he cannot restraine himselfe, but is angry with his neighbour, desireth to be revenged, and hateth him as an enemy, or at the least loueth him not so much as he shoulde do, and as this commandement requireth. And this happeneth even to the fauful.

Therefore the Apostle hath giuen this rule for the fauful, that they shoulde serue one another through loue, that they shoulde beare the burdens and infirmities one of another, and that they shoulde forgiue one another. And without this bearing and forbearing

bearing through loue, it is impossible that peace & concord should continue amongst Christians. For it cannot be, but that thou must needes often offend; & be offended. Thou seest many things in me which offend thee, and I againe see many things in thee which mislike me. Here if one beare not with another thorough loue, there shall be no end of dissention, discord, envy, hatred and malice.

Wherefore Paule would haue vs to walke in the spirit, lest we fulfill the lusts of the flesh. As if he shold say: Although ye be moued with wrath & displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstanding resist and represe these violent motions through the spirit. Brate with his weakenes & loue him accrding to that commandement: Thou shalt loue thy neighbour as thy selfe. For thy brother doth not therfore cease to be thy neighbour, because he slippeth, or offendeth thee: but then hath he most need that thou shouldest exercise & shew thy charity towards him. And this commandement: Thou shalt loue thy neighbour as thy selfe, requireth the selfe same thing: to wit, that thou shouldest not obey the flesh: which when it is offended, hateth, biteth and deuoureth. But walke against it in spirit, and continue throughe the same in the loue of thy neighbour, althoough thou finde nothing in him worthy of loue.

The Scholemen take the concupisence of the flesh for carnall lust. Indede it is true that euene the godly, especially the yonger sozt, are tempted with fleshly lust. Pea, they also that be maried, so corrupt and pestilent is flesh) are not without such carnall lust. Here let every one (I speake now to the godly being maried, both man and wife) diligently examine himselfe, and no doubt, many shall find this in themselves, that the beauty and conditions of an other mans wife please him better then of his owne: and so contrariwise, his own lawfull wife he loatheth or misliketh, and loueth her which is unlawfull. And this commonly is wont to happen, not in mariage onely, but in all other matters. Men set light by that which they haue, and are in loue with that which they haue not: as the Poet sayth:

Nicimur in vetitum semper cupimusque negata: That is,

Of things most forbidden we alwayes are faine;

And things most denied we seeke to obtaine.

To walke in
the spirit.

What the
concupi-
sence or
lust of the
flesh is after
Paule.

I do not deny therefore but that the concupisence of the flesh

comprehendeth carnall lust, but not that onely. For concupiscence comprehendeth all other corrupt affections, wherewith the very faithfull are infected, some more, some lesse: as pride, hatred, covetousnesse, impatieney and such like. Psa Paul rehearseth afterwards among the workes of the flesh, not onely these gross vices, but also idolatry, heresies and such other. It is plaine therfore that he speaketh of the whole concupiscence of the flesh, and of the whole dominion of sinne, which triueth euen in the godly who haue received, the first fruits of the spirit, against the dominion of the spirit. He speaketh therefore not onely of carnall lust, pride, covetousnes, &c. but also of incredulity, distrust, despaire, hatred & contempt of God, idolatry, heresies and such other, when he saith: And ye shall not fulfill the lusts of the flesh. As if he shold say: I write unto you that you shold loue one another. This ye do not, neither can ye do it because of the flesh, which is infected & corrupted with concupiscence, and doth not onely stirre vp sinne in you, but also is sinne it selfe. For if ye haue perfect charity, no heauines, no aduersitie could be so great, which shold be able to hurt or hinder that charitie: for it would be spread throughout the whole body. There shold be no wife, were she never so hard fauoured, whom her husband would not loue entirely, lothing all other women, though they were never so faire and beautifull. But this is not done, therfore it is impossible for vs to be made righteous through loue.

Wherfore thinke me not to reuoke and vnsay that which I haue taught concerning faith: For faith and hope must continue, that by the one we may be iustified, and by the other we may be raised vp in aduersities, and endure to the end. Moreover, we serue one another through charitie, because faith is not idle: but charitie is weake and little. Therefore when I bid you walke in the spirit, I do sufficiently declare that ye are not iustified through charity.

And when I exhort you to walke in the spirit, that ye fulfill not the concupiscence of the flesh: I do not require of you that ye shold vtterly put off the flesh or kill it, but y^e ye shold bridle and subdue it. For God will haue mankind to endure euen to the last day. And this cannot be done without parents, which do beget and bring vp children. These meanes continuing, it must needs be that flesh also must continue, and consequently sinne, for flesh is not without sinne. Therefore in respect of the flesh we are sinners:

but

but in respect of the spirit, we are righteous; and so we are partly sinners, and partly righteous. Notwithstanding our righteousness is much more plentifull then our sinne, because the holinesse and righteousness of Christ our Mediator doth farre exceed the sinne of the whole world: And the forgiuenesse of sinnes which we haue through him is so great, so large, & so infinite that it easilly swallows up all sinnes, so that we walke according to the spirit, &c.

Beeleuers
are both
sinners and
righteous.

The Papists dreame that this comandement belongeth only to their Cleargiemen, and that y^e Apostle exhorteth them to liue chastly by subduing the flesh with watching, fasting, labour, &c. and then they should not fulfill the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of the flesh were ouercome when this fleshly lust is subdued: which notwithstanding they were never able to suppresse & keepe vnder with any yoke that they could lay vpon their flesh. Which thing Hierome (I Hierome.
say nothing of other) who was a maruellous louer and defender of chastity, doth plainly confesse. O (saith he) how often haue I thought my selfe to be in the middest of the vaine delights & pleasures of Rome, euen when I was in the wild wildernes, which being burnt vp with the heate of the Sun, yeldeth an ouglesome habitation to the Monkes: &c. Againe: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dancing among yong women, when I had no other company but Scorpions & wild beasts. My face was pale with fasting, but my mind was inflamed with desires in my cold body, and althoough my flesh was halse dead already, yet the flames of fleshly lust boyled within me, &c.

If Hierome felte in himselfe such flames of fleshly lust, who liued in the barren wildernes with bread and water, what do our holy belligods the Cleargiemen feele (thinke ye:) who so stiffe and stretch out themselves with all kinds of dainty fare, that it is maruell their bellies burst not? Wherefore these things are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the world onely: but to the uniuersall Church of Christ, and to all the faithfull: whom Paul exhorteth to walke in the spirit, that they fulfill not the lusts of the flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatience, and such like: but also the spirituali motions, as doubting, blasphemey, idolatry, contempt and hatred of God, &c.

The reh-
ement flames
of carnall
lust in Hie-
rome.

The flesh is
to be subdu-
ed and
killed.
Ephr. 5. 29.

Paule (as I haue said) doth not require of the godly, that they shold utterly put off or destroy the flesh: but that they shold so bridle it, that it might be subiect to the spirit. In the 5. to the Ephes. he biddeth vs cherish the flesh. For as we may not be cruell to other mens bodies, nor vex them with unreasonable labour: even so we may not be cruell to our owne bodies. Wherefore according to Paules precept, we must cherish our flesh, that it may be able to endure the labours both of the mind and of the body: but yet onely for necessities sake, and not to nourish the lusts thercof. Therefore if the flesh begin to ware wanton, represse it and bridle it by the spirit. If it will not be, marrie a wife, for it is better to marry then to burne. Thus doing thou walkest in the spirit: that is, thou followest Gods word and doest his will.

Verse 17. For the flesh lusteth against the spirit, and the spirit against the flesh.

The godly
feele the
concupi-
cence or
lust of the
flesh.

Psal. 4. 4.

When Paule sayth that the flesh lusteth against the spirit, and the spirit against the flesh, hee admonisheth vs that we must feele the concupisence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, heauinesse, impatience, incredulity, and such like. Notwithstanding he would haue vs so to feele them, that we consent not vnto them, nor accomplish them: that is, that we neither thinke, speake, nor do those things which the flesh prouoketh vs vnto. As, if it move vs to anger, yet we shold be angry in such wise (as we are taught in the fourth Psalme) that we sinne not. As if Paule would thus say: I know that the flesh will prouoke you vnto wrath, enuy, doubting, incredulity and such like: but resist it by the spirit, that ye sinne not. But if ye forsake the guiding of the spirit, and follow the flesh, ye shall fulfill the lusts of the flesh, and ye shall die, as Paul saith in the 8. to the Rom. So this saying of the Apostle is to be understood, not of fleshly lust onely, but of the whole kingdome of sinne.

Verse 17. And these are contrary one to the other, so that ye cannot do the same things that ye would.

The two captaines or leaders (saith he) the flesh and the spirit; are one against another in your bodies, so that ye cannot doe what ye would. And this place witnesseth plainly, that Paul witnesseth these things to the faithful, that is, to the Church believing in Christ

Christ, baptized, iustified, renewed, and having full forgiuenes of sinnes. Yet notwithstanding he sayth that she hath flesh rebelling against the spirit. After the same manner he speaketh of himselfe in the 7. to the Rom. I (sayth he) am carnall and sold vnder sinne. And againe: I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne which is in my members. Also: O wretched man that I am, who shall deliver me from the body of this death? &c.

The faithful
have flesh
which resi-
steth the
spirit.

Here, not onely the Scholemen, but also some of the old Fathers are much troubled, seeking how they may excuse Paule. For it semeth unto them absurd, and vnseemly to say, that the cleare vessell of Christ should haue sinne. But we credite Paules owne words, wherein he plainly confesseth that he is sold vnder sinne, that he is led captiue of sinne, that he hath a law in his members rebelling iagainst him, and that in the flesh he serueth the law of sinne. Here againe they answer, that the Apostle speakeþ in the person of the wicked. But the wicked do not complaine of the rebellion of their flesh, of any battell or confiict, or of the captivity and bondage of sinne: for sinne mightily reigneth in them. This is therefore the very complaint of Paule and of all the faithfull. Wherefore they have done very wickedly which haue excused Paul and all the faithfull to haue no sin. For by this perswasion (which procedeth of ignorance of the doctrine of faith) they haue robbed þ Church of a singular consolation: they haue abolished the forgiuenesse of sinnes, and made Christ of none effect.

The godly
see the
terious &
captivity
of sinne.

Wherefore when Paule sayth: I see another law in my members &c. he denieth not that he hath flesh, and the vices of þ flesh in him. It is likely therefore that he felte sometimes the motions of carnall lust. But yet (no doubt) these motions were well suppressed in him by the great and grievous afflictions and tentations both of mind and body, wherewith he was in a manner continually exercised and vexed, as his Epistles do declare: Or if he at any time being merry and strong, felte the lust of the flesh, wrath, impatience or such like: yet he resisted them by the spirit, and suffered not those motions to beare rule in him. Therefore let vs in no wise suffer such comfortable places (whereby Paule describeth the battell of the flesh against the spirit in his owne body) to be corrupted with such foolish gloses. The Scholemen, the Monkes, and such other, never felte any spirituall tentations, & therefore they sought

The tenta-
tions of
Monkes.

onely for the repressing and ouercomming of fleshly lust & lechery, & being proud of that victory which they never yet obtained, they thought themselves farre better and more holy then married men. I will not say, that vnder this holy pretence they nourished and maintained al kinds of horriblie sinnes, as dissention, pride, hatred, disdaine and despising of their neigborz, trust in their owne righ-
teousnes, presumpcion, contempt of all godlinesse & of the word of God, infidelitie, blasphemy and such like. Against these sinnes they never fought, nay rather they tooke them to be no sinnes at all: They put righcousnes in the keeping of their foolish and wicked bowes, and vnrighcousnesse in the negleting and contemning of the same.

Christ our
righteous-
nesse.

Rom. 9.33.

The out-
ward righ-
teousnes of
the faithful.

The godly
feeling the
corruptions
of the flesh,
must not de-
spaire.

But this must be our ground and anker-hold, that Christ is our onely and perfect righcousnes. If we haue nothing whereunto we may trust, yet these thre things (as Paul sayth) Faith, hope and loue do remaine. Wherefore we must alwayes believe, and alwaies hope: we must alwaies take hold of Christ as the head and foun-
taine of our righcousnesse. He that believeth in him shall not be a-
shamed. Moreouer, we must labour to be outwardly righcous also: that is to say, not to consent to the flesh, which alwayes entiseth vs to some euill: but to resist it by the spirit. We must not be over-
come with impatience for the vnhankfulnes and contempt of the people, which abuseth the Christian liberty: but through the spirit we must ouercome this and all other temptations. Looke then how much we strive against the flesh by the spirit, so much are we out-
wardly righcous. Albeit this righcousnes doth not commend vs before God.

Let no man therefore despair if he feele the flesh oftentimes to stirre vp new battels against the spirit, or if he cannot by and by subdue the flesh, and make it obedient vnto the spirit. I also do wish my selfe to haue a more valiant and constant heart, which might be able, not onely boldly to contemne the threatnings of ty-
rants, the heresies, offences and tumults which sathan & his soul-
diers the enemies of the Gospel stirre vp: but also might by and by shake off the vexation and anguish of spirit, and briefly, might not feare the sharpnesse of death, but receive and embrace it as a most friendly guest. But I find another law in my members, rebelling against the law of my mind, &c. Some other do wrestle with infe-
rior temptations, as poverty, reproch, impatieney and such like.

Let

Let no man maruell therefore to be dismayed when he feeleth in his body this battell of the flesh against the spirit : but let him plucke vp his hart and comfort himselfe with these words of Paul : The flesh lusteth against the spirit. Also : These are contrary one to another, so that ye do not those things that you would. For by these sentences he comforteth them that be tempted. As if he should say : It is impossible for you to follow the guiding of the spirit in all things without any feeling or hinderance of the flesh : Say, the flesh wil resist:and so resist and hinder you,that ye cannot do those things which gladly you would. Here it shall be enough if ye resist the flesh and fulfill not the lust thereof : that is to say, if ye follow the spirit and not the flesh, which easly is ouerthrown by impatency, counteth to reuenge, biteth, grudgeth, hateth God, is angry with him, despaireth, &c. Therefoze when a man feeleth this battell of the flesh, let him not be discouraged therewith, but let him resist in spirit, and say : I am a sinner, and I fele sinne in me : for I haue not yet put off the flesh, in which sinne dwelleth so long as it liueth. But I will obey the spirit and not the flesh : that is, I will by faith and hope lay hold vpon Christ, and by his word I will raise vp my selfe, and being so raised vp, I will not fulfill the lust of the flesh.

The battell
of the flesh
and the spi-
rit in the
godly.

To walke in
the spirit.

It is very profitable for the godly to know this, and to beare it well in minde : for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was vtterly cast away, if at any time I fel the lust of the flesh : that is to say, if I fel any euill motion, fleschly lust, wrath, hatred or envy against any brother. I assayed many workes to helpe to quiet my conscience, but it would not be : For the concupisence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughts : This or that sinne thou hast committed : thou art infected with envy, with impatency, and such other sinnes:therefore thou art entred into this holy Order in vaine, and all thy good workes are unprofitable. If then I had rightly understood these sentences of Paule : The flesh lusteth contrary to the spirit, and the spirit contrary to the flesh : And, These two are one against another, so that ye cannot do the things that ye would do, I should not haue so miserably tormented my selfe, but should haue thought and sayd to my selfe as now commonly I do : Martine, thou shalt not vtterly be without

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Let all troubled conciences comfort themselves by this example of Martin Luther, and say as he said. • Staupius a godly learned man, of whom he made mention before.

A holy desperation.

Psal.143.2.

Psal.130.3.
What the
godly must
doe, when
they seele
sinne.

Sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of Paul: The flesh resisteth the spirit. Despaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not vnder the law.

I remember that * Staupius was wont to say: I haue bowed unto God aboue a thousand times, that I would become a better man: but I never performed that which I bowed. Whereafter I will make no such bow: for I haue now learned by experiance, that I am not able to perfore me it. Unlesse therefore God be fauourable and mercifull vnto me for Christys sake, and grant vnto me a blessed and a happy houre when I shall depart out of this miserable life, I shall not be able with all my bowes and all my godly deedes, to stand before him. This was not onely a true, but also a godly and an holy desperation: and this must they confesse both with mouth and heart, which will be saned. For the godly trust not to their owne righteousness, but say with David: Enter not into iudgement with thy servant, for in thy sight shall none that liueth be iustified. Againe: If thou O Lord shouldest straightly marke iniquities, O Lord who shall stand? They looke vnto Christ their Reconciler, who gaue his life for their sinnes. Moreover, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstanding in the meane while they fight in spirit against the flesh, lest they should fulfill the lusts thereof. And although they feele the flesh to rage and rebell against the spirit, and themselves also to fall sometimes into sinne through infirmitie, yet are they not discouraged, nor thinke therefore that their state and kind of life, and the workes which are done according to their calling, displease God: but they raise vp themselves by Faith.

The conflict
and battell
of the flesh
and the spi-
rit in the
children of
God.

Rom.8.18.

The faithfull therefore receive great consolation by this doctrine of Paul, in that they know themselves to haue part of the flesh, and part of the spirit, but yet so notwithstanding that the spirit ruleth, and the flesh is subdued and kept vnder awe, that righ- teousnesse reigneth, and sinne serueth. He that knoweth not this doctrine, & thinketh that the faithfull ought to be without al fault, and yet seeth the contrary in himselfe, must needes at the length be swallowed vp by the spirit of heauiness, and fall into despera- tion. But who so knoweth this doctrine well and vseth it rightly, to him the things that are euill, turne vnto god. For when the flesh

flesh prouoketh him to sinne, by occasion thereof he is stirred vp & enforced to seeke forginenesse of sinnes by Christ, and to embrace the righteousnesse of faith, which else he would not so greatly esteeme, nor seeke for the same with so great desire. Therefoze it profiteth vs very much to feele sometimes the wickednesse of our nature and corruption of our flesh, that yet by this meanes we may be waked and stirred vp to faith, and to call vpon Christ. And by this occasion a Christian becommeth a mighty workeman and a wonderfull Creator, which of heaninesse can make ioy, of terrorre comfort, of sin rightrousnes, & of death life, when he by this means repressing and brideling the flesh, maketh it subiect to the spirit.

A Christian
a maruelous
workeman.

Wherfore let not them which feele the lust of the flesh, despaire of their saluation. Let them feele it and all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not ouerthow them. Let sinne assaile them, so that they do not accomplish it. Yea the mo^e godly a man is, the mo^e doth he feele that battell. And hereof come those lamentable complaints of the faithfull in the Psalms and in the whole Scripture. Of this battell the Heremites, the Monkes, and the Schoolemen, and all that seeke rightrousnesse and saluation by workes, know nothing at all.

But here may some man say : that it is a dangerous matter to teach that a man is not condemned, if by and by he ouercome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught amongst y common people, it maketh them carelesse, negligent and slouthfull. This is it which I sayd a little before, that if we teach faith, then carnall men neglect and reiect workes: If workes be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let every man diligently try himselfe to what passion of the flesh he is most subiect, and when he findeth that, let him not be carelesse, nor flatter himselfe: but let him watch and wassle in spirit against it, that if he cannot altogether bridle it, yet at least he do not fulfill the lust thereof.

This battell of the flesh against the spirit, all the children of God haue had and felt: And the selfe same do we also feele and prove. He that searcheth his owne conscience, if he be not an hypocrite, shall well perceiue that to be true in himselfe which Paule here sayth: that the flesh lusteth against the spirit. All the faithfull

The chil-
dren of

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God doe
feele the
rebellion
of the flesh
against the
spirit.

To whom
God doth
not impute
sinne.

therefore do fiele and confesse that their flesh resisteth against the Spirit, and that these two are so contrary the one to the other in themselves, that, do what they can, they are not able to performe that which they would do. Therefore the flesh hindreth vs that we cannot keepe the commandements of God, that we cannot loue our neighbours as our selues, much lesse can we loue God with all our heart: Therefore it is impossible for vs to become righteous by the woxkes of the law. Indeed there is a god will in vs, and so must there be (for it is the spirit it selfe which resisteth the flesh) which would gladly do god, fulfill the law, loue God and his neighbour, and such like, but the flesh obeyeth not this god will, but resisteth it: and yet God imputeth not vnto vs this sinne: For he is mercifull to those that beleue, for Christ's sake.

But it followeth not therefore that thou shouldest make a light matter of sinne because God doth not impute it. True it is that he doth not impute it: But to whom, and for what cause? To such as repent and lay hold by faith vpon Christ the mercy-seat, for whose sake, as all their sinnes are forgiuen them: euen so the remnantes of sinne which are in them, be not imputed vnto them. They make not their sin lesse then it is, but amplifie it and set it out as it is increased: for they know that it cannot be put away by satisfactions, woxkes, or righteousness, but onely by the death of Christ. And yet notwithstanding the greatnessse & enormity of their sinne doth not cause them to despair, but they assure themselves that the same shall not be imputed vnto them or layd vnto their charge.

This I say, lest any man shoulde thinke that after faith is received, there is little account to be made of sinne. Sinne is truly sinne whether a man commit it before he hath receiued the knowledge of Christ, or after. And God alwaies hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that belieueth, it commeth of Christ, who by his death hath taken away sin. But to him that belieueth not in Christ, not onely all his sinnes are damnable: but euen his god woxkes also are sinne, according to that saying: Whatsoever is not of faith, is sinne. Therefore the errore of the Scholemen is most pernicious, which do distinguish sinnes according to the fact, and not according the person. He that belieueth hath as great sinne as the vnbelieuer. But to him that belieueth, it is forgiuen and not imputed, to the vnbelieuer it is not pardoned, but imputed. To the belieuer

Rom 14.23.
The errore
of the So-
phisters or
Schoolemen

it

It is veniall: to the vnbeléuer it is mortall and damnable: Not for any difference of sinnes, or because the sinne of the beleüer is lese, and the sinne of the vnbeléuer greater: but for the difference of the persons. For the faithfull assureth himselfe by faith that his sinne is forgiuen him, soasmuch as Christ hath giuen himselfe for it. Wherefore although he haue sinne in him and daily sinneth, yet he continueth godly: but contrarwile, the vnbeléuer continueth wicked. And this is the true wisedome and consolation of the godly, that although they haue and commit sinnes, yet they know that for Christ's sake they are not imputed vnto them.

The wise-
dome of the
godly.

This I say for the comfort of the godly. For they dwelley feele in ded that they haue and do commit sinnes, that is to say, they feele that they do not loue God so seruently as they shoulde do: that they do not beleue him so heartily as they woulde, but rather they oftentimes doubt whether God haue a care of them or no: they are impatient, and are angry with God in aduersitie. Whereof (as I haue said) procede the sorrowfull complaints of the faithfull in the Scriptures, and specially in the Psalms. And Paule himselfe complaineth that he is sold vnder sinne. And here he saith, that the flesh resisteth and rebelleth against the spirit. But because they mortifie the dedes of the flesh by the Spirit (as he saith in another place, and also in the end of this chapter: They crucifie Gal.5.2. the flesh with the desires and lusts thereof) therefore these sinnes do not hurt them nor condemne them. But if they obey the flesh in fulfilling the lusts thereof, then do they lose faith and the holy Ghost. And if they do not abhorre their sinne, and returne vnto Christ (who hath giuen power to his Church, to receive and raise vp those that be fallen, that so they may recover faith and the holy Ghost) they die in their sinnes. Wherefore we speake not of them which dreame that they haue faith, and yet continue still in their sinnes. These men haue their iudgement already: They that lye after the flesh shall die. Also: The workes of the flesh are manifest, which are, adultery, fornication, vncleannessse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murther, drunkennesse, gluttony and such like; whereof I tell you before, as also I haue told you, that they which do such things, shall not inherite the kingdome of God.

Rom.7.14.

Gal.5.2.

Rom. 8.13.
Sentence
pronounced
against such
as obey the
lusts of the
flesh.

Hereby we may see who be the very Saints indeed. They be not

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The true
Sainis of
God.

stockes and stones (as the Monkes and Scholemen dreame) so that they are neuer moued with any thing, neuer feele any lusts or desires of the flesh: but, as Paul saith, their flesh lusteth against the spirit, and therefore they haue sinne, and both can and do sinne. And the two and thirtieth Psalme witnesseth that the faithfull do confesse their vnrigheteousnes, & pray that the wickednesse of their sinne may be forgiuen, where it saith: I will confess against my selfe my wickednes vnto the Lord, & thou forgauest the punishment of my sinne. Therefore shall every one that is godly, make his prayer vnto thee, &c. Moreouer the whole Church, which indeede is holy, prayeth that her sinnes may be forgiuen her, and it beleueth the forgiuenesse of sinnes. And in the 143. Psalme, Dauid prayeth: O Lord enter not into iudgement with thy servant, for in thy sight shall none that liueth be iustified. And in the 130. Psalme: If thou o Lord shouldest straitly marke iniquities, Lord who shall stand in thy presence? But with thee is mercy, &c. Thus do the chieffest Saints and children of God speake and pray: as Dauid, Paul, &c. All the faithfull therefore do speake and pray the same thing, and with the same spirit. The popish Sophisters reade not the Scriptures, or if they reade them, they haue a veile before their eyes: and therefore as they cannot iudge rightly of any thing, so can they not iudge rightly either of sinne, or of holinesse.

Verse 18. If ye be led by the Spirit, ye are not vnder the law.

To be led by
the spirit.

Paul cannot forget his doctrine of faith, but stil repeateth it and beateth it into their heads: yea even when he treateth of god wozkes. Here some man may object: How can it be that we should not be vnder the law? and yet thou notwithstanding, O Paule, teachest vs that we haue flesh whiche lusteth against the spirit, and fighteth against vs, tormenteth and bringeth vs into bondage. And indeede we feele sinne, and cannot be deliuered from the feeling thereof, though we would never so faine. And what is this else, but to be vnder the law? But saith he: Let this nothing trouble you: onely do your endeavour that ye may be led by the Spirit, that is to say: shew your selues willing to follow & obey that will whiche resisteth the flesh, and doth not accomplish the lusts thereof, (for this is to be led and to be drawne by the Spirit:) then are ye not vnder the law. So Paule speaketh of himself, Rom.7. In

my

my mind I serue the law of God, that is to say: In spirit I am not subiect to any sinne: but yet in my flesh I serue the law of sinne. The faithfull then are not vnder the law, that is to say, in spirit: for the law cannot accuse them, nor pronounce sentence of death against them, although they feele sinne, and confesse themselves to be sinners: For the power and strength of the law is taken from it by Christ: who was made vnder the law, that he might redeem them which were vnder the law. Therefore the law cannot accuse that for sinne in the faithfull, which is sinne indeed and committed against the law.

Gal. 4.4.

So great then is the power and dominion of the spirit, that the law cannot accuse the godly, though they commit that which is sinne indeed. For Christ is our righteousness, whom we apprehend by faith: he is without all sinne, and therefore the law cannot accuse him. As long as we cleane fast vnto him, we are led by the spirit, and are free from the law. And so the Apostle, even when he teacheth godly woxkes, forgetteth not his doctrine concerning iustification: but alwayes sheweth that it is impossible for vs to be iustified by woxkes. For the remnantes of sinne cleane fast in our flesh, and therefore so long as our flesh liueth, it ceaseth not to lust contrary to the spirit. Notwithstanding there commeth no danger vnto vs thereby, because we be free from the law, so that we walke in the spirit.

What is it to
be led by
the spirit.

And with these words: If ye be led by the spirit, ye are not vnder the law, thou mayest greatly comfort thy selfe and other that be grievously tempted. For it oftentimes commeth to passe, that a man is so vehemently assailed with wrath, hatred impatency, carnall desire, terror and anguish of spirit, or some other lust of the flesh, that he cannot shake them off, though he would never so faine. What shoulde he do in this case? Should he despair? No, God forbid: but let him say thus with himselfe: Thy flesh fighteth and rageth against the spirit. Let it rage as long as it listeth: onely see thou that in any case thou consent not to it, to fulfill the lusts thereof, but walke wisely and follow the leading of the spirit. In so doing thou art free from the law. It accuseth and terrifieth thee (I graunt) but altogether in vaine. In this conflict therefore of the flesh against the spirit, there is nothing better, then to haue the word of God before thine eyes, and therein to seeke the comfort of the spirit.

How a trou-
bled mind
is to be com-
forted.

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And let not him which sufferereth this temptation, be dismayed, in that the diuell can so aggrivate sinne, that during the conflict he thinketh himselfe to be utterly ouerthrowne, & feleth nothing else but the wrath of God and desperation. Here in any wise let him not follow his owne feeling and the iudgement of reason, but let him take sure hold of this saying of Paule: If ye be led by the Spirit, that is to wit, if ye raise vp & comfort your selues through faith in Christ, ye be not vnder the law. So shall he haue a strong buckler wherewith he may beate backe all the fiery darts which the wicked fiend assayleth hym withall. How much soever then the flesh doth boile and rage, yet cannot her motions & rages hurt and condemne him, soz as much as he, following the guiding of the spirit, doth not consent vnto the flesh, noz fulfill the lusts thereof. Therefore when the motions of the flesh do rage, the onely remedy is to take to vs the sword of the Spirit, that is to say, the word of saluation, (which is, that God would not the death of a sinner, but that he conuert and liue) and to fight against them: Which if we do, let vs not doubt but we shall obtaine the victory, although so long as the battell endureth, we feele the paine contrary. But set the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe haue god experience, I haue suffered many great passions, and the same also very vehement and great. But so soone as I layd hold of any place of Scripture, and stayed my selfe vpon it as vpon my chiese anchor-hold, straightwayes my temptations did vanish away: which without the word it had bin impossible soz me to endure any little space, and much lesse to overcome them.

How the
lusts of the
flesh must
be over-
come.

The great
and vehe-
ment tenta-
tions of
Luther.

Not to be
vnder the
law.

The summe or effect therefore of all that which Paule hath taught in this disputation or discourse concerning the conflict or battell betwene the flesh and the spirit, is this: that the Saints and the elect of God cannot persone that which the spirit desireth. For the spirit would gladly be altogether pure, but the flesh being ioyned vnto the spirit, will not suffer that. Notwithstanding they be saued by the remission of sinnes, which is in Christ Jesus. Moreouer because they walke in the spirit, and are led by the Spirit, they be not vnder the law, that is to say, the law cannot accuse or terrifie them: yea although it go about never so much so to do, yet shall it never be able to drue them to despera-
tion.

Verse 19. Moreouer the works of the flesh be manifest, which are &c.

This place is not unlike to this sentence of Christ: By their ^{Mat 7 16.} fruites ye shall know them. Do men gather grapes of thornes, or figs of brambles? So every good tree bringeth forth good fruite, and an euill tree bringeth forth euill fruit, &c. Paul teacheth the ver^ery same thing whiche Christ taught, that is to wit, that workes and fruits do sufficiently testifie whether the trees be good or euill: whether men follow the guiding of the flesh or of the spirit. As if he shoulde say: Lest some of you might say for himselfe, that he understandeth me not now when I treat of the battell betwene the flesh and the spirit, I will set before your eyes first the workes of the flesh, whereof many are knowne even to the vngodly: and then also the workes of the spirit.

And this doth Paule, because there were many hypocrites ^a Hypocrites mingled amongst the godly. amongst the Galathians, (as there are also at this day among vs) which outwardly pretended to be godly men, and boasted much of the spirit, and as touching the words they understood the true doctrine of the Gospell: but they walked not according to the spirit, but according to the flesh, and performed the workes thereof. Wherby Paule manifesterly conuinceth them to be no such holy men indeed as they boasted themselues to be. And lest they should despise this his admonition, he pronounceth against them this dreadfull sentence, that they shall not be inheritours of the kingdome of heauen, to the end that being thus admonished, they might amend. Every age even in the faithful, hath his peculiar temptations: as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vaine glory, and in his old age couetousnes. There was never yet any of the faithfull, whom the flesh hath not often in his life tyme prouoked to impatience, anger, vain glory &c. Paule therefore speaking here of the faithfull, sayth, that the flesh lusteth in them against the spirit, &c. therefore they shall never be without the desires and battels of the flesh: notwithstanding they do not hurt the. But of this matter we must thus iudge, that it is one thing to be prouoked of the flesh, and yet not willingly to yeld to the lusts and desires thereof, but to walke after the leading of the spirit, and to resist the flesh: and another thing to absent unto the flesh, & without all feare or remorse to performe and

Every age
of man hath
his peculiar
temptations

¶ m i

fulfill the workes thereof and to continue therein, and yet notwithstanding to counterfeit holinesse and to bragge of the spirit. The first he comforsteth when he sayth, that they be led by the spirit and be not vnder the law. The other he threatneth with euerlasting destruction.

Notwithstanding sometimes it happeneth that the Saints also do fall and performe the lustes of the flesh : as David fell horribly into adultery. Also he was the cause of the slaughter of many men when he caused Urias to be slaine in the soefront of the battell : and thereby also he gave occasion to the enemies to glory and triumph ouer the people of God , to worship their Idols , and to blasphemie the God of Israel. Peter also fell most grieuously and horribly when he denied Christ. But although these sinnes were great and hainous , yet were they not committed vpon any contempt of God or of a wilfull and obstinate minde, but through infirmity and weakness. Againe, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willeth afterwards in the 6. chapter to be received,instructed, and restored, saying : If a man be fallen by occasion into any sinne , ye which are spirituall restore such a one with the spirit of meekenesse , considering thy selfe lest thou also be tempted. To those therefore which sinne and fall through infirmity, pardon is not denied, so that they rise againe and continue not in their sinne: for of all things continuance in sin is the worst. But if they repent not, but stil obstinately continue in their wickednesse, and performe the desires of the flesh , it is a certaine token that there is * deceite in their spirit.

*That is, a
seuer contem-
pt of
God, where-
of David
speaketh.
Psal. 10.4.
Some are
exercised
with greater
tentations.
and some
with lesse.

No man therefore shall be without lusts and desires so long as he liueth in the flesh , and therefore no man shall be frē from tentations. Notwithstanding some are tempted one way and some another, according to the difference of the persons. One man is assailed with more vehement and grieuous motions, as with bitterness and anguish of spirit, blasphemy, distrust and desperation : Another with more grosse temptations, as with fleshly lusts, wrath, envy, covetousnesse and such like. But in this case Paule requireth of vs that we walke in the spirit and resist the flesh. But who so obeyeth the flesh, and continueth without the feare of God or remorse of conscience in accomplishing the desires and lusts thereof : let him know that he pertaineth not vnto Christ: And although he bragge

of the name of a Christian never so much, yet doth he but deceive him selfe. For they which are of Christ, do crucify their flesh with the affections and lusts thereof.

Who be rightly called Saints, and be so indeede.

This place, (as I haue also forewarned you by the way) containeth in it a singular consolation: for it teacheth vs that the Saints and most holy men in this world live not without concupisence & temptations of the flesh, nor yet without sins. It warneth vs therefore to take heed that we do not as some did, of whom Gerson writeth, which laboured to attaine to such perfection, that they might be without all feeling of temptations or sinnes: that is to say, very stocks and stones.

The like imagination the Monks and Scholemen had of their Saints, as though they had bene very senselesse blockes and without all affections. The virgine Mary felt great grieve and sorrow of spirit when she missed her sonne, Luke 2. Dauid in the Psalmes complaineth that he is almost swallowed vp with exceeding sorrow for the greatness of his temptations and sinnes. Paul also complaineth that he hath battels without, and terrors within: and that in his flesh he serueth the law of sinne. He sayth that he is carefull for all the Churches: & that God shewed great mercy towardes him, in that he delivered Epaphroditus being at the point of death, to life againe, lest he should haue had sorrow vpon sorrow. Therefore the Saints of the Papists are like to the Stocks, who imagined such wise men, as in all the world were never yet to be found. And by this foolish and diuellish perswassion which procedeth of the ignorance of this doctrine of Paule, the Scholemen brought both themselves and others without number, into horriblie desperation.

When I was a Monke I did oftentimes most heartily wish, that I might once be so happy, as to see the conueration and life of some Saint or holy man. But in the meane time I imagined such a Saint as liued in the wildernes, abstaining from meat and drink and living onely with roots of herbes and cold water: and this opinion of those monstrous Saints, I had learned not onely out of the bookes of the Sophisters and Scholemen, but also out of the bookes of the Fathers. For thus writeth Hierome in a certayne place: As touching meates and drincks I say nothing, for

Whom the
Stockes
counted
wise men.

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UPON THE EPISTLE

Who they
be which
Christ and
his Apostles
call Saints.

Who be
true Saints.

as much as it is excesse, that euen such as are weake and feeble should vse cold water, or eate any sodden thing, &c. But now in the light of the Gospell we plainly see who they are whom Christ and his Apostles call Saints: Not they which liue a sole and a single life, or straitly obserue dayes, meates, apparel & such other things, or in outward appearance do other great and monstrous works, (as we reade of many in the lives of the Fathers): but they which being called by the sound of the gospel and baptized, do beleue that they be iustified and cleansed by the death of Christ. So Paul every where, writing to the Christians, calleth them holy, the children & heires of God, &c. Whosoeuer then do beleue in Christ, whether they be men or women, bond or free, are all Saints: not by their owne workes, but by the workes God, which they receiuē by Faith: as his word, his Sacraments, the passion of Christ, his death, resurrection, victory, the sending of the holy Ghost. To conclude, they are Saints through such a holines as they frely receiuē, not through such a holinesse as they themselues haue gotten by their owne industry, godly workes and merites.

So the Ministers of the word, the Magistrates of commonweales, parents, children, maisters, servants, &c are true Saints, if first and before all things they assure themselues that Christ is their wisdome, righteousness, sanctification and redemption: Secondly, if every one do his duty in his vocation according to the rule of Gods word, and obey not the flesh, but reppresse the lusts and desires thereof by the spirit. Now, whereas all be not of like strength to resist temptations, but many infirmities and offences are seene in the most part of men: this nothing hindreth their holines, so that their sinnes procede not of an obstinate wilfulness but onely of frailty and infirmity. For (as I haue sayd before) the godly doe feele the desires and lusts of the flesh, but they resist them, to the end that they accomplish them not. Also if they at any time vnauidedly fall into sinne, yet notwithstanding they obtaine forgiuenesse thereof, if by faith in Christ they be raised vp againe: who would not that we shold drine away, but seeke out and bring home the straying and lost sheape, &c. Thereforo God forbid that I shold straightway iudge those which are weake in Faith and maners, to be prophane or vnholy, if I see that they loue and reverence the word of God, to come to the Supper of the Lord, &c. For these God hath receiuē, & counteth them righteous through the

The weake-
nes of faith.

the remission of sinnes : to him they stand or fall , &c .

Wherfore with great reioycing I giue thankes to God , for that he hath abundantly and aboue measure granted that vnto me , which I so earnestly desired of him when I was a Monke : For he hath giuen vnto me the grace to see , not one but many Saints , yea an infinite number of the true Saints : not such as the Sophisters haue deuised , but such as Christ him selfe and his Apostles do describe . Of the whiche number I assure my selfe to be one . For I am baptizied , and I do beleue that Christ is my Lord , by his death hath redemeed and delinereid me from al my sinnes , and hath giuen to me eternall righteousnes and holines . And let him be holden accursed , who so euer shall not giue this honour vnto Christ , to belieue that by his death , his word , &c . he is iustified and sanctified .

Wherfore rejecting this foolish and wicked opinion concerning the name of Saints (which in the time of Popery and ignorance we thought to pertaine onely to the Saints which are in heauen , and in earth to the Heremites and Monks which did certayne great and strange woxes) : let vs now learne by the holy Scripture , that al they which faithfully belieue in Christ are saints . The world hath in great admiration the holines of Benedict , Gregory , Bernard , Francis and such like , because it heareth that they haue done in outward appearance and in the iudgement of the world , certayne great and excellent woxes . Doubtlesse Hillarie , Cyril , Athanasius , Ambrose , Augustine and others were Saints also , which liued not so strait and seuere a life as they did , but were conuersant amongst men , and did eate common meates , drinke wine , and vsed cleanly and comely apparel , so that in a maner there was no difference betwene them & other honest men as touching the common custome , and the vse of things necessary for this life ; & yet were they to be preferred farre aboue the other . These men taught the doctrine and faith of Christ sincerely and purely , without any superstition : they resisted heretickes , they purged the Church from innumerable errors : their company and familiariety was comfortable to many & specially to those which were afflited and heauy hearted , whom they rapsed vp and comforted by the word of God . For they did not withdraw themselues from the company of men , but they executed their offices euен where most resort of people was . Contrariwise , the other not onely taught many things contrary to the faith , but also were them selues the

Al the faith-
full be
Saints.

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UPON THE EPISTLE

authors and first inventours of many superstitions, errors, abominable ceremonys and wicked worshippings. Therefore except at the houre of death they layed hold of Christ, and reposed their whole trust in his death and victory, their strait and painefull life availeth them nothing at all.

A holy life.

These things do sufficiently declare who be the true Saincts indeede, & which is to be called a holy life: Not the life of those which lurke in caues and dennes, which make their bodies leane with fasting, which weare haire, and do other like things with this persuasion & trust, that they shall haue some singular reward in heauen aboue all other Christians: but of those which be baptized and beleue in Christ, which put off y old man with his works, but not at once: For concupisence and lust remaineth in them so long as they liue: the feeling whereof doth hurt them nothing at all, if they suffer it not to reigne in them, but subdue it to the spirit.

I beleue
that there
is a holy
Church.

This doctrine bringeth great consolation to godly minds, that when they feele these darts of the flesh, wherewithathan assaieth the spirit, they shoulde not despaire: As it hapneth to many in the Papacy, which thought that they ought to feele no concupisence of the flesh, whereas notwithstanding Hierome, Gregory, Benedict, Bernard, and others (whom the Monkes set before them, as a perfect example of chastity and of all Christian vertues) could never come so farre as to feele no concupisence or lust of the flesh. Pea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in diuers places of their booke.

Therefore we rightly confesse in the articles of our beleefe, that we beleue there is an holy Church. For it is inuisible, dwelling in spirit in a place that none can attaine vnto; & therefore her holines can not be seene: For God doth so hide her and couer her with infirmities, with sinnes, with errors, with diuerse formes of the crosse & offences, that according to the iudgement of reason it is no where to be seene. They that are ignorant of this, when they see the infirmities and sinnes of those which are baptized, which haue the word and beleue it: are by and by offended, and iudge them not to pertaine to the Church. And in the meane while they dreame that the Heremites, the Monks and such other shauelings are the Church: which honour God with their lips, and worship him in baine, because they follow not the word of God, but the doctrines and commandements of men, and teach others to do the same. And because

they

they doe certaine superstitious and monstros workes, which carnall reason magnifieth and highly esteemeth: therefore they iudge them onely to be Saints and to be the Church: And in so doing they change and turne this article of the Faith cleane contrary: I believe that there is a holy Church, &c. and in the stead of this word [I believe] they put in [I see]. These kinds of righteousnes and holines of mans owne devising, are nothing else but spirituall soxteries wherewith the eyes and minds of men are blinded, and led from the knowledge of true holinesse.

I do not see
but I be-
lieve.
Hypocritical
holiness.

But thus teach we, that the Church hath no spot nor wrinkle, but is holy, and yet through faith onely in Christ Jesus: againe, that she is holy in life & conuersation by abstaining from the lusts of the flesh, and exercise of spirituall works: but yet not in such sort that she is deliuered from all euill desires, or purged from all wicked opinions and errors. For the Church alwayes confesseth her sinnes, and prayeth that her faults may be pardoned. Also she believeth the forgiuenes of sinnes. The Saints therefore do sinne, fall, and also erre: but yet through ignorance. For they would not willingly deny Christ, forsake the Gospell, &c. therefore they haue remission of sins. And if through ignorance they erre also in doctrine, yet is this pardoned: for in the end they acknowledge their error, and rest onely vpon the truth, & the grace of God offered in Christ, as Hierome, Gregory, Bernard and others did. Let Christians then endeouour to auoid the works of the flesh: but the desires or lusts of the flesh they cannot auoyd.

The church
is holy.

The Church
prayeth that
her sinnes
may be for-
giuen.

It is very profitable therefore for them to feele the vncleane lusts of the flesh, lest they should be puffed vp with some vaine and wicked opinion of the righteousnesse of their owne workes, as though they were accepted before God for the same. The Monkes being puffed vp with this opinion of their owne righteousnesse, thought themselves to be so holy, that they sold their righteousnes and holines to others, although they were conuinced by the testimony of their owne hearts, that they were vncleane. So pernicious and pestilent a poysone it is for a man to trust in his owne righteousness, and to thinke himselfe to be cleane. But the godly, because they feele the vncleanness of their owne hearts, therefore they cannot trust to their owne righteousness. This feeling so maketh them to stoupe, and so humbleth them, that they cannot trust to their owne god workes, but are constrained to flie vnto Christ.

To feele the
vncleanness
of the flesh
is profitable.

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V P O N T H E E P I S T L E

Job. 6.51.

their Mercy seate and onely succour : who hath not a corrupt and sinfull , but a most pure and holy flesh , which he hath giuen for the life of the world : in him they find a sound and perfect righteousness. Thus they continue in humility: not counterfeit and Non-kish , but true and vnfained , because of the vncleanness which yet remaineth in their flesh: for the which if God would straitly iudge them, they shold be found guilty of eternall death. But because they lift not vp themselves proudly against God , but with a broken and a contrite heart humbly acknowledging their sinnes , and resting wholly vpon the benefite of the mediator Christ , they come forth into the presence of God , & pray that for his sake their sinnes may be forgiuen them: God spreadeth ouer them an infinit heauen of grace , and doth not impute vnto them their sinnes for Christs sake.

This I say to the end that we may take heed of the pernicious erours of the Papists touching the holinesse of life, wherein our minds were so wrapped , that without great difficulty we could not winde our selues out of them. Wherefore do you endeavour with diligence , that ye may discerne and rightly iudge betwene true righteousness and holines , and that which is hypocriticall: then shall ye behold the kingdome of Christ with other eies than carnal reason doth, that is, with spirituall eyes , and certainly iudge those to be true Saints indeede which are baptized and belieue in Christ , and afterwards in the same Faith whereby they are iustified and their sinnes both past and present are forgiuen , do abstaine from the desires of the flesh. But from these desires they are not throughly cleansed : for the flesh lusteth against the spirit. Notwithstanding these vnclean and rebellious lusts do still remaine in them, to this end that they may be humbled , and being so humbled , they may feele the sweetenesse of the grace , and benefite of Christ . So these remnants of vnclean lustes and sinnes do nothing at all hinder, but greatly further the godly: for the more they feele their infirmities and sinnes , so much the more they cleare vnto Christ the throne of grace , and more heartily crave his ayde and succour : to wit, that he will couer them with his righteousness , that he wil increase their Faith, that he will endue them with his holy Spirit , by whose gracious leading and guiding they may ouercome the lusts of the flesh , that they rule and reigne not ouer them, but may be subiect vnto them. Thus true Christians do con-

To the godly those things which are evil, turne vno good.

tinu-

tinnally wrastle with sinne, and yet notwithstanding in wrastling they are not overcome, but obtaine the victory.

This haue I sayd, that ye may vnderstand, not by mens dreames, bnt by the word of God, who be true Saints indeede. We see then how greatly Christian doctrine helpeth to the raising vp and comforting of weake consciences : which treateth not of coules, shauings, shearings, fraternities and such like toyes, but of high and weighty matters, as how we may overcome the flesh, sinne, death and the Diuell. This doctrine, as it is vnkowne to all Justiciaries and such as trust to their owne workes, so it is impossible for them to instruct or bring into the right way one pore conscience wandring and going astray : or to pacifie and comfort the same when it is in heauines, terror, or desperation.

Christia
n doctrine ray.
seth vp and
comforteth
weake and
troubled
conscience.

Verse 19. The works of the flesh are manifest, which are adultery, fornication, vncleanness, wantonnes, idolatry, witchcraft, &c.

Paule doth not recite all the works of the flesh, but vseth a certayne number for a number vncertaine. First he reckeneth vp the kinds of lusts, as adultery, fornication, vncleanness, wantonnesse, &c. Now, not onely carnall lust is a worke of the flesh, as the Papists dreamed, who called marriage also a worke of the flesh, (so chaste and holy are these men) whereof God him selfe is the autho^r, which also they themselues reckened among their Sacraments : but he numb^reth also amongst the workes of the flesh (as I haue sayd before) idolatry, witchcraft, hatred, and such other, which hereafter follow. Wherefore this place alone doeth sufficiently shew what Paule meaneth by the flesh. These words are so well knowne that they neede no interpretation.

What Paule
meaneth by
flesh.

Idolatry.

All the highest religions, the holines and most fervent deuotions of those which do reiect Christ the Mediatour, and worship God without his word and commandement, are nothing else but plaine idolatry. As in Popery it was counted a most holy and spirituall act, when the Monks being shut vp in their selles did muse and meditate of God or of his works, & when they being inflamed with most earnest deuotions, kneeled downe, prayed, & were so rauished w^t the contemplatioⁿ of heauenly things, y^e they wept for ioy.

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There was no thinking of women or of any other creature, but only of God the creator, and of his wonderfull worke: and yet this most spiritual worke (as reason esteemeth it) is, according to Paule, a worke of the flesh and plaine idolatry. Wherefore all such religion whereby God is worshipped without his word and commandement is idolatry. And the more holy and spirituall it seemeth to be in outward shew, so much the more dangerous and pernicious it is. For it turneth men away from faith in Christ, & causeth them to trust to their owne strength, works and righteousness. And such is the religion of the Anabaptists at this day: albeit they dayly more and more bewray themselves to be possessed with the diuell, and to be seditious and bloody men.

Idolatry or
idol service.
Carthusians
or Charter-
house Monks.

Therefore the fasting, the wearing of haire, holy works, strait Rule, and whole life of the Carthusians, or Charterhouse Monks, whose order notwithstanding is of all other the straitest & sharpest, be very workes of the flesh, yea plaine idolatry. For they imagine themselves to be Saints, and to be saued, not by Christ (whom they feare as a seuerre and cruell iudge) but by obseruing of their Rules and orders. In dede they thinke of God, of Christ and of heauenly things, but after their owne reason & not after the word of God: to wit, that their apparel, their manner of living, and their whole conversation is holy & pleaseth Christ: whom not onely they hope to pacifie by this straitnes of life, but also to be rewarde of him for their god dierdes and righteousness. Wherefore their most spirituall thoughts (as they dreame of them) are not onely most fleshly, bnt also most wicked: For they would wipe away their sins, and obtaine grace and life everlasting, by the trust and affiance they haue in their owne righteousness, rejecting and despising the word, faith and Christ. All the worshippings and services of God therfore, and all religions without Christ are idolatry and idol service. In Christ alone the Father is wel pleased: who so heareth him and doth that which he hath commanded, the same is beloued because of the Beloued. He commandeth vs to beleue his word and to be baptizied, &c. and not to devise any new worshiping or service of God.

The false &
true wor-
shipping of
God.

Idolatry is
unknowne to
the world.

I haue sayd before that the workes of the flesh be manifest: as adultery, fornication, and such like, be manifestly knowne to all men. But idolatry hath such a godly shew and is so spirituall, that it is knowne but to very few, that is, to the faithful, to be a worke

of the flesh. For the Monk when he liveth chastly, fasteth, prayeth or sayth Mass, is so farre from thinking himselfe to be an Idolater, or that he fulfilleth any worke of the flesh, that he is assuredly perswaded that he is led and gouerned by the Spirit, that he walketh according to the spirit, that he thinketh, speaketh and doth nothing else but mere spirituall things, and that he doth such seruice vnto God as is most acceptable vnto him. No man can at this day perswade y Papists that their Mass is a great blasphemy against God, and idolatry, yea and that so horriblie as never was any in the Church since the Apostles time. For they are blind and obstituate, and therefore they iudge so peruerely of God & of Gods matters, thinking idolatry to be true seruice of God, and contrariwise faith to be idolatry. But we which believe in Christ & know his mind, are able to iudge and to discerne all things, and cannot truly and before God be iudged of any man.

The Mass
horrible i-
dolatry and
blasphemy
against
Christ.

Hereby it is plaine that Paule calleth flesh whatsoeuer is in man, comprehending all the threē powers of the soule, that is, the will that lusteth, the will that is inclined to anger, and the vnderstanding. The workes of the will that lusteth, are adultery, fornication, uncleannes and such like. The workes of the will inclined to wrath, are quarellings, contentions, murder, & such other. The works of vnderstanding or reason, are errors, false religions, superstitions, idolatry, heresies, that is to say, sects and such like. It is very necessary for vs to know these things: for this word [flesh] is so darkened in the whole kingdome of the Pope, that they haue taken the worke of the flesh to be nothing else but the accomplishing of the fleshly lust or the act of lecherie: therefore it was not possible for them to understand Paule. But here we may plainly see that Paule reckeneth idolatry and heresie amongst the workes of the flesh, which two (as before we haue sayd) reason esteemeth to be most high and excellent vertues, wisedome, religion, holiness and righeteousnesse. Paul, Coloss. 2. calleth it the religion of Angels. But although it seeme to be never so holy and spirituall, yet it is nothing else but a worke of the flesh, an abomination and idolatry against the Gospell, against faith, and against the true seruice of God. This do the faufulle sic, for they haue spirituall eyes: but the Iusticiaries iudge the contrary. For a Monk cannot be perswaded that his vlowes be workes of the flesh. So the Turke belieueth nothing lesse then that his Alcoran, his wa-

The workes
of the flesh
as the Pa-
pists define
them.

Reason e-
steemeth i-
dolatry and
heresie for
most excel-
lent vertues.

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shings and other ceremonies which he obserueth, be workes of the flesh.

Witchcraft.

Of witchcraft I haue spoken before in the 3. chapter. This vice was very common in these our dayes before the light and truth of the Gospell was reuealed. When I was a child there were many witches and sorcerers which bewitched both cattell and men, but specially children, and did great harme also otherwise. But now in the light of the Gospell these things be not so commonly heard of, for the Gospell thrusteth the diuell out of his seat with all his illusions. But now he bewitcheth men much more horribly, namely with spirituall sorcery and witchcraft.

Witchcraft. Paul reckeneth witchcraft among the workes of the flesh, which notwithstanding, as all men know, is not a worke of fleshly lust or lechery, but a kind of idolatry. For witchcraft covenanteth with the diuell : superstition or idolatry covenanteth with God, albeit not with the true God, but with a counterfeit God. Wherefore idolatry is indeede a spirituall witchcraft. For as witches do enchant cattell and men : so idolaters, that is to say, all Justiciaries or iustifiers of themselues, go about to bewitch God, and to make him such a one as they do imagine.

Now, they imagine him to be such a one as will iustifie them, not of his mere grace & mercy, and through faith in Christ, but in respect of their will worshiping and works of their owne choosing, and in recompence thereof will giue them righteousness and life everlasting. But whiles they go about to bewitch God, they bewitch themselues. For if they continue in this wicked opinion which they conceiue of God, they shall die in their idolatry and be damned. The workes of the flesh are well knowne for the most part, therefore they shall not neede any further declaration.

Sects.

By the name of sects Paul meaneth here, not those diuisions or contentions which rise sometimes in the gouernment of households or of common weales for worldly and earthly matters; but those which rise in the Church about doctrine, faith and workes. Heresies, that is to say, sects, haue alwayes bene in the Church, as we haue sayd before in diuerse places. Notwithstanding the Pope is

an Archheretike and the head of all heretickes: for he hath filled the world as it were with an huge floud of infinite sects and errours. The Pope
an Archbe-
reticke.

What concord and vnitie was there in so great diversitie of the Monkes and other religious orders? No one sort or sect of them could agree with another: for they measured their holinesse by the straitnesse of their orders. Whereof it cometh that the Carthusian will needes be counted holier then the Franciscane, and so likewise the rest. Wherefore there is no vnitie of the spirit, nor concord of minds, but great discord in the Papistical Church. There is no confor-No vnitie
or concord
in the Po-
pist Churchmity in their doctrine, faith, religion or seruicing of God, but all things are cleane contrary. Contrariwise, amongst the Christians the word, faith, religion, sacraments, service, Christ, God, heart, soule, mind, and vnderstanding, are all one and common to all: and as touching outward conuersation, the diversity of states, degrees and conditions of life, hindereth the spirituall concord and vnitie nothing at all, as before I haue sayd. And they which haue this vnitie of the spirit, can certaintely iudge of all sects, which otherwise no man vnderstandeth: As indeed no Divine in the pacy vnderstood, that Paule in this place condemneth all the worshippings, religions, contynency, honest conuersation and holy life in outward appearance, of all the Papistes, Sectaries and Schismatikes: but they all thought that he speaketh of the grosse idolatrie and heresies of the Gentiles and Turks, which manifestly blasphemeth the name of Christ.

Drunkennesse, Gluttony.

Paule doth not say, that to eate and drinke be works of the flesh, but to be drunken and to surfeit, which of all other vices are most common at this day. Who so are giuen to this beastly dissolute-
ness and excesse, let them know that they are not spirituall, how-
much soever they boast themselves so to be, but they follow the flesh and perorne the filthy works thereof. Wherefore is this hor-
rible sentence pronounced against them, that they shall not be in-
heritours of the kingdome of God. Paul would therefore that Chris-
tians should flee drunkennesse & surfeiting, living soberly & mode-
rately without all excesse, lest by pampering the flesh they should be
provoked to wantonnesse: As indeede after surfeiting and belly cheare, the flesh is wont to ware wantō, & to be inflamed with out-
ragious lust. But it is not sufficient only to restrain this outragi-

Drunkards
and surfei-
ters.

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The most
sober and
temperate
are many
times most
assailed with
temptations.

How the
burning
heat of
lusts may be
quenched.

bus wantonnes and lust of the flesh which followeth drunkennes and surfeiting or any maner of excesse, but also the flesh when it is most sober and in his best temperance, must be subdued and represed, lest it fulfill his lusts and desires. For it oftentimes commeth to passe, that even they which are most sober, are tempted most of all: As Hierome writeth of himselfe: My face, sayth he, was pale with fasting, and my mind was inflamed with fleshly desires in my cold body, and although my flesh was halse dead already, yet the flames of vncleane lust boled within me. Whereof I my selfe also had experience when I was a Monke. The heate therefore of vncleane lusts is not quenched by fasting onely, but we must be aved also by the spirit, that is, by þ meditation of Gods word, faith and prayer. Indeed fasting represeth the grosse assaults of fleshly lust: but the desires of the flesh are overcome by no abstinence from meates and drinke, but onely by the meditation of the word of God and inuocation of Christ.

Verse 21. And such like.

For it is vnpossible to reckon vp all the wozkes of the flesh.

Verse 21. Whereof I tell you, as I haue also told you before, that they which do such things, shall not inherite the kingdome of God.

An horrible
sentence
pronounced
by Paul.

This is a very hard and a terrible saying, but yet very necessary against false Christians and carelesse hypocrites, which brag of the Gospell, of faith and of the spirit, and yet in all security they perorme the workes of the flesh. But chiesly the heretickes being puffed vp with opinions of spirituall matters (as they dreme) are possessed of the Diuell, and altogether carnall: therefore they perorme and fulfill the desires of the flesh, even with all the powerrs of the soule. Therefore most necessary it was that so horriblie and terrible a sentence should be pronounced by the Apostle against such careles contemmers and obstinate hypocrites (namely that all they which do such wozkes of the flesh as Paule hath recited, shall not inherite the kingdome of God) that yet some of them being terrified by this seuere sentence, may begin to fight against the wozkes of the flesh by the spirit, that they accomplish not the same.

Verse 22.

Verse 22. But the fruites of the spirit are loue, ioy, peace, long suffering, sweetnes, goodnes, faithfulness, gentlenes or meeknes, temperance.

The Apostle sayth not, the workes of the spirit, as he sayd the workes of the flesh, but he adornceth these Christian vertues with a more honorabile name, calling them the fruites of the spirit. For they bring with them most excellent fruites and commodities: for they that haue them give glory to God, and with the same do allure and prouoke others to embrace the doctrine and Faith of Christ.

Loue.

It had bene enough to haue sayd [Loue] and no more: for loue extendeth it selfe vnto all the fruites of the spirit. And in the 1. Cor. 13, Paule attributeth to loue all the fruites which are done in the spirit, when he sayth: Loue is patient, curteous, &c. Notwithstanding he would set it here by it selfe amongst the rest of the fruites of the spirit, and in the first place, thereby to admonish the Christians, that before all things they shold loue one another, giuing honour one to another, every man esteeming better of another then of him selfe, and seruing one another, because they haue Christ and the holy Ghost dwelling in them, & because of the word, baptisme, and other gifts of God which Christians haue.

Ioy.

This is the boyce of the Bridegrome and of the Bride, that is to say, swaet cogitations of Christ, wholsome exhortatiōs, pleasant songs or Psalmes, praises and thanksgiving, whereby the godly do instruct, stirre vp and refresh themselues. Therefore God loueth not heauines and doubtfulnes of spirit: he hateth uncomforatable doctrine, heauy and sorrowfull cogitations, & loueth chearfull hearts. For therfore hath he sent his Son, not to oppresse vs with heauines and sorrow, but to cheare vp our soules in him. For this cause the Prophets, the Apostles, and Christ him selfe do exhort vs, yea they command vs to reioyce and be glad, *Zach. 9.* Reioyce thou daughter of Sion, be ioyfull thou daughter of Ierusalem, for behold thy King commeth to thee. And in the Psalmes it is often sayd: Be ioyfull in the Lord. Paule sayth: Reioyce in the Lord alwayes, &c. And Christ sayeth: Reioyce because your

The Scripture exhorteth vs to reioyce in God.

The ioy of the spirit.

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names are written in heauen. Where this ioy of the spirit is, there the heart inwardly reioyceþ through faith in Christ, with full assurance that he is our Saviour and our Bishop, & outwardly it expresteth this ioy with words and gestures. Also the faithfull reioyce when they see that the Gospell spreadeth abroad, that many be wonne to the faith, and that the kingdome of Christ is enlarged.

Peace.

Long suffe-
ring or per-
seuerance.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one another, but one bearing an others burden through long suffering or perseveriance: without the which peace cannot continue, and therefore Paule putteth it next after peace.

Long suffering or perseuerance.

Whereby a man doth not onely beare aduersities, iniuries, reproches & such like, but also with pacience waiteth for the amendment of those which haue done him any wrong. When the diuell cannot by force overcome those which are tempted, then seeketh he to overcome them by long continuance. For he knoweth that we be earthen vessels which can not long endure and hold out many knockes and violent strokes: therefore with long continuance of temptations he overcommeth many. To vanquish these his continual assaults we must use long suffering, which patiently looketh, not onely for the amendment of those which do vs wrong, but also for the end of those temptations which the diuell raiseth vp against vs.

Gentlenesse.

Which is when a man is gentle and tractable in his conuersation and in his whole life. For such as wil be true followers of the Gospell, must not be sharpe and bitter, but gentle, milde, courteous & faire spoken: which should encourage others to delight in their company: which can winke at other mens faults, or at least expound them to the best: which will be well contented to yeld and giue place to other, contented to beare with those which are forward and intractable, as the very heathen sayd: Thou must know the maners of thy friend, but thou must not hate them. Such a one

was

was our Saviour Christ, as every where is to be seene in the Go-
spell. It is written of Peter that he wept so often as he remembred
the sweete mildnes of Christ which he vsed in his daily conuersa-
tion. It is an excellent vertue and most necessary in every kind of
life.

The gen-
tleness & mild-
ness of Christ
Ex libro Cle-
mentis ad Ia-
cobum fra-
ternem Domini.

Goodnesse.

Which is, when a man willingly helpeth others in their neces-
sitie by giuing, lending, and such other meanes.

Faith.

When Paul here reckeneth faith amongst the fruites of the spi-
rit, it is manifest that he speaketh not of faith which is in Christ,
but of the fidelity and humanity of one man towardes an other.
Hereupon he saith in the 13. chapter of the first to the Corinthians,
that charity belieueth all things. Therefore he that hath this faith
is not suspicuous, but mild, and taketh all thing to the best. And al-
though he be deceived and findeth himselfe to be mocked, yet such
is his pacience & softnes, that he letteth it passe : Briefly he is rea-
dy to belieue al men, but he trusteth not al. On the contrary, where
this vertue is lacking, there men are suspicuous, froward, way-
ward, dogged, and so neither will belieue any thing, nor giue
pace to any body. They can suffer nothing. Whatsoeuer a man
sayth or doth never so well, they cauill and slander it, so that who
so serueth not their humour, can never please them. Therefore it is
impossible for them to keepe charity, friendship, concord and peace
with men. But if these vertues be taken away, what is this life,
but biting and devouring one of another ? Faith therefore in this
place is, when one man giueth credite to another in things pertai-
ning to this present life. For what maner of life should we leade in
this world, if one man should not credite an other?

Meeknesse.

Which is when a man is not lightly moued or prouoked to an-
ger. There be infinite occasions in this life which prouoke men to
anger, but the godly ouercome them by meekenesse.

Temperance, chasfity or contynency.

This is a soberiety or modesty in the whole life of man, which

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vertue Paul setteth against the works of the flesh. He would therefoze that Christians should live soberly & chastly, that they should be no adulterers, no fornicators, no wantons: and if they cannot live chastly, he would haue them to marry: Also that they should not be contentious or quarrellers, that they should not be giuen to drunkennes or surfeiting, but that they should abstaine from all these things. Chastity or continency containeth all these. Hierome expoundeth it of virginity onely, as though they that be married could not be chaste: or as though the Apostle did write these things onely to virgins. In the first and secend chapter to Titus, he warmeth all Bishops, yong women, and married folks, both man and wife, to be chaste and pure.

Chastity.

Verse 23. Against such there is no law.

The law is abolished to the beleuers in Christ.
In dede there is a law, but not against such: As he sayth also in an other place: The law is not given to the righteous man. For the righteous liueth in such wise, that he hath no neede of any law, to admonish or to constraine him: but without constraint of the law, he willingly doth those things which the law requireth. Therfore the law cannot accuse or condemne those that beleue in Christ. In dede the law troubleth & terrifieth our consciences. But Christ apprehended by Faith, vanquisheth it with all his terrors and threatnings. To them therefore the law is vtterly abolished, and hath no power to accuse them: For they do that of their owne accord, which the law requireth. They haue received the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet do they walke after the spirit. So a Christian accomplisheth the law inwardly by faith (for Christ is the perfection of the law vnto righteousness, to al that do beleue:) outwardly by worships and by remission of sinnes. But those which pessonne the works or desires of the flesh, the law doth accuse and condemne both civilly and spiritually.

Verse 24. For they that are Christs, haue crucified the flesh with the affections and lusts thereof.

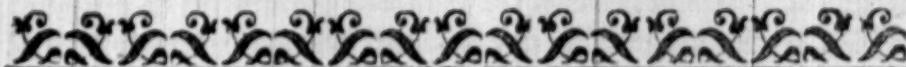
This whole place concerning workes, sheweth that the true beleuers are no hypocrites. Therfore let no man deceiue him selfe. For whosoever (sayth he) pertaine vnto Christ, haue crucified the flesh with all the vices and lusts thereof. For the Saints, in as much

much as they haue not yett utterly put off the corrupt and sinfull flesh, are inclined to sinne, and do neither feare nor loue God so perfectly as they ought to do. Also they be prouoked to anger, to envy, to impaciency, to vncleane lustes, and such like motions, which notwithstanding they accomplish not: for (as Paule here sayth) they crucifie the flesh with all the affections & lusts thereof. Which thing they do, not onely when they repreesse the wantonnes of the flesh with fasting and other exercises, but also (as Paule said before) when they walke according to the spirit: that is, when they being admonished by the threatnings of God, whereby he sheweth that he will severely punish sinne, are afraid to commit sinne: Also when they being armed with the word of God, with faith, and with prayer, do not obey the lustes of the flesh.

When they resist the flesh after this maner, they naile it to the crosse with the lustes and desires thereof, so that although the flesh be yet aliue, yet can it not performe that which it wou'd do, for as much as it is bound both hand and scote, and fast nailed to the crosse. The faithfull then so long as they liue here do crucifie the flesh, that is to say, they feele the lustes thereof, but they obey them not. For they being furnished with the armour of God, that is, with Faith, Hope and the sword of the Spirit, do resist the flesh, & with these spirituall nailes they fasten the same vnto the crosse, so that it is constrained to be subiect to the spirit. Afterwards whē they dy, they put it off wholly: and when they shal rise againe from death to life, they shall haue a pure and vncorrupt flesh without all affections and lustes.

What it is
to crucifie
the flesh.

The armoure
of God.



THE SIXT CHAPTER.

* If we liue in the spirit, let vs also walke in the spirit.

Sixt. He Apostle reckened before amongst the workes of the flesh heresies and envie, and pronounced sentence agaist those which are envious; and which are authours of Sectes that they shoulde not inherite the kingdome of God. And now, as if he had so gotten that which he said a little before, he againe reproueth those which prouoke and envy one another. Why doth he so? Was it not suffi-

* After the common di-
vision, this
is the fift &
twentie vers
of the for-
mer chap-
ter.

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V P O N T H E E P I C T L E

Vaine glory
a detestable
vice & most
pernicious
to the
Church of
God.
Tit.1.7.

How great
a mischiefe
vaine glo-
ry is.

Ovid.
Horat.

cient to haue done it one? In dæde he doth it of purpose: for he taketh occasion here to inveigh against that execrable vice of vaine glory, which was the cause of the troubles that were in all the Churches of Galatia, and hath bene alwayes most pernicious and hurtfull to the whole Church of Christ. Therefore in his Epistle to Titus he woulde not that a proude man shoulde be ordained a Bishoppe. For pride (as Augustine truely sayeth) is the mother of all heresies, or rather the headspring of all sinne and confusion: Which thing all histories as well holy as prophane doe witnessse.

Now, vaine glorie or arrogancy hath alwaies bene a common poysone in the world, which the very Heathen Poets and Historiographers haue alwayes vehemently reprooued. There is no vilage wherin there is not some one or other to be found, that would be counted wiser, and be more esteemed then all the rest. But they are chieflie infected with this disease which stand vpon their reputation for learning and wisdome. In this case no man will yeeld to another, according to this saying: *Ye shall not lightly finde a man that will yeeld unto others the praise of wit and skill: For it is a goodly thing to see men point at one, and say: This is he.* But it is not so hurtfull in priuate persons, no nor in any kinde of Magistrate, as it is in them that haue any charge in the Church. Albeit in civill government (specially if it be in great personages) it is not onely a cause of troubles and ruines of common weales, but also of the troubles and alteration of kingdoms and Empires: Which thing the histories both of the Scripture and prophane writers do witnessse.

But when this poysone creepeth into the Church or spirituall kingdome, it cannot be expressed how hurtful it is. For there is no contention as touching learning, wit, beauty, riches, kingdomes, Empires and such like: but as touching saluation or damnation, eternall life, or eternall death. Therefore Paul earnestly exhorteth the ministers of the word to flee this vice, saying: If we liue in the spirit, &c. As if he shoulde say: If it be true that we liue in the spirite, let vs also procede and walke in the spirite. For where the spirite is, it reneweth men, and worketh in them new motions: that is to say, where as they were before vaine gloriouse, wrathfull and enuious, it maketh them now humble, gentle and patient. Such men sooke not their owne glorie, but the glorie of God; they do

not

not prouoke one another, or enuy one another, but giue place one to another, and in giuing honour preuent one another. Contrariwise they that be desirous of glory, and enuy one another, may boast that they haue the spirit and loue after the spirit : but they deceiue themselves, they follow the flesh and do the works thereof, and they haue their iudgement already, that they shall not inherite the kingdome of God.

Now, as nothing is more dangerous to the Church then this execrable vice, so is there nothing more common : For when God sendeth forth labourers into the haruest, by & by sathan rayseth vp his ministers also, who wil in no case be counted inferior to those that are rightly called. Here straitwaires riseth dissention. The wicked wil not yeeld one haires breadth to the godly: For they dreame that they far passe them in wit, in learning, in godlines, in spirit and other vertues. Much lesse ought the godly to yeeld to the wicked, lest the doctrine of faith come in danger. Moreover, such is the nature of the ministers of sathan, that they can make a godly shew that they are very charitable, humble, louers of concord, and are indued with other fruits of the spirit: also they protest that they seeke nothing else but the glory of God, and the saluation of mens soules: and yet are they ful of vaine glory, doing all things for none other end but to get praise & estimation among men. To be short, they think that gaine is godlines, & that the ministry of the word is delivered unto them that they may get fame & estimation thereby. Wherefore they cannot but be authours of dissention and sects.

Forasmuch as the vaine glory of the false Apostles was the cause that the Churches of Galatia were troubled and forsooke Paule, therefore in this Chapter specially his purpose was to supprese that execrable vice: yea this mischiefe gaue the Apostle occasion to write this whole Epistle. And if he had not so done, all his trauile bestowed in preaching of the Gospell among the Galathians had bene spent in vaine. For in his absence the false Apostles, which were men in outward shew of great authority, reigned in Galatia: who besides that they would seeme to seeke the glory of Christ and the saluation of the Galathians, pretended also that they had bene conuersant with the Apostles, and that they followed their footsteps, saying that Paule had not seene Christ in the flesh, nor had bene conuersant with the rest of the Apostles, and therefore they made no account of him, but reieected his

Vaine glory
a common
vice in the
Church.

The nature
of false tea-
chers.

1 Tim. 6. 5.

The autho-
rity of the
false Apo-
stles.

The false
Apostles de-
spised Paul.

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doctrine, and boasted their owne to be true and sincere. Thus they troubled the Galathians and raised Sects among them, so that they prouoked and enued one another: which was a sure token, that neither the teachers nor hearers liued and walked after the spirit, but followed the flesh and fulfilled the workes thereof: and so consequently lost the true doctrine, faith, Christ, & all the gifts of the holy Ghost and were now become worse than the Heathen.

Notwithstanding he doth not onely inveigle against the false Apostles which in his time troubled the Churches of Galatia, but also he fo;esaw in spirit, that there should be an infinite number of such euene to the worlds end, which being infected with this pernicious vice, would thrust themselues into the Church, boasting of the spirit and heauenly doctrine, and vnder this pretence should quite ouerthrow the true doctrine and Faith. Many such haue we also seene in these our dayes, who haue thrust themselues into the kyngdome of the spirit: that is to say, into the ministry of the word, and by this hypocrisie they haue purchased vnto themselues fame and estimation that they were great doctozs and pillars of the Gospell and such as liued in the spirit, and walked according to the same. But because their glory consisted in mens mouthes and not in God, therfore it could not be firme and stable, but according to Paules prophesie, it turned to their owne confusion, and their end was destruction. For the wicked shall not stand in iudgement, but shall be taken away like chaffe, and scattered abroade with the winde.

The same iudgement remaineth fo; all such as in preaching the Gospell seeke their own profit and not the glory of Jesus Christ. Fo; the Gospell is not deliuered vnto vs that we should thereby seeke our owne praise and glory, or that the people should honour and magnifie vs which are the Ministers thereof: but to the end that the benefite and glory of Christ might be preached and published, and that the Father might be glorified in his mercy offered vnto vs in Christ his sonne, whom he deliuered fo; vs all, and with him hath giuen vs all things. Wherefore the Gospell is a doctrine wherein we ought to seeke nothing lesse then our owne glory. It setteth fo; vnto vs heauenly and eternall things: which are not our owne, which we haue neither done nor deserued: but it offreth the same vnto vs, to vs (I say) which are unworthy, and that through the mere godnes and grace of God. Why should we then seeke

The end of
vaine glori-
ous teachers

Phil.3.19.
Eph.1.4.

What we
ought to
seeke in the
Gospell.

seeke praise and glory thereby? He therefore that seeketh his owne glory in the Gospell, speaketh of himselfe: And he that speaketh of himselfe is a lyer and there is vnrighteousnes in him. Contrariwise he that seeketh the glory of him that sent him is true, and there is no vnrighteousnes in him. John.7.

Paule therefore giueth earnest charge to all the ministers of the word, saying: If we live in the spirit, let vs walke in the spirit, What it is
to walke in
the spirit. that is to say: Let vs abide in the doctrine of the truth which hath ben taught vnto vs in brotherly loue and spirituall concord: let vs preach Christ and the glory of God in simplicity of heart, and let vs confesse that we haue received all things of him: let vs not thinke more of our selues then of others: let vs raigne vp no Sects. For this is not to walke rightly, but rather to range out of the way, and to set vp a new and a peruerse way of walking.

Hereby we may vnderstand that God of his speciall grace maketh the teachers of the Gospel subiect to the crosse and to all kinds of afflictions for the saluation of them selues and of the people: for otherwise they could by no meanes represse and beate downe this beast which is called vaine glory. For if no persecution, no crosse or reproach followed the doctrine of the Gospell, but onely praise, reputation and glory amongst men: then would al the professors thereof be infected and perish through the poison of vaine glory. Hierome sayth that he had seene many which could suffer great inconveniences in their body and goods, but none that could despise their owne prayses. For it is almost impossible for a man not to be puffed vp when he heareth any thing spoken in the praise of his own vertues. Paul notwithstanding that he had the spirit of Christ, sayth that there was giuen vnto him the messenger of satan to buffette him, because he shoulde not be exalted out of measure through the greatness of his reuelations. Therefore Augustine sayth very well: If a Minister of the word be praysed, he is in danger. If a brother despise or dispraise him, he is also in danger. He that heareth a Preacher of the word, ought to reverence him for the words sake: but if he be proud thereof, he is in danger. Contrariwise if he be despised, he is out of danger: but so is not he which despiseth him.

Wherfore we must honour our great benefite, that is, of the ^{Rom 14.16.} Preaching of the word & receiving of the Sacraments. We must also reverence one another, according to that saying: In giuing ^{Rom.12.19.}

Chap. VI.

V P O N T H E E P I S T L E

When men
be prayed,
the flesh
waxeth
proud.

1.Cor.6. 8.

Who walke
in order, &
who do not.

1.Cor.4.7.

Priuy & oþer
enemies of
the Gospell.

honour one to another, &c. But wheresoever this is done, by and by the flesh is tickled with vaine glory & wareth proud. For there is none (no not among the godly) which would not rather be praised than dispraised, except perhaps some be so wel stablished in this behalfe, that he will be moued neither with praises nor reproches: As that woman sayd of Dauid. 2. Sam. 14. My Lord the King is like an Angeli of God, which will neither be moued with blessing nor cursing. Likewise Paule sayth: by honour and dishonor, by euill report and good report, &c. Such men as be neither puffed vp with praise, nor throwen downe with dispraise, but endeuour simply to set forth the benefit and glory of Christ, and to seeke the saluation of soules do walke orderly. Contrariwise they which ware proud in hearing of their owne praises, not seeking the glory of Christ but their owne: also they which being moued with reproches and slauders do forsake the ministry of the word, walke not orderly.

Wherefore let every one see that he walke orderly, and specially such as boast of the spirit. If thou be praised, know that it is not thou that is praised, but Christ, to whom all praise and honour is due. For in that thou teachest the word purely and liuest godly, these are not thine owne gifts, but the gifts of God: wherefore thou art not praised, but God in thee. When thou doest acknowledge this, thou wilt walke orderly, and not be puffed vp with vaine glory (for what hast thou that thou hast not received?) but wilt confess that thou hast receiued the same of God, & wilt not be moued with iniuries, reproches, or persecution to forsake thy calling.

God therefore of his speciall grace at this daie couereth our glory with infamy, reproch, mortall hatred, cruell persecution, rayling and cursing of the whole world: also with the contempt and ingratitude euen of those among whom we liue, as well the common sort as also the Citizens, Gentlemen and Noblemen (whose enimy, hatred and persecution against the Gospell, like as it is priuy and inward, so is it more dangerous than the cruelty and outragious dealings of our open enemies) that we should not ware proud of the gifts of God in vs. This milstone mast be han ged about our neck, that we be not infected with that pestilent poison of vaine glory. Some there be of our side which loue and reverence vs for the ministry of the word: but where there is one that reuerenceth vs, there be on the other side an hundred that hate and

per-

persecute vs. These spitefull dealings therefore, and these persecutions of our enemies, this great contempt & ingratitude, this cruell & priuy hatred of them among whom we liue, are such pleasant sights and make vs so merrie, that we easily forget vaine glory.

Wherfore reiording in the Lord who is our glory, we remaine in order. Those gifts which we haue, we acknowledge to be the gifts of God and not our owne, giuen for the edifying of the bodie of Christ: Wherfore we be not proud of them. For we know that more is required of them to whom much is committed, than of them which haue receiued but little. Moreover, we know that there is no respect of persons before God. Therefore a poore artificer faithfully vsing the gift which God hath giuen him, pleaseth God no lesse then a Preacher of the word: for he serueth God in the same faith & with the same spirit. Wherfore we ought no lesse to regard the meanest Christians, than they regard vs. And by this meanes shall we continue frē from the poison of vaine glory, and walke in the spirit.

Contrariwise the fantasticall spirits, which seeke their owne glorie, the lauour of men, the peace of the world, the ease of the flesh, and not the glorie of Christ, nor yet the health of mens soules (although they protest that they seeke nothing else,) cannot chuse but discouer themselues in commanding their owne doctrine and industry, & dispaysing other mens, and all to get them a name and praise. These vaineglorios spirits do not reioyce and glorie in the Lord: but then do they glorie, then are they stout and hardie, when they are magnisched of the people. Whose hearts they winne by wonderfull sleights and subtilities: for in their words, gestures & writings they can counterfeit & dissemble all things. But when they are not praised and commended of the people, then they be the most fearefull men in the world: for they hate and shunne the crosse of Christ and persecution. On the contrary, when they are praysed and magnisched (as I said) none are so stout, no Hector, no Achilles so bold and hardie as they.

Such a sly and craftie beast therefore is flesh, that for no other cause it forsayketh his function, corrupteth true doctrine, & breaketh the concord of the Church, than onely vpon this cursed vaine glorie. Wherfore it is not without cause that Paul so sharply inueith against it both here & in other places, as before in the 4.chap. They are (sayth he) icalous ouer you amisse: yea, they would exclude you.

We must
not be
proud of our
spirituall
gifts.
Luke 18.45.
Ephe.4.12.
1 Th.10.34.

Vaine glori-
ous spirits.

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from me, that ye should altogether loue them : that is to say, they would discredite me that they them selues might be famous. They seeke not Christ's glory and your saluation, but their owne glory, my reproch, and your bondage.

Verse 26. Let vs not be desirous of vaine glorie.

Which is to glory, not in God (as I haue sayd) but in lyes, in the opinion, liking and estimation of the people. Here is no right foundation of true glory, but a false foundation, and therefore impossible long to stand. He that prayseth a man as he is a man, is a lyer: for there is nothing praysle worthy in him, but all things are worthy of condemnation. Therefore as touching our person, this is our glory, that all men haue sinned, and are guilty of euerlasting death before God. But the case is other wise when our ministery is praised. Wherefore we must not only wish, but also to the uttermost of our power endeavour that men may magnifie it and haue it in due reverence; for this shall turne to ther saluation, Paule war-

Rom. 14. 16. neth the Romanes that they offend no man: to the end, sayth he, that our commodity be not euill spoken of: And in another place: that our ministery be not reprehended. Wherefore when our ministery is praysed, we be not praised for our owne persons sake, but (as the Psalme sayth)we are praised in God and in his holy name.

a.Cor.6.3. *Verse 26.* Prouoking one another, and enuying one another.

The effect
& fruite of
Vaine glory.

Here he describeth the effect and fruite of vaine glory. He that teacheth any error, or is an autho^r of any new doctrine, cannot but prouoke others: and when they do not approue and receiuie his doctrine, by & by he beginneth to hate them most bitterly. We see at this day with what deadly hatred the Sectaries are inflamed against vs, because we will not giue place to them and approue their errors. We did not first prouoke them, nor spread abroad any wicked opinion in the world: but rebuking certaine abuses in the Church, and faithfully teaching the article of Justification, haue walked in god orde^r. But they forsaking this article, haue taught many things contrary to the word of God. Here, because we would not lose the truth of the Gospell, we haue set our selues against them, and haue condemned their errors: which thing, because they could not abide, they did not onely prouoke vs

first

first without cause, but also do stil most spitefully hate vs, and that vpon no other occasion but onely vpon vaine glory: for they would gladly deface vs that they alone might rule and reigne: For they imagine that it is a great glory to professe the Gospell, whereas in ded there is no greater ignominie in the sight of the world.

Chapt. 6. 1. Brethren if a man be overtaken by any fault, yee which are spirituall restore such a one with the spirit of meekenesse.

He that diligently weigheth the words of the Apostle, may plainly perceiue that he speaketh not of errors & offences against doctrine, but of farre lesser sinnes, into the which a man falleth not wilfully and of set purpose, but of infirmity. And hereof it cometh that he useth so gentle and fotherly words, not calling it error or sinne, but a fault. Againe to the intent to diminish, and as it were to excuse the sinne, and to remoue the whole fault from man, he addeth: If any man be overtaken, that is to say, be beguiled of the diuell or of the flesh. Yea and this terme or name of Man helpeth something also to diminish and qualifie the matter. As if he should say: What is so proper vnto man as to fall, to be deceived, and to erre? So saith Moses in Leuit. They are wont to sinne like men. *Leuit. 6. 3.* Wherfore this is a sentence full of heauenly comfort: Which once in a terrible conflict deliuered me from death. For as much then as the Saints in this life do not onely liue in the flesh, but now and then also through the enticement of the diuell, fulfill the lusts of the flesh, that is to say, fall into impatience, envy, wrath, error, doubting, distrust and such like: for sathan alwayes assaieth both, that is, as well the purity of doctrine, which he laboureth to take away by sects and dissentions, as also the soundnes of life, which he corrupteth with daily offences. Therefore Paul teacheth how such men that are fallen should be dealt withall, namely that they which are strong, should rayse vp & restore them againe with the spirit of meekenesse.

These things it behoueth them specially to know which are in the ministery of the word, lest whilest they go about to touch all things to the quicke, they forget the fotherly and motherly affection which Paule here requireth of those that haue charge of soules. And of this precept he hath set forth an example, 2. Cor. 2.

What offens-
es are to
be forgiuen.

Sathan lieth
in waite
both against
purity of
doctrine and
life.

How Pa-
fiers ought
to deale
with them
that are
fallen.

Chap. VI.

UPON THE EPISTLE

where he saith that it was sufficient that he which was excommunicate was rebuked of many ; and that they ought now to forgive him & comfort him, lest he should be swallowed vp with ouermuch sorrow. Wherefore I beseech you (saith he) vse charitie towards him. Wherefore the Pastors and Ministers must indeede sharply rebuke those which are fallen , but when they see that they are sorrowfull for their offences , then let them begin to raise them vp againe, to comfort them, and to diminish and qualifie their faults as much as they can , but yet through mercie onely, whiche they must set against sinne, lest they that be falne be swallowed vp with ouermuch heauinesse. As the holy Ghost is precise in maintaining and defending the doctrine of Faith , so is he milde and pitifull in forbearing and qualifying mens sins , if they which haue committed them be sorrowfull for the same.

The Pope &
his Bishops
are tormentors
of mens
consciences.

Sayings of
Pope Gre-
gorij.

2. Thef. 1. 3.
By what
meanes the
Pope estab-
lisheth his
tyranny and
power.

But as for the Popes Synagogue , like as in all other matters it hath both taught and done cleane contrary to the commandement and example of Paule, evenso hath it done in this thing also. The Pope with all his Bishops haue bene very tyrants and butchers of mens consciences. For they haue burdened them from time to time with new traditions, and for every light matter haue vexed them with their excommunications : and that they might the more easily obey their vaine terrors, they annexed therunto these sentences of Pope Gregorij: It is the part and property of goddes mindes to be afraid of a fault where no fault is. And againe: Our censures must be feared, yea though they be vnjust and wrongfull. By these sayings (which were brought into the Church by the diuel) they stablished their excommunication and this maiestly of the Papacy which is so terrible to the whole world. There is no neede of such humilitie and godnesse of mindes , to be afraid of a fault where none is. O thou Romish Sathan, who gaue thee this power to terrifie and condemne mens consciences that were terrifid enough before with thy vnjust & wrongfull sentences? Thou oughtest rather to haue raysed them vp , to haue delivred them from false feares, and to haue brought them from lies and errors to the truth. This thou omittest, and according to thy title and name, to wit, the man of sinne and childe of perdition, thou imaginest a fault where no fault is. This is indeede the craft & deceit of Antichrist, whereby he hath most mightily established his excommunication and tyranny. For whosoever despised his vnjust sentences, was coun-

counted very obstinate and wicked: As some Princes did, howbeit against their consciences: for in those times of darkenes they did not vnderstand that the Popes curses were vaine.

Let them therefore to whom the charge of mens consciences is committed, learne by this commandement of Paule how they ought to handle thos that haue offended. Brethren (sayth he) if any man be overtaken with sinne, do not trouble him or make him moze sorrowfull: be not bitter vnto him, do not reject or condemne him, but amend him and rayse him vp againe: and by the spirit of lenitie and mildnes restore that which is in him decayed by the deceipt of the diuell or by the weaknes of the flesh. For the kingdome whereunto ye are called is a kingdome not of terrorre or hauidnes, but of boldnes, ioy and gladnesse. Therefore if ye see any brother cast downe and afflicted by occasion of sinne which he hath committed, run vnto him, & reaching out your hand raise him vp againe, comfort him with swete wordes, and embrase him with motherly armes. As for those that be hard hearted and obstinate, which without feare continue carelesly in their sinnes, rebuke them sharply. But on the other side (as I sayd) they that be overtaken with any sinne, and are heauy and sorrowfull for their fault which they haue committed, must be raised vp and admonished by you that are spirituall, and that in the spirit of meeknesse, and not in the zeale of seuerre iustice: as some haue done, who when they should haue refreshed thirky consciences with some swete consolation, gaue them gall & vineger to drinke, as the Jewes did vnto Christ hanging vpon the crosse. Ezechiel sayth of the sheapeheards of Israell, that they ruled the flocke of God with cruelty and rigour: but a brother ought to comfort his brother that is fallen, with a louing and a meeke spirit. Againe, let him that is fallen heare the word of him that raiseth him vp, & beleue it. For God would not haue thos that are bruised to be cast away, but to be raised vp, as the Psalme saith. For God hath bestowed more for them then we haue done, that is to say, the life & bloud of his owne Son. Wherefore we ought also to receive, to aide & comfort such with all mildenes and gentlenesse.

How they
that are fallen
ought to be
inreated

The spirit of
meeknesse.

Ezech. 34.4.

Verse 1. Considering thy selfe lest thou also be tempted.

This is a very necessary admonition to beate downe the sharpe dealing of such Pastors as shew no pity in raising vp and restoring

*Ex libro de
vatu patrum.*

Mat. 7.3.

1 Cor. 10.12.

againe them which are fallen. There is no sinne (saith Augustine) which any man hath done, but another man may do the same. We stand on a slippery ground: therefore if we ware proud and leaue off our duty, there is nothing so easie vnto vs as to fall. It was wel said therefore of one in the booke called The liues of the Fathers, when it was told him that one of his brethren was falle into whoredome: He fell yester day (sayth he,) and I may fall to day. Paule therefore addeth this earnest admonition that the Pastors should not be rigorous and vnmercifull towards the offenders, or measure their owne holines by other mens sinnes: but that they should beare a motherly affection towards them, and thinke thus with them selues: This man is fallen: it may be that I also shall fall more dangerously and more shamefully then he did. And if they which be so ready to iudge and condemne other, would well consider their owne sinnes, they shall find the sinnes of others which are fallen to be but motes, & their owne sinnes to be great beames.

Let him therefore that standeth take heed lest he fall. If David which was so holy a man, full of faith and the Spirit of God, which had such notable promises of God, which also did so many and great things for the Lord, did fal so grieuously, and being now striken in yeares was ouerthrawne with youthfull lust after so many and diuerse temptations wherwith God had exercised him: why shoulde we presume of our owne constancy? And God by such examples doth shew vnto vs, first our owne weaknesse, that we shoulde not ware proud, but stand in feare: Then he sheweth vnto vs his iudgement, that he can beare nothing lesse then pride, either against himselfe or against our brethren. Paule therefore sayth not without cause: Considering thy selfe, lest thou also be tempted. They that be exercized with temptations do know how necessary this commandement is. On the other side, they which be not tryed therewith, do not understand Paule, and therefore are not touched with any pity toward them that are fallen: as was to be seene in Popery, where nothing else reigned but tyrannie and cruelty.

Verse 2. Beare ye one anothers burden, and so fulfill the law of Christ.

This is a gentle commandement: to the which he ioyneth a great commendation. The law of Christ is the law of love. Christ after he had redemeed vs, renued vs, & made vs his Church, gaue

vs

vs no other law but the law of mutuall loue, Iohn 13. A new com-
mandement give I vnto you, that ye loue together, &c. And to loue,
is not (as the Popish Sophisters dreame) to wish well one to an
other: but one to beare anothers burden, that is, to beare those
things which be grievous vnto thee, and which thou wouldest not
willingly beare. Therefore Christians must haue strong shoulders
and mighty bones, that they may beare flesh, that is, the weaknes
of their brethren: for Paul sayth that they haue burdens and trou-
bles. Loue therefore is mild, curteous, patient, not in receiving
but in giuing. For it is constrained to winke at many things and
to beare them. Faithfull teachers do see in the Church many er-
rors and offences which they are compelled to beare. In the com-
mon weale, subiects are never so obedient to the lawes of the Ma-
gistrates as they shoulde be: Therefore vntesse the Magistrate can
winke and dissemble in time and place, he shal never be meet to rule
the common wealth. In housshould affaires there be many things
done, which displease the maister of the house. But if we can beare
and wink at our owne vices and offences which we daily commit:
let vs also beare other mens faults, according to this saying; Beare
ye one anothers burden, &c. Againe: Thou shalt loue thy neighbour Rom 13.9.

Loue.
1. Cor. 13.

Seeing then there be vices in every state of life and in all men,
therefore Paul setteth forth the law of Christ vnto the faithfull,
whereby he exhorteth them to beare one anothers burden. They
which do not so, do plainly witnesse that they vnderstand not one
iote of the law of Christ, which is the law of loue: (which as Paul
sayth 1. Cor. 13.) belieueth all things, hopeth all things, and bea-
reth all the burdens of the brethren: yet alwaies holding notwithstanding
standing the first commandement, wherein they that offend, do
not transgresse the law of Christ, that is to say, the law of charity,
they do not hurt nor offend their neighbour, but Christ and his
kingdome which he hath purchased with his owne bloud. This
kingdome is not maintained by the law of charity, but by the word
of God, by faith and by the holy Ghost. This commandement
then of bearing one anothers burden, belongeth not to them
which deny Christ, and not onely do not acknowledge their sinne,
but also defend it: neither doth it belong vnto those which continue
still in their sinnes (who also do partly deny Christ:) but such must
be forsaken lest we become partakers of their euill workes. On 1. Tim. 5.22.

Whose bur-
dens are to
be borne.

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the contrary, they which willingly heare the word of God and believe, and yet notwithstanding against their wil do fall into sinne, and after they be admonished, do not onely receive such admonition gladly, but also they detest their sinne, and indeuour to amend: I say are they which be overtaken with sin, and haue the burdens that Paul commandeth vs to beare. In this case let vs not be rigorous and mercilesse: but after the example of Christ, who beareth and forbeareth such, let vs beare and forbear them also: for if he punish not such (which thing notwithstanding he might iustly do) much lesse ought we so to do.

Verse 3. For if any man thinke himselfe to be somewhat, when indeed he is nothing, he deceiueth himselfe.

The authors
of sects, p. in
red out in
their right
colours.

Here againe he reprehendeth the autho^rs of sects, and painteth them out in their right colours: to wit, that they be hard hearted, mercilesse and without compassion, such as despise the weake, and will not vouchsafe to beare their burdens, but require all things straitly and precisely (like wayward husbands and seuerre Schoole-masters) whom nothing can please but what they themselues do: who also wil be alwayes thy bitter enemies unlesse thou commend whatsoeuer they say or do, and in all things frame thy selue according to their appetite. Of all men therefore they are the proudest, and dare take vpon them all things. And this is that Paul saith here: they thinke themselues to be somewhat, that is to say, that they haue the holy Ghost, that they understand all the mysteries of the Scriptures, that they cannot erre, &c.

Wherefore Paul addeth very well, that they are nothing: but that they deceiuie themselues with the foolish persuasions of their owne wisedome and holines. They understand nothing therefore either of Christ or of the law of Christ: For if they did, they would say: Brother, thou art infected with such a vice, and I am infected with another: God hath forgiuen me ten thousand talents, and I will forgive thee an hundred pence. But when they will require all things so exatly and with such perfection, and will in no wise beare the burdens of the weake, they offend many with this their sharpnes and severity, who begin to despise, hate and shunne them, and seeke not comfort or counsell at their hands, nor regard what or how they teach: Whereas contrariwise Pastors ought so to behauie themselues towards those ouer whom they haue taken charge,

charge, that they might loue and reverence them, not for their person, but for their office and Christian vertues, which especially ought to shine in them.

Paul therefore in this place hath rightly painted out such seuerē and mercilesse Saints, when he sayth: They thinke themselves to be somewhat, that is to say, being puffed up with their owne foolish opinions and vaine dreames, they have a maruellous perswasion of their owne knowledge and holinesse, and yet in very dede they are nothing, and do but deceiue themselves. Deceivers of themselves. For it is a manifest beguiling when a man persuadeth himselfe that he is somewhat, when indeede he is nothing. Such men are well described in the thirde of the Apocalyps in these words: Thou sayest: I am rich and increased with goods, and haue need of nothing, and knowest not how thou art wretched & miserable, and poore, & blind, and naked.

Verse 4. But let every man trie his owne worke, and then he shall haue reioycing in himselfe onely, and not in another.

He goeth forward in painting out of those proud and vaine glozious fellowes. For the desire of vaine glory is an odious and cursed vice, it is the occasion of all euils, and troubleth both common weales and consciences. And specially in spirituall matters it is such an euill as is incurable. And albeit that this place may be vnderstood of the workes of this life or ciuill conuersation, yet principally the Apostle speaketh of the worke of the ministry, and inueneth against those vaine glozious heads, which with their fantastical opinions do trouble well instructed consciences.

And this is the propertie of those which are infected with this poysone of vaine glory, that they haue no regard whether their workes, that is to say, their ministry be pure, simple and faithful, or not: but this they onely seeke, that they may haue the praise of the people. So the false apostles, when they say that Paule preached the Gospell purely to the Galathians, and that they could not bring any better doctrine, they began to find fault at those things which he had godly and faithfully taught, and to prefer their owne doctrine before the doctrine of Paule, and by this subtily they won the fauour of the Galathians, and brought Paule into hatred among them. Therfore the proud and vaine glozious do iorne these three vices together. First they are greedy of glory. Secondly they

Three vi-
ces of the
vaine glo-

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rious linked
together.

Phil. 3. 21.

The people
delighted with
nouelties.

He shall lack
no praise
that preache-
theth the
Gospell
purely.
The end of
the Minist-
ery of the
word.

are maruellous witty and wily in finding fault with other mens doings & sayings, thereby to purchase the loue, the well liking and praise of the people. And thir dly when they haue once gotten a name (though it be by other mens trauell,) they become so stout and full of stomacke that they dare venture vpon all things. Therfore they are pernicious and pestilent fellowes, whom I hate euern with my very heart : for they seke their owne, and not that which is of Jesus Christ, &c.

Against such Paul speaketh here. As if he shoulde say : Such vaine glorioius spirits do their worke, that is to say, they teach the Gospell to this end that they may winne praise and estimation among men, that is, that they may be counted excellent doctozs, with whom Paule and others might not be compared. And when they haue gotten this estimation, then begin they to reprehend the sayings and doings of other men, and highly commend their owne : and by this subtily they bewitch the minds of the people, who because they haue itching eares are not only delighted with new opinions, but also reioice to see those teachers which they had afore, to be abased and defaced by these new vpstarts and gloriuous heads, and all because they are come to a fulnes and lothing of the word.

Thus it ought not to be (saith he:) but let euery man be faithfull in his office: let him not seke his owne glory, nor depend vpon the praise and commendation of the people, but let his onely care be to do his worke truly, that is, let him teach the Gospell purely. And if his worke be sincere and sound, let him assure himselfe that he shall lacke no praise either before God or among the godly. In the meane space if he be not commended of the vnthankfull world, let this nothing moue him: For he knoweth that y end of his minis-
try is, not that he, but that Christ shoulde be gloriified therby. Ther-
fore being furnished with the armour of righteousness on the right hand and on the left, let him say: I began not to teach the Gospell to the end that the world shoulde magnifie me, and therefore I will not shrinke from that which I haue begun, if the world hate, slan-
der, or persecute me. He that is such a one, teacheth the word and attendeth vpon his office faithfully, without any worldly respect, that is, without regard of glory or gaine, without the strength, wisedome or authority of any man. He leaneth not to the praise of other men, for he hath it in himselfe.

Where

Wherfore he that truly and faithfully executeth his office, car-
reth not what the world speake of him: he careth not whether the
world praise or dispraise him, but he hath praise in himselfe, which
is the testimony of his conscience, and praise or glory in God. ^{To have}
He ^{himselfe.} may therefore say with Paule: This is our reioy sing, this is our
praise and glory, euen the testimony of our conscience, that in sim-
plicity and sincerity before God and not in fleshly wisedom, but in
the grace of God we haue had our conuersation in the world. This
glory is vncorrupt & stedfast: for it dependeth not on other mens
iudgements, but of our owne conscience, which beareth vs witnes
that we haue taught the word purely, ministred the Sacraments
rightly, and haue done all things well, and therefore it can not be
defaced or taken from vs.

The other glory which these proud spirits do seeke, is vncer-
taine & most perillous, for that they haue it not in themselues, but ^{What is the}
it consisteth in the mouth and opinion of the people: Therefore can
they not haue the testimony of their owne conscience, that they
haue done all things with simplicity and sincerity for the aduan-
cing of the glory of God only and the saluation of soules. For this
is it which they seeke that they may be counted famous through the
worke and labour of their preaching, and be praysed of men. They
haue therefore a glory, a trust and a testimony, but before men, not
in themselues nor before God. The godly do not desire glory af-
ter this maner. If Paul had had this praze before men, and not in ^{The glory}
himselfe, he shoulde haue bene compelled to despaire, when he saw ^{of the godly}
many cities, countries, and all Asia fall from him: when he saw so
many offences or flanders, and so many heresies to follow his
preaching. Christ when he was alone, that is, when he was not
onely sought for by the Jewes to be put to death, but also was for-^{Joh. 16.32.}
saken of his disciples, was not yet alone, but the Father was with
him, for he had glory and reioy sing in himselfe.

So at this day if our trust, our glory and reioy sing did depend
vpon the iudgement and fauour of men, we shoulde die with very
anguish and sorrow of heart. For so farre off is it that the Pa-
pists, Sectaries and the whole world do judge vs worthy of any
reuerence or praise, that they hate and persecute vs most bitterly:
yea they would gladly overthrow our ministry and roote out our
doctrine for euer. We haue therefore nothing before men but re-^{Philip. 4.4.}
proch: but we reioyce and we glory in the Lord, and therefore we ^{The world}
^{dishonoreth}

Chap.VI.

V P O N T H E E P I S T L E

the godly
Ministers of
the word.

2.Cor.6.8.

The Gospel
is the word
of the crosse
and offence.
3.Cor.1.18.

The disci-
ples of the
Gospell.

What it is
for a man to
proue his
owne work.

attend vpon our office chearefully and faithfully , which we know is acceptable to him. Thus doing we care not whether our worke do please or displease the diuell: whether the world loue vs or hate vs. For we knowing our worke to be well done, and having a god conscience before God, go forward by honour and dishonour, by euill report and good report, &c. This, sayth Paule, is to haue reioy-
cing or glory in thy selfe.

And this admonition is very necessary against that execrable vice of vaine glory. The Gospel is a doctrine which both of it selfe, and also by the malice of the diuell bringeth with it the crosse and persecution. Therefore Paule is wont to call it the word of the crosse and of offence. It hath not alwayes stedfast and constant di-
sciples. Many there be that to day make profession thereof and embrase it, which to morrow being offended with the crosse, will fall from it and deny it. They therefore that teach the Gospell to the end that they may obtaine the fauour and praise of men , must needs perish, and their glory be turned vnto shame, when the peo-
ple ceasse to reverence and magnifie them. Wherefore let all Pa-
stors and Ministers of the word learne to haue glory & reioycing in them selues, and not in the mouth of other men. If there be any that praise them, as the godly are wont to do, (By euill report and good report, sayth Paule) yet let them receive this glory but as a shadow of true glory : and let them thinke the substance of glory to be indeede the testimony of their owne conscience. He that doth so , proueth his owne worke , that is, he regardeth not his owne glory , but his onely care is to do his office faithfully , that is to say, to teach the Gospell purely , and to shew the true vse of the Sacraments. When he thus proueth his owne worke , he hath glory and reioycing in himselfe, which no man can take from him: for he hath it surely planted and grounded in his owne heart, and not in other mens mouthes: whom sathan can very easily turne away and can make that mouth and tongue now full of cursing, which a little before was full of blessing.

Wherefore (saith Paul) if ye be desirous of glory , sake it where it should be sought, not in the mouth of other men, but in your own heart : which ye then do when ye execute your office truely and faithfully. So shall it come to passe that besides the glory which ye haue in your selues, ye shall haue praise and commendation also before men. But if ye glory in other men, and not in your selues,
that

that shame and confusion which ye haue in your selues, shal not be without reproch & confusion also before men. This haue we seene in certayne fantasticall spirits in these our dayes, which proued not their worke: that is, they did not onely seeke to preach the Gospele purely and simply, but misused it to gaine praise among men, contrary to the second commandement. Therefore after their inward confusston, there followed also an outward confusion and shame among men, according to that saying: The Lord will not hold him guiltlesse that taketh his name in vaine. And againe: They which despise me, shall be despised.

*Exod. 20.9.
1 Sam. 2.30.*

Contrariwise, if we seeke first the glory of God by the Minis-
try of the word, then surely our glory will follow, according to that
saying: Him that honoureth me I will glorifie. To conclude, let
every man proue his worke: that is, let him do his endeour that
his Ministry may be sound faithfull: for this aboue all things is
required in the Ministers of the word 1. Corinth. 4. As if he should
say: Let every man indeuour purely and faithfully to teach the
word, and let him haue an eye to nothing else but the glory of God
and the saluation of soules: then shall his worke be faithfull and
sound: then shall he haue glory and reioycing in his owne conser-
ence, so that he may boldly say: This my doctrine and Ministry
pleaseth God. And this is indeede an ercellent glory.

This sentence may also be well applied to those workes which
are done of the faithfull in every state of life. As if a Magistrate,
an householder, a servant, a scholemaster, a scholler, abide in his vo-
cation and do his duty therein faithfully, not troubling himselfe
with those workes which pertaine not to his vocation, he may
glory and reioyce in himselfe: for he may say, I haue done the
works of my vocation appointed vnto me by God, with such faith-
fulness and diligence as I was able. Therefore I know that this
worke being done in faith and obedience to God, pleasest God. If
other speake euill of it, I passe little thereof. For there be alwayes
some which despise and slander the doctrine and life of the godly:
but God hath threatned to destroy all lying lippes and slande-
rous tongues. Therefore whilste such men do greedily seeke after
vaine glory, and with lies and slanders goe about to deface the
godly, it hapneth to them as Paule sayeth: Whose glorie is their
shame. And in another place: Their foolishnes shall be knowne to
all men. By whom: Euen by God the righteous iudge, who as he
*Phil. 3.19.
2 Tim. 3.9.*

will vitter their false accusations and slanders , so will he reueale the righteousnesse of the godly like the noone day , as it is sayd , Pial. 37.

This clause : in himselfe (to touch this also by the way) must so be vnderstood that God be not excluded : That is , that every man may know , in what godly state of life so euer he be , that his worke is a diuine worke : for it is the worke of his vocation hauing the commandement of God .

Verse 5. For every man shall beare his owne burden .

This is as it were the reason or confirmation of the former sentence , lest any man shold leane to other mens iudgement in praising and commanding of him . As if he said : It is extreme madnes for thee to seeke glory in another and not in thy selfe : for in the agony of death and the last iudgement it shall not profite thee that other men haue praised thee : for other men shall not beare thy praises ^{In death & in the day of judgement} burden , but thou shalt stand before the iudgement seate of Christ , and shalt beare thy burden alone . There thy praisers shal nothing helpe thee . For when we die these praises shall ceasse . And in that day when the Lord shall iudge the secrets of all hearts , the witness of thine owne conscience shall stand either with thee or against thee : Against thee if thou glory in other men : with thee if thou haue it in thy selfe , that is to say , if thy conscience beare thee witnesse that thou hast done thy duty in the ministrerie of the word or otherwise according to thy calling sincerely and faithfully , hauing respect to the glory of God only and the saluation of soules . And these words , Every man shall beare his owne iudgement , are very vident , and ought so to terrifie vs that we shold not be desirous of vaineglory .

Rom. 2.15.

And this moreover is to be noted , that we are not here in the matter of iustification , where nothing availeth but mere grace & forgiuenesse of sinnes , which is received by faith alone : Where all our wokes also , yea euен our best wokes , and such as are done according to Gods calling , haue neede of forgiuenesse of sinnes . But this is another case . He treateth not here of the remission of sinnes , but compareth true wokes and hypocriticall wokes together . These things therefore ought thus to be taken , that although the wrok or ministrerie of a godly Pastor is not so perfect but he hath neede of forgiuenesse of sinnes , yet in it selfe it is good and perfect ,

A compai-
son betwene
good works

in comparison of the ministry of the vaine gloriouſ man. So our <sup>and hypo-
crit call
worker.</sup> minisſery is god and ſound, because we ſeke thereby the glory of God and the ſaluation of ſoules. But the minisſery of the ſanta-
ſtically heads is not ſo, for they ſeke their owne p;aise. Albeit there-
fore that no wo;kes can quiet the conſcience before God: yet is it neceſſary that we ſhould perſwade our ſelues that we haue done our wo;ke uprightly, truly, and according to Gods calling, that is, that we haue not corrupted the word of God, but haue taught it purely and faithfully. This teſtimony of conſcience we haue neede of: that we haue done our duty uprightly in our function and calling, and led our life accordingly. So farre ought we then to glory as touching our wo;kes, as we know them to be commanded of God, & that they please him. For every one in the laſt iudgement ſhal beare his owne burden, and therefore other mens prailes ſhal there nothing helpe or proſite him.

Hitherto he hath ſpoken againſt that moſt peſtilent vice of vaine glory, for the ſuppreſſing whereof no man is ſo ſtrong, but that he hath neede of continual prayer. For what man almoſt euuen among the godly is not delighted with his owne prailes? Only the holy Ghost can preſerue vs that we be not infected wiſh this vice.

Verſe 6. Let him that is taught in the word, make him that teac-
heth him partaker of all his goods.

Here he preacheſt to the diſcipliſes or hearers of the word, com-
manding them to beſtow all god things upon thoſe which haue
taught and inſtruceed them in the word. I haue ſometime maruel-
led why the Apoſtles commanded the Churches ſo diligently to
nouriſh their teachers. For in Popery I ſaw that all men gaue a
bundantly to the building and maintaining of godly temples, to
the increaſing of the reuenues and livings of thoſe which were ap-
pointed to their idolatrous ſervice. Whereof it came that the eſti-
mation and riches of the Bifhops and the reſt of the Cleargie did
ſo increase, that every where they had in poſſeſſion the beſt & moſt
fruitefull grounds. Therefore thought I that Paule had com-
manded this in vaine, ſeeing that all maner of god things were
not onely abundantly giuen to the Cleargie, but alſo they ouerſlo-
wed in wealth and riches. Wherefore I thought that men ought
rather to be exhortet to withold their handes from giuing, then
encouraged to giue any moze: for I ſaw that by this exceſſive li-

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berality of men, the covetousnes of the Cleargie did increase. But now I know the cause why they had such abundance of all god things heretofore, and now the Pastours and Ministers of the word do want.

The min-
isters of Iren
have plenty,
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nisters of
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Before time, when nothing else was taught but errors and wicked doctrine, they had such plenty of all things, that of Peters patrimony (which denied that he had either siluer or gold,) and of spirituall godes (as they called them) the Pope was become an Emperour, the Cardinals and Bishops were made Kings and Princes of the world. But now since the Gospell hath bene preached and published, the professours thereof be as rich as sometime Christ and his Apostles were. We finde then by experience, how well this commandement of nourishing and maintaining the Pastours and Ministers of Gods word is obserued, which Paul here and in other places so diligently repeateth and beateth into the heads of his hearers. There is now no Citie, which is knownen to vs, that nourisheth and maintaineth her Pastors and Preachers: but they are al entertained with those gods which were giuen, not vnto Christ, to whom no man giueth any thing, (for when he was boorne he was layd in a maner in stead of a bed, because there was no roome for him in the Inne: afterwards being conuersant amon men, he had not whereon to lay his head: and briesly being spoyled of his garments & hanging naked vpon the crosse betwene two threes, he dyed most miserably:) but to the Pope for the maintenance of his abhominations, and because he oppressing the Gospell, taught the doctrines and traditions of men, and set vp idolatry.

Luke 2.7.

Mat. 8.20.

Mat. 17.38.

2.Cor.8.6-9.

And as oft as I reade the exhortation of Paul, whereby he perswadeth the Churches that they shold eyther nourish their Pastours, or give somewhat to the relieve of the pore Saints in Iewrie, I do greatly maruell and am ashamed that so great an Apostle shold be constrained to vse so many wordes for the obtaining of this benefite of the Congregations. Writing to the Corinthishians he treateth of this matter in two whole Chapters. I would be loth to defame Wittenburge, which indeede is nothing to Corinth, as he defamed the Corinthishians in begging so carefullly for the relieve and succour of the pore. But this is the lot of the Gospell when it is preached, that not onely no man is willing to giue any thing for the finding of Ministers & maintaining of schollers,

but

but men begin to spoyle, to robbe and to steale, & with diuers crafty meanes one to beguile another. To be briefe, men seeme suddenly to grow out of kind, and to be transformed into cruell beasts. Contrariwise when the doctrine of Daniels was preached, then men ^{1 Tim. 4.2.} were prodigall and offred all things willingly to those that deceived them. The Prophets do reprove the same sinne in the Jewes, which were loth to give any thing to the godly Priests & Levites, but gaue all things plentifully to the wicked.

Now therefore we begin to vnderstand how necessary this commandement of Paule is as touching the maintenance of the Ministers of the Church. For sathan can abide nothing lesse then the light of the Gospell. Therefore when he seeth that it beginneth to shine, then doth he rage and goeth about with all maine & might to quench it. And this he attempteth two manner of wayes. First, by lying spirits and force of tyrants: and then by pouerty and famine. But because he could not hitherto oppresse the Gospell in this countrey (praised be God) by heretickes and tyrants: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the livings of the Ministers of the word, to the end that they being oppressed with pouerty and necessity, should forsake the Ministry, and so the miserable people being destitute of the word of God, should become in time as savage & wilde beasts. And sathan helpeth forward this horrible enormitic by vngodly Magistrats in the Cities, and also by noble men and gentlemen in the countrey, who take away the Church goods whereby the Ministers of the Gospell should liue, and turne them to wicked uses: These goods (sayth the Prophet Michah) were gathered of the hire of an harlot, and therefore to an harlottes hyre they shall returne.

Moreover, sathan turneth men particularly also from the Gospell by ouermuch fulnes. For when the Gospell is diligently and dayly preached, many being glutted therewith begin to loth it, and by little and little become negligent and vntoward to all godly exercises. Againe, there is no man that will now bring vp his children in god learning, and much lesse in the study of the holy Scripture, but they employ them wholly to gainful arts or occupations. All these are satans practises, to no other end but that he may oppresse the Gospell in this our countrey with any violence of tyrants, or subtill deuices of heretickes.

Sathan ap-
presteth the
Gospell two
wayes.

Micha. 1.7.

Fulnes of
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1 Cor. 9. 11.

The world lodeth the ministers of this day abuse our doctrine, that under the colour therof they may satiate with all worldly goodthings.

It is not without cause therefore that Paule warneth the hearers of the Gospell to make their pastours and teachers partakers with them in all god things. If we (saith he to the Corinthians) haue sowne to you spirituall things, is it a great matter if we reapre your worldly things? The hearers therefore ought to minister carnall things to them of whom they haue received spirituall things. But both husbandmen, Citizens and Gentlemen doe at this day abuse our doctrine, that under the colour therof they may enrich themselves. Heretofore when the Pope reigned there was no man which paid not somewhat yearly to the priests for masses, diriges, trentals and such trash. The begging Friars had also their part. The merchandises of Rome likewise and dayly offerings carried away somewhat. From these and from an infinite number of such exactions our countreymen are now deliuered by the Gospell. But so farre off is it that they are thankful vnto God for this liberty, y^e of prodigal givers they are now become Clarke theives and robbers, and will not bestow one farthing on the Gospell or the ministers thereof, nor giue any thing for the releife and succour of the pore Saints: which is a certaine token that they haue lost both the word and faith, and that they haue no spirituall goodness in them. For it is impossible that such as are godly indeede, should suffer their Pastors to liue in necessitie and penurie. But forasmuch as they laugh and reioyce when their pastours suffer any aduersitie, and withhold their living or giue it not with such faithfulness as they ought: it is a plaine token that they are worse then the heathen.

The punishment of unthankfulness.

But they shall feele ere it be long what calamities will follow this vntankfulness. For they shall lose both temporall and spirituall things. For this sinne must needs be grievously punished. And certainly I thinke that the Churches in Galatia, Corinth, and other places were so troubled by the false Apostles for no other cause, but for that they little regarded their true pastours and preachers. For it is good reason that he which refuseth to giue a peny to God who offereth vnto him all god things and life everlasting, should giue a piece of gold to the diuell, the autho^r of all evils and death everlasting. Who so will not serve God in a little, and that to his owne inestimable benefite, let him serue the diuell in much to his extreme and bther confusion. Now therefore since the light of the Gospell beginneth to shine, we see what the diuell is, and

and what the world is.

In that he sayth: in all his goods, it is not so to be taken that all In all good men are bound to give all that they haue to their Ministers, but things. that they should maintaine them liberally, and give them that whereby they may be well able to live.

Verse 7. Be not deceived, for God is not mocked.

The Apostle prosecuteth this place of the nourishing and maintaining of Ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatening, saying: God is not mocked. And here he toucheth to the quicke the peruersnesse of our countreymen, which proudly despise our ministerie. For they thinke it to be but a sport and a game: and therefore they go about (especially the Gentlemen) to make their Pastors subiect vnto them like seruants and slaues. And if we had not so godly a Prince, and one that loueth the truth, they had ere this time diuen vs out of the country. When the Pastors ask their duty or complaine that they suffer penury, they cry out: the Priests be couetous, they would haue plenty, no man is able to satisfie their unsatiable couetousnesse; if they were true Gospellers they should haue nothing of their owne, but as pore men ought to follow pore Chrift, and so suffer all aduersities, &c.

Gentlemen,
citizens and
husbandme
despisers of
Gods Minis
ters.

Paul horribly threatneth here such tyrants and such mockers of God, who so carelessly and proudly do scorne the miserable Preachers, and yet will seeme to be Gospellers, and not to be mockers of God, but to worship him very devoutly. Be not deceived (saith he,) God is not mocked, that is to say, he doth not suffer himselfe to be mocked in his Ministers. For he sayth: He that despiseth Luke 10. 16. you, despiseth me. Also he sayth vnto Samuel: They haue not cast 1.Sam.8.7. thee away, but me. Therefore, O ye mockers, although God deferre his punishment for a season, yet when he seeth time he will find you out, and will punish this contempt of his word and bitter hatred which ye beare against his ministers. Therefore ye deceiue not God but your selues, and ye shall not laugh at God, but he will laugh at you, Psal. 2. But our proud gentlemen, citizens and common people are nothing at all moued with these dreadfull threatenings. Neuerthelesse they shall feele when death approcheth, whether they haue mocked themselues or vs; nay rather not vs, but God himselfe, as Paule sayth here. In the meane time because

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they proudly despise our admonitions with an intollerable pride, we speake these things to our comfort, to the end we may know that it is better to suffer wrong then to do wrong: for pacience is ever innocent and harmles. Moreover, God wil not suffer his ministers to starue for hunger, but even whē the rich men suffer scartis and hunger, he will feed them; and in the day of famine they shall haue enough,

Psal. 34.10.
Psal. 37.19.

Verse 7. For whatsouer a man soweth, that shall he reape.

Reverence
and necessa-
ry living due
to the mini-
sters of the
word.

1 Cor. 9.13.
11.

All these things tend to this purpose that Ministers should be nourished and maintained. For my part I do not gladly interpret such sentences: for they seeme to commend vs, and so they do indeede. Moreover, if a man stand much in repeating such things to his hearers, it hath some shew of covetousnesse. Notwithstanding men must be admonished hereof, that they may know that they ought to yeeld vnto their Pastors both reverence and a necessary living. Our Saviour Christ teacheth the same thing in the 10. of Luke: Eating & drinking such things as they haue: for the labourer is worthy of his reward. And Paul sayth in another place: Do ye not know that they which sacrifice in the Temple, haue of the sacrifices? & that they which serue at the altar, are partakers of the altar? Even so hath the Lord ordained that they which preach the Gospel should liue of the Gospell.

Exod. 13.21. It is good that we also which are in the ministry, should know these things, lest for our labour we might with euill conscience receive the stipend which is ginen vnto vs of the Popes goods. And although such goods were heaped together by mere fraud and deceit, yet notwithstanding God spoyling the Egyptians, that is to say, the Papists of their gods, turneth them here amongst vs, to a god and holy vse: not when noblemen and gentlemen spoyle them and abuse them, but when they which set forth Gods glory, and bring vp youth vertuously, are maintained therewith. Let vs know then that we may with god conscience (since God hath ordained and commanded that they which preach the Gospell should liue of the Gospell) vse those things that are given vs of the Church goods for the necessary sustentation of our life, to the end we may attend vpon our office the better. Let no man therefore make any scruple hereof, as though it were not lawfull for him to vse such goods.

Verse

Verse 8. For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape everlasting life.

He addeth a similitude and an allegory. And this generall sentence of sowing he applieth to the particular matter of nourishing and maintaing the Ministers of the word, saying: He that soweth in the spirit, that is to say, he that cherisheth the teachers of Gods word, doth a spirituall worke, and shall reape everlasting life. Here riseth a question, whether we deserue eternal life by god workes: for so Paul seemeth to auouch in this place. As touching such sentences which speake of works and the reward of them, we haue treated very largely before in the 5. chapter. And very necessary it is, after the example of Paule, to exhort the faithfull to god workes, that is to say, to exercise their faith by god workes. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle saith: He that soweth in the flesh (some vnderstand it, in his owne flesh) that is to say, he that giueth nothing to the Ministers of Gods word, but onely feareth and careth for himselfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall waste away, and they themselues also at length shall shamefully perish. The Apostle would faine stirre vp his hearers to be liberall and beneficiale towards their Pastors and Preachers. But what a misery is it, that the peruersenes and ingratitude of men shoule be so great, that the Churches shoule neade this admonition:

The Encratites abused this place for the confirmation of their wicked opinion against mariage, expounding it after this maner: He that soweth in the flesh shall reape corruption: that is to say, he that marieth a wife shall be damned: Ergo a wife is a damnable thing, and mariage is euill, soasmuch as there is in it a sowing in the flesh. These beastes were so destitute of all iudgement, that they perceiued not whereabout the Apostle went. I speake this to the end ye may see how easily the diuell by his ministers can turne away the hearts of the simple from the truth. Germany shall shortly haue an infinite number of such beastes, yea and already hath very many: For on the one side it persecuteth and killeth the

What it is
to sow in the
spirit.

The here-
tikes called
Encratites:
whole error
the Papists
have reui-
ted as tou-
ching mari-
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godly Ministers, and on the other side it neglecteth and despiseth them, and suffereth them to live in great penury. Let vs arme our selues against those and such like errors, and let vs learne to know the true meaning of the Scriptures. For Paule speaketh not here of matrimony, but of nourishing the Ministers of the Church, which every man that is endued but with the common iudgement of reason may perceiue. And although this nourishment is but a corporall thing, yet notwithstanding he calleth it a sowing in the spirit. Contrariwise, when men greedily scrape together what they can, and seeke onely their owne gaine, he calleth it a sowing in the flesh. He pronounceþ those which sow in the spirit, to be blessed both in this life and in the life to come: and the other which sow in the flesh, to be accursed both in this life and in the life to come.

Verse 9. And let vs not be wearie of doing good, for in due time we shall reap without weariness.

We must do
good with-
out wea-
riness.

The Apostle intending to close vp his Epistle, passeth from the particular to the generall, and exhorteth generally to all god workes. As if he shold say: let vs be liberall and bountifull, not onely towards the Ministers of the word, but also towards all other men, and that without wearines. For it is an easie matter for a man to do god once or twice: but to continue, and not to be discouraged through the ingratitude & peruersenes of those to whom he hath done god, that is very hard. Therefore he doth not onely exhort vs to do god, but also not to be weary in doing god. And to perswade vs the more easily thereunto, he addeth: For in due time we shall reap without weariness. As if he sayd: waite and looke soþ the perpetuall harvest that is to come, & then shall no ingratitude or peruerse dealing of men be able to plucke you away from well doing: For in the harvest time ye shall receive most plentifull increase and fruite of the seed. Thus with most swete words he exhorteth the faithfull to be doing of god worke.

Verse 10. Therefore while we haue time, let vs do good vnto all men, but specially to those that be of the houshold of Faith.

This is the knitting vp of his exhortation for the liberall main-taining and nourishing of the Ministers of the word, and giuing of

of almes to all such as haue neede. As if he had sayd: Let vs do god while it is day, for when night commeth we can no longer wozke. *John 9.4.*
 Indede men wozke many things when the light of the truth is ta-
 ken away, but all in vaine: for they walke in darknes and wot not
 whither they go, and therefore all their life, works, sufferings and
 death are in vaine. And by these words he toucheth the Galathi-
 ans. As if he should say: Except ye continue in the sound doctrine
 which ye haue received of me, your working of much god, your
 suffering of many troubles, and such other things profit you no-
 thing: as he sayd before in the third chapter: Haue ye suffered so
 many things in vaine? And by a new kind of speech he termeth those
 the household of Faith which are ioyned with vs in the fellowship
 of Faith, among whom the Ministers of the word are the chiefeſt,
 and then all the rest of the faithfull.

John 12.35.

The house-
hold of
Faith.

Verse 11. Behold what a letter I haue written vnto you with mine
 owne hand.

He closeth vp his Epistle with an exhortation to the faithfull,
 and with a sharp rebuke or inuentive against the false apostles: Be-
 hold (sayth he) what a letter I haue written vnto you with mine own
 hand. This he sayth to moue them, and to shew his motherly af-
 fection towards them. As if he should say: I never wrote so long
 an Epistle with mine owne hand to any other Church as I haue
 done vnto you. For as for his other Epistles, as he spake other
 wrote them, and afterwards he subscribed his salutation and name
 with his owne hand, as it is to be seene in the end of his Epistles.
 And in these words (as I suppose) he hath respect to the length of
 the Epistle. Other some take it otherwise.

The mother
ly affection
of Paule.

Verse 12. As many as desire to please in the flesh, compell you to
 be circumcised, onely because they would not suffer the
 persecution of the crosse of Christ.

Before he cursed the false Apostles. Now as it were repeating
 the same thing againe, but with other words, he accuseth them ve-
 ry sharply, to the end he may feare and turne away the Galathi-
 ans from their doctrine, notwithstanding the great authority
 which they seemed to haue. The teachers which ye haue (sayth he)
 are such as first regard not the glory of Christ and the salvation of
 your soules, but onely ſeke their owne glory: ſecondly, they ſeke

Enormities
in the false
Apostles.

the erolle : thir dly, they vnderstand not those things which they teach.

These false teachers being accused of the Apostle for thre such execrable enormities, were worthy to be auoyded of all men. But yet all the Galathians obeyed not this warning of Paul. And Paul doth the false apostles no wrong when he so vehemently inveigheth against them : but he iustly condemneth them by his Apostolike authority. In like maner when we call the Pope Antichrist, his Bishops and his shanelings a cursed generation, we slander them not, but by Gods authority we iudge them to be accursed, according to that which is sayd in the first chapter : If we or an Angell from heauen preach otherwise then we haue preached vnto you, accursed be he: For they hate, persecute and ouerthow the doctrine of Christ.

Your teachers (sayth he) are vaine heads , and not regarding the glory of Christ and your saluation, they selle onely their owne glory. Againe, because they are afraid of the crosse, they preache circumcision and the righteousnesse of the flesh , lest they should provoke the Jewes to hate and persecute them. Wherefore, although ye heare them never so gladly and never so long: yet shall ye heare but such as make their belly their God, selle their owne glory, and shunne the crosse. And here is to be noted a certaine vehemency in this word compell. For circumcision is nothing of it selfe : but to be compelled to circumcision, and when a man hath receiued it, to put righteousness and holinesse therein, and if it be not received to make it a sinne, that is an iniurie vnto Christ. Of this matter I haue spoken largely enough heretofore.

Verse 13. For they themselves that are circumcised do not keepe the law: but they would haue you circumcised, that they might glory in your flesh.

Is not Paul here worthy to be called an hereticke? For he sayth, that not onely the false apostles , but all the nation of the Jewes which were circumcised, keepe not the law , but rather that they which were circumcised, in fultilling the law fultill it not. This is against Moses , who sayth , that to be circumcised is to keepe the law , and not to be circumcised, is to make the covenant vayne, Gen. 17. And the Jewes were circumcised for none other cause but to keepe the law, which commanded that every male child shold be.

be circumcised the eight day. Whereof we haue before intreated at large, and therefore we neede not now to repeate the same againe. Now, these things serue to the condemning of the false Apostles, that the Galathians may be feared from hearing of them. As if he should say: Behold, I set before your eyes what maner of teachers ye haue. First they are vaine gloriouſ men, which ſeke nothing but their owne profit, and care for nothing but their owne belly. *Phil. 3.21.* Secondly, they flie the crosse: and finally they teach no truth or certaintie, but all their ſaying and doings are counterfeit and full of hypocriſie. Wherefore although they keepe the law outwardly: yet in keeping it they keepe it not. For without the holy Ghost, the law cannot be kept. But the holy Ghost cannot be received without Christ: and where the holy Ghost dwelleth not, there dwelleth an uncleane spirit, that is to ſay, despiling God, and ſeeking his owne gaine and glory. Therefore all that he doth as touching the law, is mere hypocriſie and double ſinne. For an uncleane heart doth not fulfill the law, but onely maketh an outward ſhew thereof, and so is it moze confirmed in his wickednes and hypocriſie.

The law is
not accom-
plished with
outward
worke.

And this ſentence is diligently to be marked, that they which are circumcised keepe not the law: that is to ſay, that they which are circumcised are not circumcised. It may also be applied vnto other workeſ. He that worketh, prayeth, or ſuffereth without Christ, worketh, prayeth and ſuffereth in vaine: for all that is not of faith is ſinne. It profiteth a man therefore nothing at all to be outwardly circumcised, to ſalt, to pray, or to do any other worke, if he be within a despiser of grace, of ſorgiuenes of ſinnes, of faith, of Christ, &c. and be puffed vp with the opinion and presumption of his owne righteousneſſe: which are horriblie ſinnes againſt the firſt table: and afterward there follow also other ſinnes againſt the ſecond table, as disobedience, whoredome, furiousneſſe, wrath, hatred, and ſuch other. Therefore he ſayth very well, that they which be circumcised keep not the law, but only pretend that they keepe it. But this counterfeiting, or rather hypocriſie is double wickednes afore God.

Rom. 14.23.
Works done
without
faith are ſins

What meane the false apostles when they would haue you to be circumcised? Not that ye might become righteous: although they ſo beare you in hand, but that they may glory in your flesh. Now, whos would not detest this moſt pestilent vice of ambition and deſire of glory, which is ſought with ſo great perill of mens ſoules? The perill
that follow.
eth ambition
& vainglory

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They are (sayth he) deceiptfull, shamelesse and vaine spirits, which serve their owne belly, and hate the crosse. Againe (which is worst of all) they compell you to be circumcised according to the law, that they may thereby abuse your flesh to their owne glory, and in the meane season they bring your soules into danger of euerlasting destruction. For what gaine ye else before God but damnation? and what else before men, but that the false apostles may glory that they are your teachers, and ye their disciples? and yet they teach you that which they themselues do not. Thus doth he sharply reprove the false apostles.

These words, That they may glory in your flesh, are very effectuall. As if he shold say: they haue not the word of the spirit: therefore it is impossible for you to receiue the spirit by their preaching. They do but onely * exercise your flesh, making you fleschly iusticaries or iustifiers of your selues. Outwardly they obserue dayes, times, sacrifices and such other things according to the law, which are altogether carnall, whereby ye reap nothing else but vnprofitable labour and damnation. And on the other side, this they gaine thereby, that they boast that they are your teachers, and haue called you back from the doctrine of Paul the hereticke, vnto their mother the Synagogue. So at this day the Papists bragge, that they call backe those to the bosome of their mother the holy Church, whom they deceiue and seduce. Contrariwise we glory not in your flesh, but we glory as touching your spirit, because ye haue received the Spirit by our preaching, Gal. 3.2.

Verse 14. But God forbid that I shoul'd glory but in the crosse of our Lord Iesus Christ.

The Apostle closeth vp the matter with an indignation, and with great vehemency of spirit he casteth out these words: But God forbid, &c. As if he shold say: This carnall glory and ambition of the false apostles is so dangerous a poison, that I wish it were buried in hell, for it is the cause of the destruction of many. But let them glory in the flesh that list, and let them perish with their cursed glory. As for me, I desire no other glory, but that whereby I glory and reioyce in the crosse of Christ. After the same manner speaketh he also, Rom. 5. We glory in our afflictions. Also in the 2. Corinth. 12: I will glory in mine afflictions. Here Paule sheweth

sheweth what is the glory and rejoycing of the Christians, namely to glory and to be proud in tribulations, reproches, infirmities &c.

The world iudgeth of the Christians, not onely that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, and killeth them as most pernicious plagues of the spiritual & worldly kingdome, that is to say, like heretikes & rebels. But because they do not suffer these things for murther, theft, & such other wickednesse, but for the loue of Christ whose benefit and glory they sette forth, therfore they glory in tribulations and in the crosse of Christ, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. Act. 5.41.

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the afflictions
of Christ.
Act. 9.4.
Zach. 1.8.

The feeling
of the head
is most sens-
ible.

The crosse
of the godly
is sweete.
2. Cor. 1.5.

Mai. 11.30.

To glory in
the crosse
of Christ.
2. Cor. 7.5.

2. Sam. 22.22.
Zach 2.8.

Sob. 15.19.

of the Church which it suffereth for Christ: which he himselfe witnesseth when he sayth, Saule, Saule, why persecutest thou me? *Act. 9.4.* Saule did no violence to Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a more lively feeling in the head then in the other members of the body. And this we know by experience: for the little toe or the least part of mans body being hurt, the head forthwith sheweth it selfe by the countenance to feele the griefe thereof. So Christ our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

It is profitable for vs to know these things, lest we should be swallowed vp with sorrow, or fall to despaire when we see that our aduersaries do cruelly persecute, excommunicate and kill vs. But let vs thinke with our selues, after the example of Paule, that we must glory in the crosse which we beare, not for our owne sinnes, but for Christs sake. If we consider onely in our selues the sufferings which we endure, they are not onely grievous but intollerable: but when we may say: Thy sufferings O Christ abound in vs: or as is sayd in the Psalme 44. For thy sake we are killed all the day, then these sufferings are not onely easie, but also sweete, according to that saying: My burden is easie, and my yoke is sweete.

Now, it is well knowne that we at this day do suffer the hatred and persecution of our aduersaries for none other cause, but for that we preach Christ faithfully and purely. If we would deny him, and approue their pernicious errorrs and wicked religion, they would not onely cease to hate and persecute vs, but would also offer vnto vs honour, riches, and many godly things. Because therefore we suffer these things, for Christs sake, we may truly reioyce and glory with Paule in the crosse of our Lord Jesus Christ: that is to say, not in riches, in power, in the fauour of men, &c. but in afflictions, weakness, sorrow, fightings in the bodie, terrors in the spirit, persecutions, and all other evils. Wherefore we trust it will shortly come to passe, that Christ will say the same to vs that David sayd to Abiathar the Priest: I am the cause of all your deaths. Againe: He that toucheth you, toucheth the apple of mine eye. As if he had sayd: He that hurteth you hurteth me. For if ye did not preach my word and confesse me, ye should not suffer these things. So saith he also in John: If ye were of the world, the world would loue his owne: but because I haue chosen

chosen you out of the world, therefore the world hateth you. But these things are treated of a soze.

Verse 14. By whom the world is crucified to me, and I vnto the world.

This is Paules manner of speaking : The world is crucified to me, that is, I judge the world to be damned. And I am crucified to the world, that is, the world againe iudgeth me to be damned. Thus we crucifie and condemne one another. I abhorre all the doctrine, righteousnesse and works of the world as the poyson of the diuell. The world againe detesteth my doctrine and deedes, and iudgeth me to be seditious, a pernicious, a pestilent fellow, and an heretike. So at this day the world is crucified to vs, and we vnto the world. We curse and condemne all mans traditions concerning Masses, Ordvers, Towes, wil-worshippings, workes, and all the abhominations of the Pope & other heretikes, as the dirt of the diuel. They againe do persecute and kil vs as destroyers of religion, and troublers of the publike peace.

To be crucified to the world.

The Monks dreamed that y wold was crucified to them, when they entred into their Monasteries: but by this meanes Christ is crucified and not the world, yea the world is deliuered from crucifying, and is the more quickened by that opinion of holinesse and trust which they had in their owne righteousness that entred into religion. Most foolishly & wickedly therefore was this sentence of the Apostles wrasted to y entring into Monasteries. He speaketh here of an high matter and of great impoztance: that is to say, that every faithfull man iudgeth that to be the wisdome, righteousness and power of God, whiche the world condemneth as the greatest folly, wickednes and weaknes. And contrariwise, that whiche the world iudgeth to be the highest religion and seruice of God, the faithfull do know to be nothing else but execrable & horrible blasphemey against God. So the godly condemne the world, and againe the world condemneth the godly. But the godly haue the right judgement on their side: for the spirituall man iudgeth all things,

The contra-
rie judge-
ment of the
faithfull and
of the world
as concer-
ning true
doctrine.

1. Cor. 2.13.

Wherfore the iudgement of the world touching religion and righteousness before God, is contrary to the iudgement of the godly, as God and the diuell are contrary the one to the other. For as God is crucified to the diuell and the diuell to God: that is to say, as God condemneth the doctrine and workes of the

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*1. John 3.5.**Job.8.44.*
The world
condemneth
the life and
doctrine of
the godly.

diuell (for the Sonne of God appeared , as Iohn sayth, to destroy the workes of the diuell :) and contrariwise the diuell condemneth and ouerthroweth the word and the workes of God, for he is a murtherer and a father of lyes : so the world condemneth the doctrine and life of the godly , calling them most pernicious heretickes and troublers of the publike peace. And againe the faithfull call the world the sonne of the diuell , which rightly followeth his fathers steppes, that is to say, which is as great a murtherer and lier as his father is. This is Paules meaning when he saith: where by the world is crucified vnto me, and I vnto the world . Now, the world doth not onely signifie in the Scriptures vngodly and wicked men, but the very best , the wisest and holiest men that are of the world.

And here by the way he couertly toucheth the false Apostles. As if he should say : I utterly hate and detest all glory which is without the crosse of Christ, as a cursed thing : for the world with all the glory thereof is crucified to me and I to the world. Wherefore accursed be all they which glory in their flesh and not in the crosse of Christ. Paul therefore witnesseth by these words that he hateth

Psal.139.22. the world with a perfect hatred of the holy Ghost: and againe , the world hateth him with a perfect hatred of a wicked spirit. As if he should say : It is impossible that there should be any agreement betwene me and the world. What shall I then doe? Shall I give place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

To conclude, Paule here teacheth how we should fight against sathan, (which not onely tormenteth our bodies with sundry afflictions, but also woundeth our hearts continually with his fiery dartes , that by this continuance, when he can no otherwise prouile, he may ouerthrow our faith, & bring vs from the truth and from Christ,) namely that like as we see Paul himselfe to haue stoutly despised the world, so we also shoulde despise the diuell the Prince thereof, with all his force, deceits and hellish furies, and so trusting to the ayde & helpe of Christ, should triumph against him after this manner: O satan, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnesse I take,

and

and glory in the midst of thy furies & malice : not by mine owne power, but by the power of my Lord and Sauour Christ, whose strength is made perfect in my weaknes. Therefore when I am weak then am I strong. On the contrary, when he seeth his threathnings and terroris to be feared, he reioyceth, and then he terrifieth more and more such as are terrified already.

2.Cori.13.9.

Verse 15. For in Christ Iesu, neither circumcision availeth any thing, nor vncircumcision, but a new creature.

This is a wonderfull kind of speech which Paule here useth when he sayth : Neither circumcision nor vncircumcision preuaileth any thing. It may seeme that he should rather haue sayd: either circumcision or vncircumcision availeth somewhat, seeing these are two contrary things. But now he denieth that either the one or the other do any thing availe. As if he should haue said: Ye must mount vp higher : for circumcision and vncircumcision are things of no such importance, that they are able to obtaine righteousness before God. True it is that they are contrary the one to the other: but this is nothing as touching Christian righteousness, which is not earthly but heauenly, and therefore it consisteth not in corporal things. Therefore, whether thou be circumcised or vncircumcised, it is all one thing: for in Christ Iesu neither the one nor the other availeth any thing at all.

Christian
righteous-
nesse.

The Jewes were greatly offended when they heard that circumcision availeth nothing. They easilly granted that vncircumcision availeth nothing: but they could not abide to heare that so much shold be said of circumcision, for they sought even unto blood for the defence of the law and circumcision. The Papists also at this day do vehemently contend for the maintenance of their traditions as touching the eating of flesh, single life, holy dares and such other: & they excommunicate and curse vs which teach that in Christ Iesu these things do nothing availe. But Paule sayth that we must haue another thing which is much more excellent and precious, whereby we may obtaine righteousness before God. In Christ Iesu (saith he) neither circumcision nor vncircumcision, neither single life nor mariage, neither meate nor fasting doe any whit availe. Meate maketh vs not acceptable before God. We are neither the better by abstayning, nor the worse by eating. All these things, yea the whole world with all the lawes & righteous-

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nesse thereof availe nothing to Justification.

s. Cor. 3.14. Reason and the wisedome of the flesh doth not understand this: For it perceiwt not those things which are of the Spirit of God. Therefore it will needes haue righteousnesse to stand in outward things. But we are taught out of the word of God, that there is nothing vnder the Sun which availeth vnto righteousness before God, but Christ onely, (or as Paule sayth here) a new creature. Politike lawes, mens traditions, ceremonies of the church, yea & the law of Moses, are such things as are without Christ: therefore they availe not vnto righteousness before God. We may vse them as things both god and necessary, but in their place & time. But if we talke of the matter of iustification, they availe nothing, but hurt very much.

Without
Christ there
is no salua-
tion.

Vncreum-
cision signi-
fieh all the
Gentiles,
Circumci-
sion, all the
Iewes.

Lawes be
good.
The vse of
ceremonies
and lawes.

i. Cor. 14.

And by these two things: Circumcision and vncircumcision, Paule reiecteth all other things whatsoeuer, and denyeth that they availe any thing in Christ Iesu, that is, in the cause of faith and saluation. For he taketh here a part for the whole, that is, by vncircumcision he understandeth all the Gentiles, by circumcision all the Iewes, with all their force and all their glory. As if he sayd: whatsoeuer the Gentiles can do with all their wisedome, righteousness, lawes, power, kingdomes, empires, it availeth nothing in Christ Jesus. Also whatsoeuer the Iewes are able to do, with their Moses, their law, their circumcision, their worshippings, their temple, their kingdome and priesthood, it nothing availeth. Wherfore in Christ Iesu or in the matter of Justification we must not dispute of the lawes either of the Gentiles or of the Iewes, but we must simply pronounce that neither circumcision nor vncircumcision availeth any thing.

Are the lawes then of no effect? Not so. They be god and profitable: albeit in their place and time, that is, in corporall & civill things, which without lawes cannot be guided. Moreouer we vse also in the churches certaine ceremonies and lawes: not that the keeping of them availeth vnto righteousness, but for god order, example, quietnes and concord, according to that saying: Let all things be done comely and orderly. But if lawes be so set forth and vrged as though the keeping of them did iustifie a man, or the breaking thereof did condeyne him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely iustifieth vs, and giueth vnto vs the holy Ghost. The Apostle

Apostle therefore by these words plainly affirmeth, that neither circumcision nor uncircumcision availeth any thing, but the new creature, &c. Now, since that neither the lawes of the Gentiles nor of the Jewes availe any thing, the Pope hath done most wickedly, in that he hath constrained men to keepe his lawes with the opinion of righteousness.

Now, a new creature whereby the image of God is renewed, is not made by any colour or counterfeiting of god worke, for in Christ Iesu neither circumcision availeth any thing, nor uncircumcision but by Christ, by whom it is created after the image of God in righteousness and true holinesse. When workes are done, they bring in dede a new shew and outward appearance wherewith the world and the flesh are delighted, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God and infidelity. Therefore a new creature is the worke of the holy Ghost, which cleanseth our heart by faith, and worketh the feare of God, loue, chasteitie and other Christian vertues, and giueth power to hidde the flesh and to reiect the righteousness & wise dome of the world. Here is no coloring or new outward shew but a thing done indeed. Here is created another sense and another iudgement, that is to say, altogether spiritnall, which abhorreth those things that before it greatly esteemed. The Monkish life & other did so bewitch vs in time past, that we thought there was no other way to salvation. But now we iudge of it far otherwise. We are now ashamed of those things which we adored as most heauily and holy, before we were regenerate into this new creature.

Wherefore the changing of garments and other outward things, is not a new creature (as the Monkes dreame:) but it is the renewing of the mind by the holy Ghost, after the which followeth a change of the members and senses of the whole body. For when the hart hath conceiued a new light, a new iudgement, and new motions through the Gospell, it cometh to passe that the outward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreams of men. The mouth and tongue do not vaunt of their owne worke, righteousness and rules: but they set forth the mercy of God onely offered vnto vs in Christ. These changes consist not in words, but are effectuall, and bring a new spirit, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongue

Eph. 4.24.
A new crea-
true.

Act. 15.9.

The renewing
of the mem-
bers of the
body follow
the renewing
of the mind.

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The Papists
Imagined
God to be a
merchant,
and to sell
his grace
for works
and merites.

do not onely see , heare and speake other wise then they did before, but the mind also approueth , loueth and followeth another thing then it did before. For before being blinded with Popish errors and darknes, it imagined God to be a Merchant, who would sell vnto vs his grace for our works and merites. But now in the light of þ Gospell it assurcth vs that we are counted righteous by faith only in Christ. Therefore it now rejecteth all wilworks, and accomplisheth the works of charity and of our vocation commanded by God. It praiseth and magnifieth God: it reioyceith and glorieth in the onely trust and confidence of Gods mercy through Jesus Christ. If it must suffer any trouble or affliction, it endureth the same chearefully and gladly, although the flesh repine & grudge therat. This Paul calleth a new creature.

Verse 16. And to as many as walke according to this rule, peace be vnto them and mercy.

A right rule.

Eph. 4.24.

The righte-
ousnes of
Monkes.

This he addeth as a conclusion. This is the onely and true rule wherein we ought to walke , namely the new creature , which is neither circumcision nor vncircumcision, but the new man created vnto the image of God in righteousness and true holines, which inwardly is righteous in the spirit, and outwardly is holy & cleane in the flesh. The Monkes haue a righteousness and holynesse, but it is hypocritical and wicked, because they hope not to be iustified by onely faith in Christ , but by the keeping of their rule. Moreover, although outwardly they counterfeit an holines, & refraine their eyes, hands, tongue and other members from euill: yet they haue an vncleane heart, full of filthy lust, envy, wrath, lechery, idolatry, contempt and hatred of God , blasphemy against Christ, &c, for they are most spitefull and cruell enemies of the truth. Wherefore the rule and religion of the Monkes is most wicked, and accursed of God.

Peace.
Mercy.

But this rule whereof Paule speaketh in this place , is blessed, by the which we live in the faith of Christ , and are made new creatures, that is to say, righteous and holy indeede by the holy Ghost, without any colouring or counterfeiting. To them which walke after this rule belongeth peace, that is, the favour of God, forgiuenesse of sinnes, quietnesse of conscience, and mercy : that is to say , helpe in afflictions, and pardon of the remnantes of sinne which remayne in our flesh. Pea although they which walke after this

this rule be overtaken with any sinne, yet soz that they are the children of grace and peace, mercy vpholdeth them, so that their sinne and fall shall not be layd to their charge.

Verse 16. And vpon the Israel of God.

Here he toucheth the false apostles and Jewes, which gloried of their fathers, bragged that they were the people of God, that they had the law, &c. As if he sayd: They are the Israel of God, which with faithfull Abraham beleue the promises of God offered alreadyn in Christ, whether they be Jewes or Gentiles, and not they which are begotten of Abraham, Isaac and Iacob, after the flesh. This matter is largely handled before in the third chapter.

Verse 17. From henceforth let no man put me to businesse:

He concludeth his Epistle with a certaine indignation. As if he sayd: I haue faithfully taught the Gospell as I haue receiuied it by the reuelation of Jesus Christ: who so will not follow it, let him follow what he will, so that hereafter he trouble me no more. At a word, this is my censure, that Christ which I haue preached is the onely high Priest and Sauour of the world. Therefore either let the world walke according to this rule, of which I haue spoken here and throughout all this Epistle, or else let it perish soz euer.

Verse 17. For I beare in my body the markes of the Lord Jesus.

This is the true meaning of this place: The markes that be in my body do shew well enough whose servant I am. If I sought to please men, requiring circumcision and the keeping of the law as necessary to salvation, and reioycing in your flesh as the false apostles do, I needed not to beare these markes in my bodie. But because I am the servant of Jesus Christ, and walk after a true rule: that is, I openly teach and confess that no man can obtaine the fauour of God, righteousness and salvation but by Christ alone, therefore it behoueth me to beare the badges of Christ my Lord: which be not marks of mine owne procuringe, but are laid vpon me against my will by the world and the diuell, soz none other cause but soz that I preach Jesus to be Christ.

The stripes and sufferings therefore which he did beare in his body, he calleth markes: as also the anguish and terror of spirit,

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*1. Cor. 4.9.**1. Cor. 4.14.
12. 13.**1. Cor. 6.4.5.6
2. Cor. 11.23.
24. 25. 26.*

he calleth the fierie darts of the diuell. Of these sufferings he may
keth mention evry where in his Epistles: As Luke also doth in
the Acts. I thinke (sayth he) that God hath set forth vs the last Apo-
stles as men appointed to death: For we are made a gazing stocke
vnto the world, and to the Angels, and to men. Againe: Vnto this
howre we both hunger and thirst, and are naked, and are buffeted,
and haue no certayne dwelling place, and labour working with our
own hands: We are reviled, we are persecuted, we are euil spoken of,
we are made as the filth of the world, the ofscouring of all things.

Also in another place: In much patience, in afflictions, in necessi-
ties, in distresses, in stripes, in prisonments, in tumults, in labours,
by watchings, by fastings, &c. And againe: In labours more abun-
dant, in stripes aboue measure, in prison more plenteously, in death
oft. Of the Iewes ffe times received I forty stripes sauve one, I was
thrise beaten with rods, I was once stoned, I suffered thrice ship-
wracke night and day haue I bene in the deepe sea. In iourneyings
I was often, in perils of waters, in perils of robbers, in perils of mine
own nation, in perils among the Gentiles, in perils in the city, in pe-
riels in the wildernes, in perils in the sea, in perils among false bre-
thren. &c.

The markes
which we
beare at this
day.

These be the true markes and imprinted signes, of which the
Apostle speaketh in this place: the whiche we also at this day by
the grace of God beare in our bodies for Christis cause. For the
world persecuteth & killeth vs, false brethren deadly hate vs, ha-
than inwardly in our heart with his fierie darts terrifieth vs, and
for none other cause, but for that we teach Christ to be our righte-
ousnes and life. These markes we chose not of any deuotion, nev-
ther do we gladly suffer them: but because the world and the diuell
do lay them vpon vs for Christis cause, we are compelled to suffer
them, and we reioyce in spirit with Paulc (which is alwayes wil-
ling, glorieth and reioyceth) that we beare them in our body: for
they are a seale and most sure testimony of true doctrine and faith.
These things Paul spake (as I shewed afore) with a certaine dis-
pleasure and indignation.

Verse 18. Brethren, the grace of our Lord Jesus Christ be with your
spirit. Amen.

This is his last farewell. He endeth the Epistle with the same
words wherewith he beganne. As if he sayd: I haue taught you
Christ

Christ purely. I haue intreated you, I haue chidden you, and I haue let passe nothing which I thought profitable for you. I can say no moze, but that I heartily pray that our Lord Jesus Christ would blesse and increase my labour, and governe you with his holy Spirit for euer.

Thus haue ye the exposition of Paules Epistle to the Galatians. The Lord Jesus Christ, our iustifier and Saviour, who gaue vnto me the grace and power to expound this Epistle, and to you likewise to heare it, preserue and stablish both you and me, (which I most heartily desire,) that we dayly growing moze and moze in the knowledge of his grace & faith vnfeined, may be found vnable and without fault in the day of our redemption. To whom with the Father and the holy Ghost be glory world without end. Amen.

1. *TIMOTHY, 1.*

Vnto the King euerlasting, immortall, inuisible, vnto

God onely wise be honour and glory
for euer and euer. Amen.

